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CHRISTIAN MONITOR

JANUARY, 1922

A MERRY CHRISTMAS!

A HAPPY NEW YEAR!

Rev. H. B. Hartzler, D. D.

We cannot greet you face to face today,
But as we meet in spirit we can pray:
God grant you peace and joy this Christmas Day!

And when the lights of Christmas disappear,
And God shall bring to you the glad New Year,
May every day be filled with holy cheer.

Fear not to tread the New Year's unknown ways;
Gird up your loins, lift up your heart with praise;
For Jesus will be with you all the days.

All paths are safe where He doth lead the way;
All places Bethels are where He doth stay;
All darkness dies where He is Light of Day.

—S. S. World.

SELECT READING

ECHOES OF LIFE

The Set of the Sails

C. F. Yake

The tourist of the New England states who visits Boston, that historic colonial city, will find innumerable places of note mentioned in his directory worthy of seeing. But among all these places—Faneuil Hall, Bunker Hill, The Old North Church, Longfellow's Home at Cambridge, The Old Elm under which Washington took command of the Continental Army, Harvard University, The Village Smithy, and others—none is quite so fascinating, possibly, as Boston harbor. A little mental summary of your own of the important events that occurred here in the early history of our country makes the place very appealing, indeed. But even these events associated with this New England port are insignificant to the fishing schooners lying at anchor here which ply from this harbor to the north-west Atlantic waters, the Grand Bank fisheries off the coast of Nova Scotia and Newfoundland. As you behold them resting quietly in the harbor, their past and present relation to the development of the biggest seaport in the New England group, upon a little reflection, is self-evident and a thrill of fascination grips you.

For did not Boston start with the fishing industry? The colonial settlers farmed and hunted and manufactured and fished. But fishing became the most profitable trade and the others became secondary—with the exception of manufacturing, for these fishermen built their own ships. And from that time to this Boston and Gloucester have been two of the greatest fishing ports in America.

And the sailors of these fishing schooners! They are the real type of sailors—the kind who weather the deep sea in a 100-ton fishing smack in any kind of a gale. The term "sailor" to these seamen is sacred to the ships driven by wind; they designate all the personnel of a steamer as "steamboat men." They are "descendants of the Highland Scotch, Hanoverian German, West County English, and West Irish which settled Newfoundland, Eastern Canada, Maine, and Massachusetts when America was young." They are accustomed to the sea from youth up and usually take their first schooner trip when our boys enter the grammar grades. They know their trade, and the handling of the sails, difficult as it is on a rough wintry sea, to them is an accomplishment. They run their ship where they wish in any kind of weather.

And do you know that it all depends upon the set of the sails to get the ship to the desired port? With the sails set at the proper angle, the ship may travel to a port directly windward. And here is always where the skill of the skipper and the sailors is in demand. Of course it is easier to head leeward but that may be taking the ship to sea instead of to port and so would be very undesirable indeed, unless that were the goal.

Sailing windward is accomplished by taking an indirect course to the windward port instead of a direct one. The sails are set in such a position that the ship will head at an angle and to the one side of the direct windward course. This position is maintained until the ship has gotten out of her direct course sufficient distance to warrant a return; then the sails are set so that the ship will head to the opposite side at a similar angle if possible. In this manner the ship may cross and recross her direct course time and again but never be sailing directly windward and yet be going in the proper direction to reach the desired port. Similar sailing is done on a river going up stream to avoid the direct resistance of the current. Of course all this means extra sailing and a good deal of hard labor to accomplish it successfully, but the point is that the windward and upstream port can be reached just the same.

When the course is leeward, sailing is a pleasure for the boat goes with the gale. Downstream sailing, similarly, requires little or no effort. Under such favorable wind conditions it is nothing for these deep seamen to go with full sail in a driving storm, making an enormous rate of travel. It seems to be one of the greatest pleasures of these fishing schooner skippers to race their ships with the wind, and they seldom reduce sail until the lee-rail is under water. Fourteen to sixteen knots an hour is not unusual. But it is all possible only with the proper set of the sails.

And so in life. It is not so much the favorable or unfavorable winds that blow that determine the course of our sailing, as the set of the sails. To the person whose goal is definite and sure, unfavorable gales may mean hard sailing hove-to for a while, on a mountainous sea, but it will always mean being headed toward the goal, whether that requires sailing out of course, being driven back, or riding the sea with a hauled-in sail. The set of the will is for the goal and eventually it will be reached.

How are your sails set for the New Year? Do you have your ship in full sail ready to launch out upon the deep or are you re-rigging her to complete the already started journey? Whichever you are, the big question is the set of the sails. Are you sure the place you are heading for is to the right goal? That decided, set your sails according to the direction of the wind, and hove-to if necessary.

Remember the destiny of your soul is controlled by your purpose in life—the goal in view. Be sure your will, which is the sail of your boat, is set in the right direction—the goal of your choice. And may that goal, whether you sail east or west, thru calm or gale, be in Jesus, and the set of your sails always head your boat that way.

"One ship drives east, and another drives west,
While the self-same breezes blow;
It's the set of the sails and not the gales
That bids them where to go.
Like the sails of the seas are the ways of our wills
As we voyage along thru life;
It's the set of the soul that decides the goal
And not the storms or the strife."

Scottdale, Pa.

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

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GRANDMA'S TESTIMONY AT THE CHRISTIAN SCIENCE MEETING

"Would you like to go to the mid-week service, Mother?" asked Mrs. Albert Johnson, knowing that her husband's mother never missed a Wednesday night prayer meeting at home.

"Why, yes, dear, I should like to," was the cheerful reply, as "Grandma" Johnson took off her apron after helping do the dishes. "Is there a Congregational church near here?"

"No, Mother, there isn't," answered the younger woman, "and I had hoped you might feel like going with us to the Science church. It's just around the corner."

"Well, I believe I will," was the hesitating reply. "I guess I'm not so narrow contracted that I can't worship God in any kind of church but my own, and I have heard so much about Christian Science that I would like to see for myself what they are like."

With that Grandma Johnson went to get a wrap, for the night was chilly. I wish you could have seen her, a bright-eyed, alert woman, comfortably plump, well dressed, but just old fashioned enough to show that she had a sturdy independence and plenty of good common sense. Back home in Dodgeville she was recognized as the salt of the earth, with a real Christian experience herself and a broad charity for everyone else.

When her youngest son married a girl who was a Christian Scientist she was deeply troubled. For a number of years Albert had been indifferent to spiritual things. Now she was afraid he would be led entirely astray from the faith of his fathers. She had made this first visit to their new home with anxiety, and a great desire to be of spiritual help to them both. Perhaps her first step was to know Christian Science better.

They went early, but the usher led them through a crowded room to what Grandma Johnson would have called the amen corner. It was a small room, but the regular auditorium. And it was full. The old saint looked around eagerly. When had she seen four hundred people at prayer meeting, nearly half of them men? How many years since her boy had gone with her to a mid-week service? Yet here he was, by her side, with his wife just beyond. But she remembered the harsh things Bro. Matthews, her minister, had said against Christian Science, and her reserve stiffened.

She listened carefully to the singing of the quartet, the reading of the Scripture lesson and the exposition from Science and Health, though during the latter reading her face wore a puzzled look as if she were trying to grasp something she could not clearly hear. But when the congregation repeated the Lord's prayer she felt safe and joined in with deep satisfaction.

Then came the time for testimonies and the old prayer meeting attendant began to feel right at home. There was no lack of speakers and their witness was in no uncertain words. They told of the unhappiness banished, family quarreling done away with, ambition awakened, health improved and peace filling the heart, all due to embracing the teachings of Mrs. Eddy. Then, as there came a pause, Grandma Johnson arose.

"Christian friends," she said, "this is the first time I was ever in a Christian Science prayer meeting, and I came with a little prejudice, for I have heard this way much spoken against, but I must say that so far as I can see, you have the very same kind of religion I have enjoyed for forty years.

"And I am rejoiced to see so many of you out tonight," she went on,, noticing the surprised faces about her. "I have often told our minister there wasn't any earthly reason why Christian people shouldn't fill the house on Wednesday night just as they do on Sunday, if they really believe that we have a prayer-hearing and a prayer-answering God." Here the soprano looked at the tenor and raised her eye-brow the least bit.

"When I get back to Dodgeville," the speaker went on, "I'm going to tell our church right plain that they ought to be ashamed of themselves to let their Christian Science brethren and sisters show more love for the Lord Jesus, than we do that had the advantage of being brought up Congregationalists."

By this time the whole assembly was astir with interest, for these sentiments were very far from the real teachings of Christian Science. The reader sat uneasily on the edge of his chair, uncertain what to do at this innovation. Albert and Mary were scarlet with embarrassment, and some of the young people on the back seats were beginning to snicker. Grandma Johnson herself was the only one in the whole room entirely at case.

"I enjoyed the fine singing," she went calmly on, "though I sort of longed for some of the good old familiar hymns that I could join in without my specs, like, 'Rock of Ages, cleft for me' or 'What a friend we have in Jesus, all our sins and griefs to bear.' But perhaps you are saving them to close with. And I was listening all the time for some of the deacons to lead in prayer. It isn't hardly prayer meeting to me unless I can see old Deacon Taft get up, take off his glasses, close his eyes, bow his white head and begin, 'Dear Lord Jesus Christ, our Savior and Friend.'"

At this Albert's blushes turned to a white tenseness. He remembered the saintly old deacon, the friend of his childhood, and the memory was a sacred one.

"That Ninety-first Psalm that your pastor read," she continued, "has long been one of my favorite passages in the Word of God. It has comforted me in many a dark hour. There's only one other in all the Old Testament that I like better, and that's Isaiah's fifty-third, where it says, 'He was wounded for our transgressions, He was bruised for our iniquities.'"

Here the Reader happened to glance down at his copy of Science and Health and his eyes lit on the words, "Man is incapable of sin."

"Of course, there's the Twenty-third Psalm," she added apologetically. "I don't want to forget that. When my dear husband died I don't know what I would have done without, 'Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me. thy rod and thy staff, they comfort me.'"

With almost a start Albert remembered hearing from the platform a few moments before the words, "The body cannot die."

"And then in the New Testament," she went on, "there's Romans eight and the seventeenth of John that seem to me like the Holy of Holies. But it did me good to hear that Ninety-first Psalm. I think the Holy Spirit must have put it into your pastor's heart to choose that particular Scripture tonight just for me."

That brought another snicker from the

young people who knew that the selection and its comments were chosen in Boston for all Christian Science churches to use on that date. But the speaker went unconsciously on.

"When she expounded the lesson out of Sister Eddy's book I couldn't rightly seem to get the run of her thought. The connection didn't appear right clear to me. I believe I can understand David and Paul better than I can Sister Eddy's way of putting it, and if there is some hard verse that I can't quite get the gist of Bro. Matthews can always make it plain. But I do rejoice to know that you all read the Bible every day. I've done that for forty years now, using the daily reading and the comments on them in the Sunday school quarterly, and I know that the Lord will not let His word return unto him void.

"But what I got up to say," the old lady finally remarked, "was how much I enjoyed your testimonies. Of course you don't use just the expressions we Congregationalists do, and I am used to hearing Christian people give more of the glory for their victories to Christ. But I presume you mean it that way, and however we say it, we all have about the same experiences, and, whenever we let Him, our blessed Savior gives us the needed strength for our burdens.

"I'm so glad that our salvation is practical and satisfying, that it makes us happy and pleasant to live with, unselfish and faithful to our work, like you have been testifying tonight, that it strikes off the shackles of doubt and sin and sets us free. Our ministers have been preaching that to us for forty years, but so many of our people don't seem to believe it's really so. I do rejoice to know that you truly believe the Gospel and know the power of Christ to save from sin.

"Of course we all meet trials, sins, and sorrows," as she went on the reader squirmed in his chair. "I've had my share, some that I never could have stood if it hadn't been for Christ's help. But I didn't get up to talk about myself. I want to give my testimony as to what I saw a few years ago when Sister Barnes lost her husband. He was our last minister, and a finer man and more devoted couple never lived. They were just wrapped up in each other.

"One morning Sister Barnes woke up, put her hand over on her husband and found him dead. He had died in the night of heart failure without making a sound. Well, that woman was a real Christian. She told me afterwards that she just uttered one prayer for help to bear it, and the needed strength came. She dressed, came over to get me, and after the doctor had seen him we washed him and laid him out. I must say he looked nice when we got him all fixed up in his long coat and white tie. Then she had me kneel down by his side with her and such a prayer as she poured out I never heard before and may never again. Not one word of rebellion or complaint, just thanksgiving to God that he had given her such a noble husband and that he had called him to His higher service in the upper and better kingdom where he would always see the Master face to face. Then she prayed for the pastorless church, that it might not suffer any loss but soon find another faithful pastor, and that she might be guided and strengthened for whatever changes were before her until they should be reunited in the Father's house. Then she rose from her knees, wiped her eyes, smiled a heavenly smile and went out to comfort the church people gathering in the front room.

"Dear Christian friends," and the speaker smiled a faint little smile from her tear-bright eyes, "you know that it wasn't because she was strong or brave in herself, or because she didn't realize that he was dead. It was because God's Holy Spirit filled her heart and kept it from breaking. I'm so glad to know that you too have this great source of comfort and strength and that your lives are being brightened by the Savior. Can't we sing one verse of that old hymn, 'Jesus, Lover of my soul, let me to Thy bosom fly?'"

Lifting up her eyes and her voice she sang the verse and sat down without ever noticing that only one voice, that of her own son joined with her.

Not much was said after they returned to the house, and the happy old Christian went calmly to sleep little dreaming what a bomb shell she had dropped into the midst of the Christian Science church.

But Albert and his wife could not sleep.

"What a dear old saint your mother is," exclaimed the bride as they sat by the fire.

"My, how she showed up the weak spots in Eddyism," replied her husband, "and never knew she was doing it. She is so sincere herself that she takes everything at face value, however counterfeit it may be. How mad the Carrs and the Lanes must be."

"I don't see why they should be," declared Mary with a little perplexed pucker between her eye brows. "Mother was very appreciative of Christian Science and seemed to agree with all she heard."

"Yes, she seemed to,' rejoined her husband. "But you know she meant a very different thing from what the members of that church do by some of those words. Jesus Christ to her is a real person, her Savior, and she has got more real Christianity in her little finger than they have in their whole selfish bodies. They have the husk of religion, she has the kernel."

"It does seem to mean more to her," admitted Mary doubtfully, "to be more real somehow, but it is so old fashioned."

"Yes," replied her husband, "it is old fashioned, but the Gospel is never out of date. The old orthodox faith that I was brought up in has all the truth there is in Eddyism and a whole lot that Mrs. Eddy left out or watered down to skim milk. And it meets our real needs. Think of trying to have a religion without a sense of sin, a prayer for pardon or a Savior to bear that sin and hear that prayer. I hadn't realized before how far I was drifting. Now I'm going back to mother's Christ and try to be as good a Christian as these folks are Eddyites."

He looked at his wife doubtfully after his declaration, wondering how wide the breach would be. But she snuggled her head down on his shoulders and murmured, "I feel a good deal that way myself tonight, as if I would be coming down from the clouds to solid earth to believe in the Christ your mother speaks about so confidently. Do you suppose He would hear me if I asked him to live in me as he does in her?"

Her husband's only answer was to take her hand and slip to his knees, with her by his side. And while they prayed Grandma Johnson smiled in her sleep and murmured, "This my son was dead and is alive again, he was lost and is found."—Wm. O. Rogers, in Expositor.

A POST-GRADUATE COURSE

Mary Starbuck

"What are you doing now that you are free?" was asked of a young woman lately graduated with all the dignity and satisfaction of cap, gown, and diploma.

"Grubbing, just plain grubbing," she answered discontentedly. "It does seem to me too bad," she went on, "after the delightful and uplifting years at college to have to come home to menial labor. What with this everlasting housework and constant trivial interruptions, I haven't read twenty pages this month." Drooping lips and puckered brows made the fine face anything but pleasing at that moment. "Mamma thinks," she continued, "that we ought to get on with just one servant this year because there have been so many extra expenses lately, and then the twins are to go to college in the fall. Consequently, I'm doing the dusting and the desserts and the bathroom, to say nothing of ironing my own shirtwaists."

"While your mother is idle, I suppose," suggested the older woman.

"Oh, of course not. She works all the time when people aren't telling her their woes and getting her advice. I don't see how her strength and patience hold out. Still, she really seems to enjoy everything she does, and she doesn't seem to be bored by anybody, either."

"And you would like people of more congenial tastes?"

"Why, naturally, I like a good many of our old friends, but all the same what's the good of a college education if I have to do second girl's work and listen to the trifling concerns of a country town?"

"None at all," was the unexepected reply. "I can't see that it has done you the least bit of good in the world. You might better have stayed home and saved the money for the twins."

"Why, what do you mean?" asked the now-aroused young woman.

"I mean that if your college course hasn't disciplined your mind so that it grasps with ardor any new problem, even if it concerns dusting or starching shirt-waists in the best possible manner; if your studies haven't developed a taste for what is real and true rather than for what is superficial; if the information you have gathered seems an end in itself rather than an inspiration to discover what any environment, however limited, has to offer—if all this has not taught you to look upon the unavoidable 'menial' details of daily living as your opportunity to help along the neatness, comfort, and sweetness of the world, then your college education has been a failure. I do not doubt that nine-tenths of all the year's girl graduates left college with the sincere desire to make the world better. Perhaps you said so in your essay."

"I did," admitted the girl.

"And right here at the very threshold your first test meets you, and you are practically refusing it. You looked for some nobler task, more suitable for your training and your nobilities? There is nothing nobler than doing the right thing. Ability is shown in choosing the task for its rightness rather than its delightfulness."

"I see," said the girl, thoughtfully; "it is the 'faithfulness over a few things.' I accept my test. It may be the necessary post-graduate course before my vocation finds me."—Congregationalist.

IT TAKES COURAGE

It takes courage not to bend to popular prejudice.

To live according to your conviction.

To refuse to make a living in a questionable vocation.

To say "No," squarely to something wrong when those around you say, "Yes."

To remain in honest poverty while others grow rich by questionable methods.

To live honestly within your means, and not dishonestly upon the means of others.

To speak the truth when, by a little prevarication, you can secure some seeming advantage.

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

To refuse to do a thing which you think is wrong because it is customary and done in trade.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To throw up a position with good salary when it is the only business you know, and when you have a family depending upon you, because it does not have the unqualified approval of conscience.—Young People.

WHAT'S THE MATTER WITH MY PULSE?

Certain experiences and observations led me to take my pulse when I was smoking and when I was not smoking. I found that my heart, after thirty-six hours' abstinence from tobacco, would be beating from seventy to seventy-two times a minute. Three days' indulgence in cigarettes would raise this to about ninety when I first awoke in the morning, and to one hundred and ten or more at night.

I took occasion one day to ask a physician what the effect would be.

"I suppose it would not impress you," he said, "if I were to tell you that it will tend to produce arteriosclerosis, or hardening of the arteries. But perhaps I can put it in a way you will appreciate more; If you had a gasoline engine which the maker had designed to run at twelve hundred revolutions a minute, and you found a way by which you could make it run at eighteen hundred, and you continued to do that, how would it affect the engine?"

"It would wear it out," I answered, "in two-thirds or less of its natural time."

"That is what you are doing," he said. "You are wearing yourself out."

I began to understand why I had found it so difficult to stop smoking, now that I realized that for years I had been running my engine—my heart—about half a gain as fast as it was designed to go.

About this time my father, who had smoked cigarettes for thirty-five years, began to suffer slowly increasing paralysis of his left side. It commenced with a stiffness of the fingers of his left hand, spread to the arm, and then to the leg. The doctor told him at once that he must stop smoking. My father answered that he could not do that, but would try to put any limit on his smoking which the doctor decreed. The doctor made him an allowance of three cigarettes a day, and my father straightway purchased the strongest cigarettes he could find. He carried an umbrella now all the time, using it as a cane. On the street I could tell him farther than I could recognize his figure, by the dragging of his left leg.

On the day before he was to leave on a vacation, I went around to the office to get him, and we started together to the bank to cash his check. The bank was about half a dozen blocks away. In the first three blocks my father made his fight to stay in the world of active men, and failed. Moment by moment he leaned more heavily upon me. Finally he halted, helplessly, with the first look of defeat I had seen upon his face.

I found a seat for him near where we had stopped, and got a taxicab and took him home. He never went on that vacation, although he lived for many months in increasing helplessness.

Until my father's death I did not know that physicians take into account the prolonged use of tobacco in diagnosing the ills of middle age. It would have made no difference, I suspect, if I had known before; probably I should have smoked anyway, even if I had been told that Bright's disease, arteriosclerosis, derangements of heart and digestion are the common lot in middle age of those who have used tobacco through their youth.

When I gave up cigarette smoking,—and incidentally all other use of tobacco has followed naturally with me,—I found that, without realizing it, I had been tired for twenty years. It amazes me now to think how customary it was with me, on entering a room, to look around first of all for a place to sit down, and to recollect how usual it was for me, when no demand was made upon me, to pass the evening stretched upon a couch.

Since I have stopped smoking, I have become more active; I am more eager to meet and mix with people. My self-confidence has returned, and with it the world has seemed to fall into a new perspective. I find that while I was a cigarette smoker, I was living a sort of dream life, in which things showed themselves in wrong proportion and in incorrect positions in the scale. Now I have changed from a pessimistic dreamer into a man who is beginning to do things. I have the pleasure of knowing that I am doing good work and receiving recognition for it—George H. Cleveland, in Ladies' Home Journal.

THE SPIRIT OF SERVICE

One Saturday evening, as a minister of a large city church was hurrying to the railway station to catch a train out of town, he stopped to buy a paper from the newsboy. Instead of selling the paper himself, the newsboy pointed to a smaller lad, standing near, and said: "Buy one from him, sir; he's lame." The minister told the story to his congregation in a sermon. A gentleman who heard it was so impressed by the simple tale of a kind deed that he turned it into verse, which was printed and scattered far and near. The newsboy had no thought that, when he seized the opportunity of helping a friend who was little and lame, his unselfish act would be heard of by so wide a circle.

The story is told again here because it illustrates the spirit of service which is the spirit of Christ's kingdom. Christ declares that the highest position in His kingdom belongs to the one, and to him only, who is willing to serve. Service is the path to sovereignty.

It is not wrong to be ambitious. But ambition should be directed to the right goal. The highest aim which any of us can set before him is that of the Son of man himself—"not to be ministered unto, but to minister."—East and West.

"Peter is called the apostle of hope, Paul the apostle of faith, and John a messenger of love."

EDITORIALS

Happy New Year!

The Editor wishes to every one of his readers a happy and a prosperous new year.

Happiness is not a matter of chance. It does not come as a result of "Luck," or because of superior intelligence, or financial success, or any of the other things which people are inclined to value so highly and for which many will even sell their own souls. True happiness comes only as a result of a right relation with our Loving Heavenly Father, an earnest effort to do His will, and a complete forgetfulness of self in our desire to serve others. This simple secret, known to the child of God, is sought for in vein by the world because "It knoweth Him not." The things of God are hidden mysteries, and the preaching of the cross but foolishness, save to those who have accepted Him and believe His Word.

As Christians, then, it is possible for us to have a happy new year no matter what our physical circumstances may be, or what the days yet in store for us may bring. Each moment can be a happy one, and each day a glad day in His service. Nothing else can matter, for we have crucified self and only Christ liveth in us. What happiness can surpass this?

Again we wish, in the light of the above, a Happy New Year to all of our readers.

Keeping Fit

Keep fit for the tasks which are yours to perform.

No one has a right to make himself responsible for some particular phase of life's activities without also doing all that he can to discharge that duty or obligation in the best and most competent manner possible. In oher words, we must keep fit for our tasks.

The Christian is continually serving His Master,—Jesus Christ. Whether his occupation be secular or religious, as those terms are understood by most people, it must all be done for the honor and glory of God. Our lives are at His command, and whatever we do must minister to the need of our fellow-men and to the glory of God. If it does not, then clearly we are not in our rightful sphere of service and our relation to God needs our serious and sober thought and attention.

If then, we are continually in God's service, we are responsible for rendering that service in what is for us the best possible manner. For the teacher it means the best possible preparation, for the farmer a knowledge of the best methods of carrying on his work, for the mechanic a real knowledge of machinery, for the missionary a real teaching knowledge of the Word of God and the ability to persuade men to accept it, and so forth for all of the different callings of life. But for all of them, in a general way, it requires a careful effort to keep our physical bodies in proper condition, our mental faculties at their best, and our spiritual beings "in tune with the Infinite." To the degree with which we can approach these standards we may be said to be keeping ourselves fit for service.

The practical applications involved in keeping ourselves at such standards may be many and varied. Very few of us, if any, have ever reached a stage approaching perfection along these lines, and we need continually to guard ourselves in our every activity. It is easy to allow ourselves to fall into useless habits that tend to impair our physical efficiency thereby also incapacitating ourselves for the fullest degree of mental and spiritual fitness. It is easy to acquire careless habits of reading, or thinking, and so reduce our mental efficiency. And it requires constant vigilance and communion with our heavenly Father to keep from growing cold spiritually, becoming worldly minded, and losing sight of the real purposes in life For all of these things we are held accountable. We must keep fit for our tasks.

"Know ye not that your bodies are the temples of the Holy Ghost?"

"Keep thy heart pure, for out of it are the issues of life."

"Abide in me, and I in you."

Concerning Gift Subscriptions

The Subscription Department wishes to make the following announcement for the benefit of those who have been receiving the Monitor as a gift from some friend: "In the past it has been the policy of the House to continue subscriptions until we were asked to stop them. Within the past year we have been keeping a record of all subscriptions that we knew were sent as gifts, and when these expire, we expect to notify the subscriber, giving opportunity to either stop the paper or assume payment himself. To notify us of your desire we have been furnishing self-addressed, ready-stamped cards. All you need to do is to indicate your wish and mail the card. As a special favor we are asking all receiving such cards to give them their immediate attention, and return the one addressed to us. We would like to retain all of our subscribers, but in case it is your desire to have the paper stopped we would appreciate knowing your wishes. If you wish to continue we are doubly thankful to you."

CHRISTIAN LIFE

SOME THOUGHTS ON THE OLD YEAR

M. D. Landis

The "Sister Years" have talked together. The elder one has departed; the younger is welcomed with bells and watches and prayers. It has happened so quickly and so quietly, we scarcely knew that it was done. A year has a kind of individuality, almost a living soul that we get acquainted with about as we do a friend. It is a presence not to be put by, one whose name we feel we know, and whom, in spite of many faults, we have learned to love. And altho we do say,

Ring out, wild bells to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die,

yet we feel a tinge of sadness because the bells are tolling the death knell of one who was near to us.

The tender grace of a day that is dead
Will never come back to me.

Indeed, the past is the most irrevocable thing there is. Some things that go away come back again. The years never do. The chickens come home to roost, our sins will find us out, what we sow we reap again, our ships come in from the sea, our dreams come true, history repeats itself, the waters all go back to the ocean, but the years go into outer darkness; they are eternally lost.

So it is with the Old Year. And what is her legacy to us? Much every way. The monks who kept the record of the happenings of the middle ages could scarcely get material enough in a year to make more than a sentence or two. The record of the years was such a humdrum to them that they were not able to recognize even important events when they did come. After the Renaissance the poor good-for-nothing years became rich and full of meaning and action; bad action perhaps, much of it, nevertheless much of it, so much indeed that the chroniclers of those times were writers of comedies and tragedies. And now in the year 1921 we have been finishing up this great "generation" of ours at such a pace that more things have taken place in a day than formerly filled an entire year.

The goodness of God has filled up the year with blessing. Three hundred sixty-five times the morning has revealed His glory, sometimes veiled with clouds, sometimes opal tinted, sometimes golden with light "that never was on land or sea." As many times He gave the night, arrayed in robes of mystery, sometimes black with tempests, sometimes with the curtain of eternity rolled back and showing His abyss of worlds—stars, gold dust of the milky way, jewels that adorn His garments. It is the record of our Father's world, our place of prayer, still true to His Word which was from the beginning.

The Old Year has had three hundred sixty-five of days like these. And they have been the background, the stage setting of all our own little drama. So far as we have been the actors the old year has been the last of seven years of tribulation, years which those who have been in the midst of them think have been the greatest in history. In our way of thinking each one of them has been filled with epoch making events. Can we know for sure? People don't usually know their own times any better than they do their own fellows. We know ourselves as we are known only to the extent that we are able to extricate ourselves from ourselves in time and space and see as God sees us.

In the eternal present, in God's thoughts, in the on-goings of things above, among angels and sons of God—free from the childish provincialisms of earth, what is important in the year 1921? Have they appreciated the post-bellum reconstruction problems? What have they though about the yellow peril and the Irish question? Have they also held that it was necessary for the white man to maintain his sovereignty in the Pacific? What do they think about Europe's insolvency? Is there a "Near East" in heaven? Have they not been dumbfounded with the Irish settlement, and the orgy of "self sacrifice" in the disarmament conference? Did they agree with H. G. Wells that unless the nations disarm immediately the cataclysm that began in 1914 will soon submerge us in a new series of dark ages? Do they indeed hear earth cries? From where they are how did the record of the year 1921 sound if they could hear?

What entertainment must have been its symphony of tumult and revelry, of laughter and crying, of prayers and curses! The sensation that rose from America and Europe and Asia together must have been a strangely obnoxious mixture of banqueting and starvation, of roast beef and decaying human flesh. How soon will it be time for the angel to stand in the sun and cry with a loud voice, "saying to all the fowls that fly in the midst of heaven, 'come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.'"

The old year has been like other years in prolonging this hubbub of sound and fury. Cemeteries and archives will continue to fill up with the same old story until the heavens themselves being in fire shall melt with fervent heat, and the earth and all that is therein shall be burned up. Then all the deeds both small and great shall be wiped from the records of earth with the memory of those who performed them—deeds of earth, deeds of earthly men.

But I believe that it also contains a few that will be written in the history of heaven. There are such. They are deeds that are not made immortal by any imperishable material. They have an intrinsic immortality, a divine luster that shines on undimmed through the ages "fair as a star when only one is shining in the sky." Not written down with ink, yet hidden in the bosom of the old year they have a mystic power to radiate glory as they recede into the past. Such a deed was Ruth's "entreat me not to leave thee;" such was Esther's heroic "If I perish I perish." Such a deed was the faith of the centurion; such was Mary's gift of alabaster; such a deed was the angel sweetness of the little child that made the Master say of him "Of such is the kingdom of heaven." If 1921 has any like these in its record it is well adorned to join the immortal years.

Hesston, Kansas.

SOME THOUGHTS ON THE NEW YEAR

Alma Warye

The element of uncertainty causes us to approach the New Year thoughtfully. We cannot look down through the coming days and decide which we will choose and which refuse, for they will all come and in regular succession. We cannot prevent them

should we wish to do so. We can to a certain extent control the experiences which will come during the year. Some we can prevent, others modify, and with such as seem outside our control we must do the best we can. This causes us to be inclined to question and consider and wish to linger before we enter in upon the duties of the new year. Thoughtful people enter into new experiences in that manner. They wish to use the time in the most profitable way and to make the most of each undertaking.

The words we have thoughtlessly uttered, the acts we have impulsively committed, cannot be recalled. We are able to atone for them but partially and this causes us to become more thoughtful and careful before we speak or act. We have reflected upon these experiences of the past year many times. Some of them we would like to change but that is not possible. The best thing to do is to profit by this knowledge and prevent the recurrence of similar situations. So it is well to consider the past in so far as it is made to contribute to our future welfare.

But no time should be spent in lamentation or useless repining. Time spent in that way is misused. That is even worse than spending time idly for the moments are not only wasted but such a course helps to establish the habit of dissatisfaction and of complaining, rather than of attempting to better conditions. Already there are too many people who point out defects without proposing a remedy. Paul was not such an individual. He saw evil and rebuked it but he also suggested a better way. He did not allow regrets for the past to discourage him but he set a goal ahead and determined to "press toward the mark." (Philippians 3:12-14)

We should face the future courageously and bravely. We need not be filled with forebodings if we use wisdom in making our choices. Most of our final decisions should be made after careful thinking and prayer rather than on the spur of the moment. Like the illustration given in the fourteenth chapter of Luke of the man who considers the cost before he begins building a tower, or like the king who studies the resources at his command before he makes war upon his foe, so we should count the cost and not ignore what good judgment would incline us to do.

That should in no way diminish our trust or faith in God. We realize that all our powers and even life itself is the gift of God but we cannot think that he would give us these abilities if He did not intend that we use them in the most advantageous way possible. And, besides, when we worry and fret we are not trusting God but we seem to forget that He has made provision for all His creatures. He who notes the sparrow's fall will surely care for His creatures whom He has made in His own image. Jesus recognized this tendency of men to be beset with cares and anxieties so He told His disciples that they should not allow thoughts concerning food and raiment to distract them but rather give more serious consideration to things that are permanent.

Another requisite to make the new year a happy one is that all feelings of resentment, jealousy, or unpleasantness toward any one must be banished. The harboring of such thoughts insures a dwarfing of soul. He who desires to grow broader, deeper, and richer in his Christian experience has no place whatever for unkind thoughts. They may come when one is not on guard but they need not be retained. They should be banished at once. If we make a conscious effort to set our affections above slights and petty or imagined wrongs, and on those things which are pure and lovely our minds can become so filled with noble thoughts that evil ones have no place.

This is one reason for storing the minds of the young with choice selections from the Bible. These can become the source for many worthy meditations. In short, if the new year is to be a happy one it will become so only when we put ourselves in the right attitude and frame of mind to make it such. Discouragements and bitter disappointments may be our portion during the coming days but he whose mind is stored with the promises of a

"Divinity who shapes our ends
Rough hew them though He will."

will be able to live above adverse circumstances.

Thus far nothing has been said about making New Year resolutions. There are many people who determine at the beginning of a new year to do a number of things differently. They realize as time goes on that certain modes of thinking or habits of life should be changed. Some of them determine that at the beginning of the new year they will start to do better. This is a mistake, for the time to inaugurate a change is at once when the individual becomes conscious that there is a better way. That method only is in keeping with Christian living. "Now is the accepted time" rather than some future day. There are examples in the Bible as well as in daily life which illustrate the futility of procrastination and the value of promptness in acting upon decisions. There is no time more advantageous than the present to begin doing better. One's purposes become weaker by waiting but exercise in putting them into practice strengthens them.

The new year stretches before us unspoiled. We desire to use each day wisely as it comes to us. What do we feel that we need the most? For what shall we seriously strive? What is our most earnest wish? Many attractive wishes come to our minds. Who does not wish for prosperity, health, friendship, happiness, success in his undertakings, and a most useful life devoted to Christian service? None of these are unworthy desires but each should be given its proper place. What we most wish and long for we are more likely to attain than those things upon which we have not fixed our minds. How important then it is for us to "covet earnestly the **best** gifts" rather than just to be satisfied with **good** things.

Goshen, Ind.

GOING TO CHURCH WITH FATHER

Mother had been an invalid so long that it had been years since she had been able to go to church. Betty had gone all thru her childhood and young girlhood, but lately she had gotten in with a gay set, and Saturday night there was always something doing, and, on account of it, she had gotten into the habit of rising late on Sunday morning and missing church altogether. Father was no longer young, and his life, like most men of his age, had been a struggle; but each Sunday morning found him regularly in his pew. Father believed in that old verse in the Bible: "They that wait upon the Lord shall renew their strength."

It seemed too bad that he must go alone —always alone.

Betty passed the sitting-room door one evening. Father's old friend was there with him, Mr. Sears.

"Yes, Douglas," father was saying, "I am quite alone these days in my church-going. My wife can't, and Betty no longer cares for it. It is a great grief to me, I assure you."

Betty did not stop to wait for Mr. Sears' answer.

"So—after all, father cared and missed her."

She went noiselessly upstairs to mother's room. She opened the door and went over to the side of the gentle invalid.

"Mother," she began, "I want to ask you a question. Has father felt my not going to church with him so much? I never realized he cared, but just now, in passing the sitting-room, I overheard him say something to Mr. Sears that led me to think he did."

Mother took the white hand.

"Dear," she said, "before I answer let me tell you something. Almost the first place your father took you was to church, and you were always a quiet little thing. You went as you grew older and were always such a good child while there, but after you grew up the world crept in. My invalidism made things worse, and so, between the two, father has been compelled to go alone. I know he feels it, but he is not the father to tell you of it. He was always a man of few words."

Betty stood quite still. A new seriousness marked her pretty face. The next moment she was kneeling by mother's side.

"You need say no more, mother," she said.

"I have come to my senses at last. I realize what I owe my father and God, and I shall not be found unfaithful."

Saturday morning the telephone rang. Betty took down the receiver.

(Concluded on page 415)

MISSIONS

SOUTH AMERICA

Some General Questions and Answers

J. W. Shank

(From "South America, an Open Door")

1. What is the religion of South America?

The prevailing religion of South America is Catholicism. There are people who have not been inside a church for many years and yet they say they are Catholics. They consider their birth and baptism as infants the only necessary steps to the possession of religion. All of the governments recognize Catholicism as the national religion. It would be safe to say, however, that less than one-third of the people are faithful adherents to that church.

2. Is there idol worship in South America such as is found in India or Africa?

Among the pagan Indians there is idolatry just as truly as in any other parts of the world. In some cases the idols are forms of human images; in others, images of animals and of the sun. In the Catholic Church there is a form of idolatry that is quite contrary to all Bible teaching. There are millions of people in these lands who pray to the images of Mary, Christ, and of the saints just as we would pray to Christ in the spirit. They actually talk to the images and expect to be heard by them.

3. Do the people know anything about the Christian religion?

Upon first thought many would say, "Yes, the majority of the people know about the Christian religion." However, a study of facts will show us that only a very small percent of the people know anything about the most simple principles of Jesus' teachings. Dozens of people, to whom we have talked personally, have told us they are Catholics, but at the same time our questions reveal the fact that they do not know what the Bible is, nor anything about the life of Christ, the story of the creation, or of the Old Testament. It is doubtful whether one-tenth of the people know really what true Christianity is.

4. Does Catholicism do the people any good?

While it is true that the Catholic Church in these countries pretends to teach against the great cardinal sins of humanity, there is little vital force in her teaching. The moral corruption of the church leaders is so potent that the priestly office is looked upon by the masses of people as one that was created for greed, graft, deception, and commercial gain. It would be rather difficult to cast judgment upon the church and say there are no good results from her work; but at the same time one is inclined to feel that the good results are too few to be worthy of mention.

5. At what rate is Protestantism gaining ground?

I think it may safely be said that the membership of Protestant Churches has increased more than 100 per cent every ten years. On account of less density of population than in some mission fields, the increase may not be as rapid here, but the advance is distinctly encouraging.

6. Is denominationalism a hindrance?

The tendency to emphasize denominational differences is not so great in the foreign field as in the home land. Missionaries are often impressed with the fact that all Gospel work should be called evangelical insead of denominational. While it is true that as a rule, the different denominations are true to their beliefs and teach the Bible as they believe it, yet the great need of teaching vital Christianity makes them minimize the differences in belief.

7. Why does not the Catholic Church glve the Bible to the people?

It is mainly because they want to keep the people within their power under a condition of ignorant superstition. A knowledge of the Bible always causes the people to rebel against the unjust system of church government and teaching. The following is a quotation from a document written by the cardinals of the Catholic Church as counsel to the Pope, and may be found in the national library of Paris:

"Of all the counsel we can offer, we have reserved the most necessary one for the last. We must open our eyes well and exercise all our power in the matter, namely: To permit as little as possible the reading of the Gospel, especially in the ordinary language of the people, in all the countries under our jurisdiction. Let the little that is read in the mass be sufficient, and under no circumstances permit anyone to read more. While the people are contented to read little your interests will prosper; but as soon as the people want to read more, your interests will begin to fail. This is the book (the Bible) which more than any other, has raised against us reverses and tempests which have almost ruined us. From the fact that if anyone begins to examine and compare with diligence the teachings of the Bible with that which takes place in our churches, he will soon find discord and will see that our teachings often differ from it and frequently contradict it. If the people understand this, never will they stop accusing us until all is made clear and we will become objects of universal scorn and hatred. Therefore it is well to take the Bible from the people, but in such a way that tumults will not be created."

8. Why has missionary enterprise been less prominent in South America than in other continents?

The main reason for this is that other lands as India, Africa, China, and Japan were looked upon as distinctly heathen and in definite need of the Gospel of Christ. South America, it was thought, had the Gospel because the Catholic Church was established here. It was really a result of ignorance of actual conditions in South America. The South American awakening has come largely through the growth of commerce—which has led the people to know the field and to recognize the mighty need.

9. What per cent of the population of the Argentine adheres to Catholicism?

It has been declared by one authority that ninety per cent of the men of the Argentine have no interest in the Catholic Church, though there are some who do not oppose it. At least the half of the men, I believe, are entirely indifferent to religion, and a large number bitterly oppose it. Perhaps fifty per cent of the women either oppose or are indifferent to the Catholic Church. Perhaps more than twenty-five per cent of the women are loyal to the Church in belief and practice. Statistics cannot be gotten on this point. We must judge by the general appearance of things.

10. What effect does Catholicism have upon Protestant missionary activities in the Argentine?

Without a doubt the opposition of Catholicism always retards the work for the missionaries. The people have been taught from infancy that Protestants are agents of Satan and that their whole

purpose is to trap the people into eternal perdition. When a mission is started the priests begin their warning, attempting to create in the people a deadly fear of the Protestants. For example, last week the tale came that the priest here is telling the children that those who go to our mission will be eternally lost and that in hell they will be bitten to death and eaten by snakes. Naturally many of the children are frightened by such tales. We have actually observed a falling off of attendance in the Sunday school because of it. But it is always true that such tales have a reacting influence against the man who tells such lies and in favor of our true Gospel work. It is doubtful whether the opposition ever has any lasting influence against the missionaries.

11. What classes of people most readily accept the Gospel?

It is the poor people generally who most readily accept the Gospel. In the evangelical churches, however, there are found some people of considerabel means. These may be said to belong to a sort of middle class. Very few people of the upper classes are accessible to Gospel influence. However, among the very highest officials of the nations in these lands have been found men and women who aid and sympathize with the missionaries but who, on account of their position, think they dare not become actual members of the evangelical bodies.

12. What kinds of mission work are most acceptable to the people?

To those who are willing to ally themselves with the Protestants the most acceptable type of work is the direct evangelical teaching. To the general public who are anxious to see the improvement of conditions around them and who do not understand the necessity of religious principles as the fundamentals of all social betterment, institutional work is most acceptable. By this we mean schools, hospitals, orphanages, and the like. People are ready with open arms to accept such efforts. Fortunately this sort of work can be carritd on with direct Gospel influence ever present in all of the different phases. And it is indeed a worthy kind of work.

13. What types of workers are needed most?

For the work of our mission, as it will be gradually developed, the following types of workers will in all probability be desired: missionaries fitted for special pastoral and evangelistic work with wives capable of doing work among the women and girls and children; teachers with general and specialized experience, the special types being kindergarten, primary teaching, Bible teaching, industrial teaching, trained nurses, trained agriculturalists, Christian physicians who have received their diplomas in this country, and a well trained man to act as teacher in training native workers. Other types not included in the above might be needed with time, but these represent the more immediate needs.

14. Are the native workers really capable?

Native workers that are highly capable are difficult to find, but they are always found. We have met personally a number of native workers who are more valuable as evangelists than any missionary can ever be in a land where he is not a native. Here in the Argentine we can count many native workers who have given many years of faithful service as pastors and evangelists. There are always grave difficulties connected with the training of such workers. Many candidates lack courage and perseverance, many have too much native pride and a weak moral basis of character, others who are awakened to their powers by study, become interested in other lines of work and are lost to the Gospel work. Capable ones there are an abundance, but to find them and safely lead them through all of the steps of preparation is the problem.

15. How much time is required to prepare a native worker?

Within a few months under the proper teaching and continual help a person may be fitted to teach in the Sunday school. Within a year a young man with proper qualifications may be fitted to begin in simple evangelistic work. But to properly prepare a worker to be a stationed pastor requires a number of years. The length of time depends upon the character and ability of the candidate.

16. Do the native people make strong Christians?

It is generally considered that more time is required to develop strong Christians than in our country. This is due to the fact that the people do not have a strong, Christian heritage back of them. However, it is true that some of the most admirable types of Christians are found in the native churches. There is much reason for missionaries to feel encouraged with the fact that strong dependable Christians can be and are developed.

17. How many people are found in the district surrounding our mission?

Referring to the map in the appendix especially prepared to represent our district, it will be observed that in a circle having a radius of sixty miles there are something like a hundred towns. These towns vary in size from a mere station of a few houses, to towns of fifteen thousand inhabitants. There may be more than a dozen towns having a population of between five and fifteen thousand, and perhaps fifty more that have from one to five thousand. In a very rough estimate one might say that there are very likely more than 200,000 people in the circle with a sixty mile radius. All of these people are within reach of us when we make the proper extensions, and they are not reached by any other evangelical body.

18. What kind of people are found in this district?

Quite a lot of different classes may be found in the district. On the southeast we approach some German settlements. On the east we find large Jewish settlements. In most all parts we find many Italians. The remaining types are Argentines, French, Spanish, and sprinklings of a half-dozen other nationalities.

19. What kind of farming is done in the section?

In the southeastern section there is much wheat raising, and in all parts to considerable extent. Closely following wheat are alfalfa and corn. Other crops, such as flax, oats, and barley are grown. In a large part of the section stock raising is still the chief business. The greatest wealth consists in the raising of cattle, hogs, and sheep.

20. What are the market facilities in the district?

All of the towns marked on the map have direct railway communications to Buenos Aires and many of them have communication to Bahia Blanca which is the chief port in the southern part of the providence. There are occasional difficulties in getting heavy crops off to market, due to scarcity of grain sacks or of railway cars, but in general the markets are very good. Local markets for fruits and dairy products are good.

(Concluded next month)

THE ORIGIN OF MOHAMMEDANISM

Eunice Guth

In studying the Mohammedan religion, we first must know concerning some of the conditions of Arabia before the birth of Mohammed. Moslem writers generally portray this period as the time of ignorance, so as to make the period when Mohammed was born a greater contrast to it. It is often thought that Mohammed preached a new religion, but this is only partially true. Arabia was on a higher plane of civilization under paganism, than at any time after Mohammedanism was introduced.

The Arabs were nomadic tribes, with the same customs, language and traditions but with no organized government. They considered the strongest tie, blood. They were revengeful people, and feuds were perpetual except during a special period when the pilgrimage was made. Mecca, the center of these pilgrimages, was a common meeting place, where ideas and doctrines were exchanged. This was the period of Arabian poetry.

The Arabians worshiped many gods. Each tribe had its god, which was represented by a tree, stone, or some animal, or plant which they held sacred. Their

oldest and greatest god was a female deity called Allat. Corresponding to each god was some object which was held sacred by the god. One of these was the black stone, or Caala, at Mecca, whence the Arabians made their pilgrimages to kiss or rub this stone. They believed in jinns or spirits, which haunted objects on the surface of the earth. They applied the term Allah to every god, probably used the same as we use Lord. Allah kept them from doing evil, he inspired them to goodness.

Before this time, the Arabs had come in contact with the Jewish and Christian religions. The Jews of Mecca and Medina, descendants of Abraham, were known to have some inspired book. Arabian legends seem to originate with some of the Jewish ideas. Christianity was spread throughout Arabia, as Paul spent four years among the Arabs. A study of Islam shows that it is nothing more or less than Judaism, plus the apostleship of Mohammed. This gives a brief sketch of the period from which Mohammed developed his new religion, and the conditions existing at the time of his birth.

Mohammed was born about 570 A. D. in Mecca, of a family belonging to the Coreish, a very powerful tribe. They carried on caravan trade with Syria, and it was the duty of this tribe to guard and protect the sanctuary of the Arabian religion, or the Caaba, at Mecca. Mohammed was born into a religious enviroment. One of his fore-fathers was a great benefactor of the sacred city of Mecca and because of the family's duty, they had almost entire control of Mecca. He was an only child, but when very young, his parents died and he was left in charge of poor relatives.

According to legends and traditions signs and portents occured to signify that Mohammed was a remarkable child; the surrounding country was brightly lighted and the new born babe was said to say; "god is great, There is no god but god, and I am his prophet". Heaven and earth were agitated. One lake dried up, and the Tigris overflowed its banks. His uncle prophesied that he would found an empire and establish a new religion.

In his infancy, sheep bowed to him as he passed and the moon stooped to him in reverence, when he looked at it. Legends proclaim him as a wonderful child. both mentally and physically. He stood alone at three months, could run at seven, could speak and be understood at eight months.

At twelve years of age, Mohammed was taken on a journey to Syria and here he first came in contact with Christianity. The rest of his youth was similar to that of other boys; he herded sheep and goats. In early manhood he met a rich widow, for whom he made several trips to Syria and Palestine and he here learned Jewish history and again came in contact with Christianity. At twenty five years of age he married this woman. This marriage gave him a leading part in the affairs of Mecca.

Mohammed, in his early youth was inclined to pensive meditations, he was sorrowful in temperament, restless and continually thinking. He was highly nervous and imaginative. Such a man, born in such a time of mental agitation was one to start some new project. Religion had been a question in his mind for some years. He had surrendered himself to divine will and guidance and seemed to be filled with Allah's presence and power.

Mohammed was the successor of the Jewish prophets, and he felt that he was appointed by God to carry on their work. At this time he was friendly with both Jews and Christians. One biographer has said that, "Islam was not the work of Mohammed, but the offspring of the spirit of the time, but we cannot doubt that Mohammed was a remarkable man."

When he was forty years of age, he became more abstracted and melancholy and would often spend days in solitary meditation near Mecca. It was on one of these wanderings on mount Hira, that the angel Gabriel appeared to him with a scroll and commanded him to read. He did not know how to read, but after the angel insisted, he read. This vision agitated him very much and at first he thought he was possessed of a jinn, a superstition of the Arabs at that time. His wife and a few of his relatives believed in his vision and said he was a prophet sent from God, but he did not preach or try to spread the story of his vision.

It was two years before he received his second vision. This said. "Rise up and warn." After this revelation he told his vision and expected the people to accept his teachings and look to him as a prophet. At first he taught the same religion as the Jews and Christians, encouraging the people to observe regular prayers, give alms and put away—their heathen vices. The people of Mecca refused to listen to him, and began to persecute him, but ridicule and threatenings did not frighten the prophet. Instead his preaching became stronger and his denunciations were more cutting.

During his first ten years of preaching he accomplished very little outside of his own family. Finally he was driven from Mecca. Pilgrims from Medina who had heard of him, came to him and showed that they understood his doctrines and invited him to come to Medina. Here he was on Jewish soil. Some of the Arabs of Medina, having heard of the Jews expecting a Messiah thought it would be an advantage to them' if the Messiah was born from their race. They thought possibly Mohammed might be the Messiah. From this time on, his religion holds a different position and changes in character.

The day he entered Medina, Friday, became the Mohammedan holy day and Media was known as the prophet's town. He built a mosque here and regulated the simple rites of his religion and appointed the first crier of prayer. The mosque probably was derived from the Jewish synagogue or the Christian Church. In the mosque he taught his converts the practises and duties which Islam required of them. He become the most powerful person in the commonwealth, and ruled in both religious and civil affairs.

In place of the old tie of blood, of the Arabs, a new bond took its place. The claims of their religion obliterate all other claims. Every Moslem regarded every other Moslem as his brother regardless of tribe distinctions. After a short time Mohammed forbade the use of wine and prevailed on the Moslem women to wear a veil. A Moslem was allowed only to have four wives, but Mohammed, himself did not follow this law, for he had eleven wives. He broke his relationship with the Jews and began to preach holy wars. From this time on his life was filled with strife and war, this was a part of their religion. He fought against Mecca, the town of his kinsmen, until the people recognized his power and finally surrendered themselves to Mohammed and Islam.

After this conquest of Mecca, the city gained new importance and Mohammed made it the permanent center of Islam worship. A year after this victory he made a pilgrimage to Mecca and performed the religious rites and gave them as a correct pattern to be followed by all Moslem pilgrims. Some things to be fulfilled on this pilgrimage were; the kissing of the sacred black stone in the Caaba, the sevenfold circuit of the building, drinking of the water of the well Zem-zem, a race from one hill top to another near Mecca, throwing seven stones at a certain spot, and the sacrificing of an animal. The Caaba Mohammed made a part of his religion, because he could not abolish it from the Arabian worship, and by adopting the use of the Caaba Islam became the national religion of Arabia.

Although each one who confesses the faith of Islam is a Moslem, he must show this faith by the outward observance of religious duties of Islam. Mohammed said that a true Moslem is one who is resigned and obedient to God's will and fulfills these five duties: (1) Bears witness that there is no god, but God and that Mohammed is the apostle; (2) is steadfast in prayer; (3) gives alms; (4) fasts in the month of Ramazin; (5) makes a pilgrimage to Mecca if possible.

The Moslem creed is the shortest creed in the world. It is so short, it has needed no revision for thirteen centuries. Five times a day it is rung out over the Moslem world as a call to prayer. There is no god, but God, Mohammed is the apostle of God. At first the prophet offered rewards for saying the creed. It is heard every where, by young and old, rich and

poor, sick, for joy and sorrow. A converted Moslem must at least repeat it once during his lifetime, fully understand it, believe it, profess and declare it without hesitation. The shortness of the creed is one of the chief factors in the rapid spread of Islam.

The Moslems pray often and earnestly but ignorantly. Prayer becomes merely a mechanical process for them. Their prayers must be said in the Arabian language, no matter what the native language is. Three-fourths of the Moslem world prays five times a day in an unknown tongue. One requirement of their prayer is that they are sure to turn their faces toward the Caaba in Mecca. The five times for prayer are dawn, just after high noon, two hours before sunset, at sunset, and two hours after sunset. If the worshipper makes any error in the form of prayer, he must begin over again. It is said that pious Moslems pray the same thing seventy-five times a day.

Minarets are built in all Moslem lands from which the muezzin cries out in a loud voice the time for prayer.

The Moslem fast is held in the month of **Ramazan,** corresponding to December when the days are short. Although the day is spent in fasting, the night is filled with feasting and revelry, as the fast lasts only from dawn to sunset. During the fast, they neither drink, eat, bathe, smoke, nor take snuff, —even taking medicine or smelling of a flower is prohibited. Infants, sick and aged people are exempt from fasting.

The giving of alms probably originated from the tithes of the Old Testament, but about one-fourth of the income is their usual rate. They may give their alms to the poor, the homeless, tax collectors, slaves, debtors, to those fighting for Islam and to wayfaring travelers.

The pilgrimage is a strong bond of union and is a great influence as a missionary agency. Pilgrims come by land and sea, from every direction in large numbers. They perform the religious rites which Mohammed left as an example to all Moslem pilgrims. It is a fragment of incomprehensible heathenism taken up and digested by Islam.

The Koran is the sacred book of Islam. In it Mohammed reveals his visions, which covered about twenty-three years. The chapters are arranged in a confused order, so that the reader is not able to get the historical meaning. Almost every chapter claims divine inspiration. God himself is the speaker. The Moslems considered it as a remarkable production. It is smaller than the New Testament and has 114 chapters. Moslems regard it as supreme in beauty of style and language and wonderful in its origin, contents, and authority. It consists of laws and stories.

This shows the origin of Mohammedanism. Since its beginning it has spread very rapidly. It is the task of the Christian world to teach people from the Bible and teach them of the true God. Some educated Moslems are beginning to seek something better than Islam and are beginning to seek the truths of the Bible. Should the Christians then not answer the call and help bring them to the true light?

HINDU AND MOHAMMEDAN FESTIVE DAYS

II.

Ralph R. Smucker

In a previous article we described briefly the Hindu festive days that come in the first eight months of their year. In this paper we will finish concerning these holidays.

Ninth month: no large holidays. On the last day of the month the people prepare extra big meals and have a feast but the day has no special signifigance.

Tenth month. "pusa":

In this month comes the shortest day of the year which is called "makar ki shakyati". On this day the people all eat nothing but rice and milk. The shopkeepers feed the poor people who come to them for food.

Eleventh month, "mag", last half-fifth day:

This is called "basant panchmi", and is a sort of spring thanksgiving-day. The gardeners on this day bring large bouquets from their gardens and all the people make large garlands of the mango and other fruiting tree flowers. They also bring grains and grasses and decorate their houses and worshiping places. Then wearing their best clothes, often not much better than their everyday wear, they sing special songs for almost every occasion and holiday. These songs which are sung at this time continue for about fifteen days.

Every twelve years there is a very large mela held at a certain spot on the Gangees River at which time people from all over India congregate there. It is said that often hundreds of thousands of people attend this mela. In the previous paper we explained what is meant by a mela. What we said there is a very conservative and poor explanation of what is to be found there. When one watches the people go thru their acts of worship and then thinks of the hideous objects that sit before them in the guise of men it makes one sick at heart.

Twelfth month, last half-last day, full moon and the last day of their year:

This is called, "holi". Please don't misunderstand or get the wrong idea of that word. Just because it sounds like our "holy" do not get the impression that the activities are of that nature. Far from it. It is the most lewd and unholy of all the Hindu holidays. The name itself means "has been", being a short form of the past participle of the verb, 'to be'. It means the old year is finished and naturally implies that the new year is about to be ushered in.

This day seems to be a day in which everybody does just as they please For weeks previous to this, the boys of the villages try and see how big a pile of wood they can collect for the big fire on "holi" night. They steal doors, roofs of houses, platforms, and anything movable that is to be gotten at. If they can hide it and protect it until the day of the holi without being caught, and then on that day can put it on the pile, that means that they are safe. No one dare take anything from this pile on the holi day. Of course if the boys get too mischievous the police take a hand, otherwise it is taken in a joking spirit. On this day itself, it seems as tho all the evil in those people comes out. The respectable people stay indoors, have their own little fires in their own homes, and do not mingle with the lower class who are abroad. The men push and joke with the women and of course much evil work goes on. The boys have a great time on that day. They make pots of poor clay that will break easily. Then after filling it with thin mud, they get a poor ignorant coolie to put it on his head and carry it away. Then by throwing a stone they break the pot and the mud runs down over the unfortunate victim. Or they may take a lot of used cart grease, dirty as it always is, and conceal it in the palm of their hand. Then in the pretext of placing a little red powder on the forehead of someone, which is an honor, they quickly rub the grease on the face. This is almost impossibly to get off without hot water and soap, two articles that are foreign to the average India coolie. Also on this day the boys and sometimes the older people, make squirt guns and shoot colored liquid on other people. This color is impossible to get off the clothes. It wears better than the cloth itself. This liquid is gotten from berries in the jungle.

The more respectable people observe it thus: fifteen days before, they clean their houses thoroughly, whitewashing them; doing their yearly housecleaning. They also cook many and varied dishes of food. They visit their friends and enemies and make all hard feelings right at this time. This must be done before the fire can be lighted in the evening It also is a time of alms giving. They give to lower castes and accept from higher castes. At ten at night the fire is lit. By singing and dancing and casting their offerings and gifts into the

fires, the time passes till the old year is ushered out and the new year in.

Mohammedan Festive Days

The first Mohammedan festive day comes in what is our May, and is called "ramjar". For an entire month previous to this day, the people have been fasting. Their method of fasting is not to touch food or water through the day. After sunset and before sunrise they eat and drink. This is kept quite religiously. As a result often the people get sick. You see this month usually comes in the hottest part of the year, when to go without food and water for the entire day is very injurious to the body. Where there are many people who observe this, the doctors get many patients during this month. On the last day of the month, full moon, they observe special prayer rites. It is very interesting to watch a Mohammedan going thru his prayers. He will face toward Mecca, and spread his little prayer rug in front of him. He will stand at the edge of his rug and fold his hands in front of him. Then he will begin to repeat a long prayer, at intervals bowing his head, or getting down on his knees and touching his forehead to the rug. There seems to be a set form to use and at certain places doing so and so. We have seen them at various times and each time their actions and motions were nearly the same. Sometimes when the train stops at a station and prayer time has come they get out and spread their little rugs. If the train is apt to start before they are quite thru, they will watch the train out of one corner of their eye, and keep on praying as long as they dare, at the last minute run and jump on quickly. They usually are very earnest in their prayers and are unmindful of their surroundings unless they must watch the train and pray at the same time.

On the day after full moon they call their fast ended and have a glorious feast. After the feast they go and visit their friends and embrace. On the ship while coming to India we saw the feast and embracing ending this long fast of a month. After a feast of rice and curry, they sang songs and then embraced. They would put their arms around each other and lay their heads on each others shou'ders, first on one side and then on the other. To see a whole company of men doing this looks rather amusing as their heads are bobbing back and forth. They do th's changing of heads from one shoulder to the other three times. It 's an expression of peace and well wishing between themselves.

The next big holiday comes in September or August and is called "edulaphatur". On this date goats, rams, sheep, oxen, cows and bullocks are offered in sacrifice to their God, Allah the Almighty. This day is often the occasion of quarrels between the Mohammedans and the Hindus. The Hindus object to the killing of cattle and the Mohammedans do it openly on th's day In try'ng to prevent this k'lling often times pitched battles between the two parties arise. The Mohammedan kills without compunction, and the Hindu, when in the heat of anger, altho it is against his religion, will also take human life. Thus in trying to save the life of their sacred cows, they kill human beings, which should be a greater sin than to let their cattle be killed. Nowdays the soldiers are on duty at these places and guard against friction and ill-feeling.

The history back of this sacrifice is interesting. It seems that the Mohammedan religion has a lot in common with our Old Testament history. They did not get it thru our Bible for their legends date back long before they could possibly have had access to our Bible and accounts. They have a story of a man named Abraham who was about to sacrifice his son to appease the wrath of God, when his hand was stayed and he saw a ram caught in the bushes. He offered up the ram then instead. Instead of the son being Isaac, they take Ihsmael.

The third big day is called "moharam", usually coming in the month November or December. This is a sort of wailing and mourning for the death of two great leaders. There were two factions who were fighting among themselves. Both leaders were killed at about the same time. This day then is a sort of memorial for them For ten days previous the people rejoice (all went well for the first ten days of the battle) and have games and feasts and contests, jokes and a general good time. Then on the tenth day, the day of the death of the two leaders, they wail all day and night, tearing their hair and beating their breasts. On this day they make a large tower like structure of bamboo and decorate it. This is supposed to be a tomb. They carry these to the graveyard and people follow after it wailing and crying as tho it contained a loved one. Then they throw the tower away in the graveyard or if they are poor, they store it for the coming year.

It is interesting to note the burial rites of the people. Hindus burn their dead. The Mohammedans bury theirs in a sitting position, leaving some space beside the corpse in the tomb. This is supposed to be for the angels who visit the dead from time to time.

The fifth and last big Mohammedan day which I shall describe is called, "shabbarat". It is the last of their year, coming in our March or April. The people have a glorious time shooting off fireworks at night and fire-crackers by day. It is also an occasion for much visiting and feasting.

On this day is also celebrated a sort of anniversary of the time when God called a big leader from among the people for a special work. They call his name Moses, or say what his work was, but in the'r legend there is a burning bush with God speaking out of it and giving this man special directions how to do the special work that was to be done. They are unable to say tho what the work was or what the man's name was.

Dhamtari C. P. India

THE RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

John Warye

One of the marked movements which American Missions have given to this country is the intellectual awakening. The schools and colleges established are a credit to any people. At the beginning of the 19th century there was no modern education in the Empire. The few existing schools taught men only to conduct religious services. There were no schools for girls—they did not seem worth educating. Many villages contained no one who could read or write a letter. It was soon seen that to have Christian workers for the churches or to have any kind of an enlightened laity schools must be established

At first only the vernacular was taught but since many subjects could not be taught in the native tongue English was introduced. As in the spiritual awakening so in the rapid intellectual development the missionaries were surprised at the great progress of the people. At every mission station not only an advanced school for boys but also one for girls was established This stimulated the old church and they saw that if they did not do likewise they would lose their young people. One missionary made the remark one day that he was going to a certain place and start two schools for girls. The friend addressed asked why the two. The educator replied that if he started one school for girls over there the Gregorian Armenians will start one also.

Among all the eastern peoples there seems to have been a prejudice against educating girls but this has practically all passed away. In a short time colleges arose at Constantinople, Smyrna, Marsavon and at all of the larger stations. There were Teacher Training schools at Marash and Harpoot and a Kindergarten teachers' school at Cesarea. At all of the stations there were more missionaries engaged in teaching than in any other line of work. In the school room the missionary by molding the plastic life of the young became the cause of many bright Christian men and women who stood the test during the late wars and massacres. Very often the downtrodden villagers became the strongest Christian workers be

(Concluded on page 406)

BIBLE STUDY

FAITH AND PRACTICE—ACTS

VII

After the wonderful demonstration of the Power of Christ in the healing of the lame man at the gate of the temple, there was a turning of the sentiment of the people toward Christ as the Messiah and Savior. This attitude of the people had its effect on the rulers of the Jews. The following two chapters of Acts deal with the effect of the preaching of the Gospel on the rulers of the Jews. The Gospel has always had its foes as well as its friends. It has its prosperity, but it has also had its adversities. One may well know how to conduct one's self when the work of the Lord runs on smoothly and the Gospel is honored and accepted to the joy of both the witnesses and those who believe. The testing times come when there are adversaries. It is then that the believers would desire to know how they should conduct themselves. The faith of Christ has its place in the world and the believers in the Gospel have their rights, but their privileges are often restricted and their conduct under restraints requires a peculiar grace which is borne witness too and exemplified in the lives of the apostles. —Acts 4, 5.

The people were compelled to honor the Word of God as it was proclaimed by the apostles. It was verified as the Word of God by the demonstration of power thru the Holy Spirit. The lame man was healed, and many believed. The Judgment of God fell upon those who took it into their hearts to lie unto God and the Holy Ghost. This produced a holy fear in the hearts of the people. The Gospel was honored for its saving power and for its righteous demands. Only those who truly believed dared join themselves to the apostles and the body of believers with them.

The fate of Ananias and Sapphira did not drive men away from the Gospel and from Christ, but kept away those who were insincere in profession and life. The Gospel was more greatly honored by all men.

The honor of the Gospel began to spread widely under the blessing of the Lord. Jesus had promised His disciples that they would do greater things than those which He had done.—Jn. 14. The sick in Jerusalem were laid in the streets that the shadow of Peter falling on them might heal them. Multitudes came from towns and cities round about Jerusalem and brought their sick who were healed by the apostles. The fame of these men who wrought by the power of Jesus of Nazareth became almost equal to that of Jesus. But these men preached not themselves, but Jesus. Many were added to the Lord, as a result of the power of Jesus manifested through these signs and wonders which the Lord gave His followers as a special testimony to them in the ministry which He had given them. We may not see these miracles today since there was no such promise given to every age. Miracles have not ceased on account of a lack of faith on the part of believers; rather is it on account of the purpose of Christ Himself, who said that those who believe on account of the preaching of the Word are more greatly blessed than those who have seen miracles.

As a result of the widespread fame of the Gospel and the power of God manifested with these men of Galilee, there arose an inquiry on the part of the high priest of the Jews. His faith was that of the Sadducees. These men were preaching that Christ had arisen from the dead, and that the power manifested in their ministry was that of the resurrected Jesus. It was the purpose of this high priest and those of his sect to endeavor to stop a kind of teaching which they denounced and in which they could not believe, for they denied that there was a resurrection from the dead, that there were angels or spirits. The Sadducees were filled with indignation at the kind of teaching that was being disseminated by Peter and his brethren. Their indignation was so intense that they laid hold on the apostles, Peter and John, and put them into the common prison. Under those conditions it was left to the Lord to magnify His power, defend the truth of the Gospel which His servants were preaching and directly overthrow the teachings of the Sadducees. That night the angel of the Lord came into the prison and opened the doors and brought the prisoners forth. He also commanded these two men to go to the temple and there "speak all the words of this life." Contrary to the belief of the Sadducees, an angel came to the prison and took away their prisoners. The angel commanded them to preach the resurrection which they had previously taught. The authority of the high priest was denied by the command that these words be preached in the temple. These facts were not without their effect on the Sadducees and the council of the Jews. Doubt laid hold of their hearts. It truly was a doubt concerning the extent of the influence of the Gospel,—5:24, but, events which were beyond their conception, and manifestation of power such as this in connection with the preaching of a resurrection, were a challenge to the faith which they themselves were obliged to meet. Their foundations were crumbling under their feet.

The attack of the rulers upon the apostles at this time was under the pretense of authority and power. The officers feared the people and the priest and council dared not do violence to these men.—vv. 25-28. Men in government are controlled largely by public sentiments, but men who are servants of the Lord are controlled by His Word and will. With the men of the world there has always been an effort to please the people in order to maintain selfish honor and to protect one's self from possible danger. The priest and his council desired to please the people and to save themselves from the blood of Christ.—v. 28.

The apostles were able to defend themselves from the council by a strict adherence to the will of the Lord. They did not argue their cause before the council, nor did they interpret the Word according to their personal conception. They stated facts and declared the Word of Christ by which they stood. Logic and argument are not the defense of God's children. Other men have the same weapons. The Word of the Lord is the sword of the Spirit and it is effective against men and devils. The apostles took the position that Jesus Christ was the representative of God, as proven by His resurrection from the dead. They were witnesses of the resurrection and could not do otherwise than to proclaim the things they were assured of. The special presence of the Holy Spirit was the witness of God to them that their position and their testimony pleased God and upon that rock they stood. Their foundation was secure. This is the position which every believer should occupy today when confronted by the powers of the world and the oppositions of men. The Christian does not need to protect himself with such means as are used by men. He does not need the help of men. He is able to stand by the presence of the Holy Spirit and by the Word of truth.—vv. 29-32.

The whole history of the world is the record of the rise and fall of men. Gamaliel, the great teacher of the Jews,—the teacher at whose feet the apostle Paul

sat in the days of his youth,—knew well that history as he saw it exemplified in the lives of men before him. He knew also the history of the people whom God had chosen as His witnesses. His counsel was most wise. "Let them alone," was his counsel concerning the work of the apostles. It is not the business of nations to dictate to their citizens concerning matters of religion. The only nation that was truly theocratic was the nation of Israel. Every other government that attempted to control the religious convictions of the citizens has made a failure of it. Those who have followed the motto of "Let them alone" have avoided one of the principal rocks which have destroyed the ship of state. Religions that have been destructive of human life and happiness have been controlled by government and regulated for the sake of public safety, but it is not the office of civil government to create religions or to dictate religious principles or establish spiritual convictions. The authority for all religious conviction, principle and practice is wholly in the province of God as revealed in His Word and by His Son Jesus Christ. "We ought to obey God rather than man."

The Workers' Column

Redeeming the Time.—Eph. 5, 6.

January 8

I. Reasons for redeeming the time.—5:16.
  1. Because the days are evil.

II. How the followers of God may redeem the time.—5:1-21
  1. By following God as dear children.—v. 1.
  2. Walking in love.—v. 2.
  3. Walking circumspectly.—v. 15.
  4. Understanding what the will of the Lord is.—v. 17.
  5. Be filled with the Spirit.—v. 18.
  6. By useful and joyful admonitions.—vv. 19, 20.
  7. Submitting to one another.—v. 21.

III. Things to avoid in order to redeem the time.
  1. All filthiness and fleshly lusts.—5:3-5.
  2. Deceptions of vain persons.—v. 6.
  3. Fellowship with the ungodly and unfruitful works of darkness.—vv. 7-14.

IV. Personal conduct of those who would redeem the time.
  1. Of wives.
    (a) Submissiveness to their own husbands.—5:22-24.
    (b) Reverence for her husband.—v. 33.
  2. Of husbands.
    (a) Love for their wives.—vv. 25-27.
    (b) Nourish and cherish their wives.—vv. 28-33.
  3. Parents.
    (a) Not provoke their children to wrath.—6:4.
    (b) Bring up their children in the nurture and admonition of the Lord.—6:4.
  4. Children.
    (a) Obey parents in the Lord.—6:1.
    (b) Honor parents according to the Commandment.—vv. 2, 3.
  5. Servants.
    (a) True and faithful obedience to masters.—6:5.
    (b) Serve with good will as unto the Lord.—vv. 6-8.
  6. Masters.
    (a) Be faithful to servants as unto the Lord.—6:9, cf. vv. 7, 8.
    (b) Forbear threatening.—v. 9.

V. The power of life in redeeming time.
  1. Being strong in the Lord.—6:10.
  2. The armor of God.—6:11-17.
  3. Prayer.—6:18-20.

Missionary Zeal and Wisdom.—Rom. 10.

January 15

I. How the zeal is manifested.
  1. In ardent desire for the salvation of others.—v. 1.
  2. In prayer to God for their salvation.—v. 1.
  3. In great heaviness of heart and sorrow for the unsaved.—Rom. 9:1, 2.
  4. In a spirit of self sacrifice for those who should be saved.—9:3.

II. How wisdom may be applied.
  1. In understanding the spirit of those who should be reached.
    (a) What are their spiritual desires?—v. 2.
    (b) What is their spiritual enlightenment?—v. 2.
  2. Knowing their religious life.
    (a) What is the object of their devotion and worship?—v. 3.
    (b) The failure of their system of religion.—v. 3.
  3. Understanding the principles of the Chrsitian religion.
    (a) The place of Christ in the believer's life.—v. 4.
    (b) Christ the fulfillment of every man's religious needs and aims.—v. 3.
    (c) Christ the fulfillment of all the demands of God upon man.—v. 5.
    (d) The principle of righteousness by faith.—vv. 6-10.
    (e) The principle of equal access to God by all men.—vv. 11-13.
  4. Understand the obligation of missionary effort.
    (a) The need of the personal testimony of the Gospel.—v. 14.
    (b) The need of the cooperation of the Christian Church in missionary effort.—v. 15.
    (c) The need of the spiritual support by the Church of those who preach the Gospel to those who need it.—v. 15.
    (d) The necessity of preaching the Word of God.—v. 17.
  5. Realize that there may be some failures.—vv. 18-21.

Consecration to Spiritual Life and Service.—Phil. 4.

January 22.

I. Spiritual life to which one should be consecrated.
  1. Steadfastness in the faith of the Lord.—v. 1.
  2. Unity, peace and harmony in Christian fellowship.—v. 2.
  3. Helpfulness in the ministry of others for the cause of Christ.—v. 3.
  4. Joyfulness in the Lord.—v. 4.
  5. Moderation in life as unto the coming of the Lord.—v. 5.
  6. Trustfulness in the providences of the Lord.—v. 6, 7.
  7. The acquirement of all Christian graces and virtues.—v. 8.

II. Spiritual service to which one should be consecrated.
  1. Serving according to the Gospel.—v. 9.
    (a) That which was learned.
    (b) That which was received.
    (c) That which was heard.
    (d) That which was seen,—the examples.
  2. Serving according to needs.
    (a) Ministering to those who are in need.—v. 10.
    (b) Not complaining in time of personal need.—vv. 10-13.
    (c) Not waiting until urgent calls come.—vv. 14, 15.
    (d) Serving according to opportunities that are open.—v. 16.
    (e) Not serving for reward in this life.—vv. 17-19.

Solomon Worshiping God.—I Kings 8.

January 29.

I. Recognition of the invisible God.
  1. He is.—v. 12. He spake and thus declared Himself.
  2. He is the invisible God,—dwelling in a thick cloud.—v. 12.

II. Recognition of the covenant with men.
  1. He abides with His people and dwells among them.—vv. 13, 14.
  2. He makes covenants and keeps them.—vv. 15-21.

III. Recognition of the mediation between God and man,—the altar, which represents the mediation of the Redeemer, Christ.
  1. He stood by the altar.—v. 22.
  2. He prayed to God from the altar.—v. 22.
  3. He claimed mercy through the covenant.—v. 23.
  4. He claimed the promises through the altar.—vv. 25, 26.
  5. He claimed the answer to prayer.—vv. 27-30.

IV. Recognition of the Grace of God through the mediating altar.
  1. Forgiveness of trespasses.—vv. 31, 32.
  2. Power over adversaries.—vv. 33, 34.
  3. Material blessings of rain and fruitfulness of the earth, and deliverance from pestilences.—vv. 35-43.
  4. Blessings of grace for a backslidden and forgetful people.—vv. 44-53.

V. His position in time of worship—kneeling before the altar.—v. 54.

The Spiritual Law of Love.—Matt. 5.

February 5.

I. The Law of Love does not destroy the Law and the prophets, it rather fulfills them.—vv. 17-20.

II. The law of love in force.
  1. It prevents anger with one's brother.—v. 22.
  2. It prevents slander of the brother.—v. 22.
  3. It seeks reconciliation with a brother as a requisite of reconciliation with God.—vv. 23-26.
  4. It does not defraud the neighbor of that which is sacredly and solely his.—vv. 27-32.
  5. It does not seek recompense for an evil.—vv. 38-42.
  6. It does good to enemies as well as to friends.—vv. 43-48.
  7. It loves the neighbor as one's self. v. 43.

III. The purpose of the Law.
  1. It brought judgment upon the evil doer.
  2. Its purpose was to prevent any from doing evil for fear of the judgment.
  3. The law of love fulfilled the Law of Moses in that it was a preventative of wrong to one's neighbor.

EDUCATIONAL

IN THE SCHWARZWALD

S. E. Yoder

(Editor's Note: Our readers have been touched by the incidents related by Bro. Yoder encountered in his visitation, under the auspices of the Friends Service Committee, of the families of German Prisoners. The following, written in a somewhat different vein from the former articles, is none the less delightful and interesting.)

It was on a Monday morning that Miss Gostick and I boarded a "Schnell Zug" at Frankfurt. After an hour's traveling, Miss Gostick got off at Manheim and I continued my journey southward, passing through Heidelburg, Karlsruhe and other cities located along this portion of the Rhine. As we travelled, to the right of us lay a wide piece of level land drained by the Rhine River. The fields were green and flocks of sheep were grazing in the meadows. The winter has been so mild that it has been possible to have the cattle in pasture the greater part of the time. To my left rose abruptly the rugged peaks of the Schwarzwald mountains, parts of which were densely wooded. In other parts the soil was tilled even up in the steep slopes.

At noon I arrived at Offenberg. After inquiring, I found that the village I wished to visit was an hour's walk away. Along the way I met some small school boys who lived in the village I wished to visit. They volunteered to act as my guide They were very much interested and asked all kinds of curious questions when they found I was an American. The boys took me directly to the Schneckenburger home. When I showed the photograph of the son, Father and Mother and all the brothers and sisters stood about in astonishment. They had not heard from Albert for a whole year. It was like carrying a message from the dead. All work stopped and we had a celebration. The family was very poor; the children clothed in rags. They had nothing in the house to eat. A small son was sent out to buy bread. They insisted that we eat. A little fellow of this family walked with me the greater part of an hour showing me the way to the next village. Here I called on Frau Ehret and child. The little girl was very pale and thin due to the lack of nutritious food. Late the same day, I arrived at Lahr where I spent the night with the Stahlberger family. Fritz had written of our coming so since December they had been waiting for us. They treated us like a prince. I think the mother must have cooked all the whole week's rations of potatoes and meat for our evening meal. We visited until towards morning, then we got to bed. They were so very much interested in the Mission and could not get through expressing their thanks for the treatment Fritz had received. They insisted I stay several days, they wanted to show me through some of the Schwarzwald but reluctantly I left the next morning. They gave me some very fine souvenirs.

I continued my journey southward, stopping along the way and taking narrow gauge railways back into the depths of the fertile valleys lying between the many rugged but picturesque peaks. This section is an agricultural center. As you pass along, you find women and girls out in the fields doing all kinds of work. The women wear a white cloth tied over their heads and a white apron. Were it not for these distinguishing marks, you would pass many without seeing them as they toil high up the mountain sides. These districts are composed of the thrifty rural peasants of Germany. They say they have sufficient food though were the average farmer in America forced to live as these people, he would consider himself poverty stricken.

A few days later, I passed through Basel, Switzerland, en route to Schopheim, which lies in the extreme south of Schwarzwald and near the border. In this district all the railways are driven by electricity—power being generated by the numerous mountain streams. I arrived here at noon, went to the post office and enquired where Familie Tachira lived. The postmaster dropped his work, took me to an exchange where he telephoned to a distant village. The reply came that such a family lived there. It was a four hours' walk and the postmaster advised me not to walk it. He took me to a Gasthof where he found a farmer living in that district. It was arranged that I should drive out with him

Four o'clock was the time set for starting but it was near seven before we started. We waited on two friends of the farmers who also wished to drive out with us. In order to endure the cold February breeze on this long drive, these three passed the German "Apfel Wien" very generously. I, however, preferred coffee. At last we started. "Old Dobin" was rather cold standing so long, and as soon as his master had untied him, off he started, with myself as the only passenger on the wagon. Being a stranger in this country, I decided that I would prefer company. As we rushed down the street, a good natured German stopped us. The others came on the run and soon the four of us were off. I was perched on the seat by the farmer and our two friends were to sit on an improvised seat

A Typical German "Gasthof"

in the rear. It was a most beautiful night, full moon and starlit; cold but clear. As we passed around through and between the mountains I recalled stories written of the fairies and witches of this famous region. After an hour's drive, my friends began to complain of being cold. At the next village the old sorrel pulled in towards the Gasthof, and without hesitating all three dismounted and invited me to go in also. I said I would take care of the horse.

After listening to the clinking of the glasses on the inside for an hour and a half, the Gasthof keeper appeared assisting my friends. With our combined assistance we succeeded in getting them on the wagon again. And away we started up hill and down hill. But oh, what music! for my friends had drowned all sorrows. The farmer with his large bass voice accompanied the two small pinched voices to our rear. The hills resounded with echoes! The old sorrel was also urged to do his best, without a hand on his reins he insisted on hitting the cornerstones. On two different occasions I could hear the roaring waters a hundred feet below. Talk about a young man having visions—I had several of them. After travelling at this rapid pace for an hour, we again stopped. I thought we had reached our destination, but was informed it was another Gasthof.

It was eleven P. M. Being cold, I went along in and sat by the stove and warmed myself externally while the others warmed themselves internally. It must have been out of sympathy that one of the men gave me a bread crust at which I chewed while they drank. A half hour later we were on our way. The next stop was a large farm house nestled along a stream and between two high mountains. Here the son appeared, put his father's horse in the stable. The farmer said I should spend the night with him.

The wife gave us a fine meal—twelve o'clock at night, put me to bed and next morning gave me a fine breakfast. For all this they would not take a cent. The farmer also walked with me to Frau Tschira, a half hour's walk away. She had gotten our telephone message the day before, had spent a sleepless night waiting for us. She is a widow and living all alone. Has a few acres of land and is anxiously awaiting Rudolph's return. She lives on a hillcrest from which you can see down on all sides. When I arrived, she rushed to the kitchen, brought in a large plate of scrambled eggs. When I left she filled my pockets with lunch and went with me part of the way so that I would not go wrong. With tears in her eyes, the mother could not stop thanking me. With Herzlicken Gruszen and Glickliche Reise we parted.

Belleville, Pa.

INVOLUTION BEFORE EVOLUTION

L. J. Heatwole

Foreword

The author of this article has frequently been applied to by earnest readers and students for light and help in the unraveling of present day theories under which the science of evolution is taught. The system that has been in vogue for weaving into the web of divine teaching much of the woof of human reason, we find has long been too freely accepted as whole truth by the unsuspecting student.

With a large percent of such cases this procedure has been carried to the degree that it becomes impossible to change the mind of the student from the fixed and unalterable belief that all existing species of men and animals have reached their present standards of life by an ascending scale that began with a few originally crude and simple forms. With such results arising it seems doubly unfortunate that during school-life, there should fall into the hands of our boys and girls the kind of textbooks that fail to offer a more complete and definite elucidation of this subject. That they should be wholly exposed to the sophistry of an undevout instructor whose reasoning may be good in appearance only, and whose primary object is to remove from their minds all fundamental belief in statements of the Divine Record, should not be allowed to go unchallenged or uncontroverted.

The following questions and answers suggest the manner by which the instructors of many leading institutions of learning are presenting the subject, as well as the kind of text-books that have been used to illustrate the different phases of the subject.

A New Catechism

Quest. 1.—What is life?

Ans.—Life is the evolving, unfolding, and consequent expansion of an organized animate being that has sprung from invisible to visible form

Quest. 2.—What are you?

Ans.—I am a being, alive, conscious, dwelling on the earth—my ancestors having ascended by gradual processes from the lower forms of animal life—and, with much struggle and suffering, became man.

Quest. 3.—What is meant by the fall of man?

Ans.—Man at a certain stage of development became conscious of the difference between right and wrong, so that when his actions fell below a normal standard of conduct, he felt ashamed and sinful.

Quest. 4.—What is sin?

Ans.—Sin is the deliberate, wilful act of a free agent who sees better but chooses the worse, and thereby acts injuriously to himself and others.

Quest. 5.—What is death?

Ans.—Death is the inevitable shrinkage that comes to every form of life, in which its individuality yields itself back from visible to invisible form again.

In none of the foregoing answers is the warp of divine truth visible. The woof of human reason presumes to constitute the entire fabric on which the origin and common purposes of life are supposed to find their base.

Safeguarding the Student

To prevent a side-tracking of a student during the full course of scientific study he needs first to have a thorough knowledge of the Bible and the ground principles of its teaching, and second to have ready access to libraries and text-books with other current reading that sets forth the logical reasoning that there is first an involution of the species before there can be an evolution of the same. It is admitted that every department of nature suggests the truth; that the sciences of ethnology and horticulture amply demonstrate the fact that both animate and inanimate forms of life are more susceptible to change from higher to lower organisms than to the contrary; while mere casual observation has long ago proven that it is much easier to lower the moral and social standards of schools, communities and nations, than to elevate them.

This line of reasoning is no way in conflict with the announcement from the Divine Record that every possible form of life of which men now have knowledge, originally sprang from the creative Hand, and that from these eminently good and perfect forms there soon followed an early and very marked degeneracy. It is in perfect harmony with the same announcement that man himself, came down the scale from better to worse, that the animal kingdom changed from its originally tame and harmless state to the condition of wild beasts; that the vegetable world became transformed from its first and highest state of perfection to a state of wildness that changed the splendid fruits of the grove to sharp, acrid, pungent, and bitter taste; vines, briars, thistles, cactuses, weeds and other objectionable forms of plant life multiplied—the climax being reached when mankind, the animal and vegetable kingdoms went out of balance and fell into painful disharmony.

Moved by strong propensity for roving, men wandered from place to place without any settled form of life, their descent in the course of ages, brought some classes of them down to the lower limits of the scale now found in the Hottentot and Bushman of Africa and the degraded native of Australia.

Strange as it may seem, in every rank of civilization from the most cultured and enlightened nations down to the savage of the wilderness men have spent their transient existence either in destroying their fellowmen for gain, in deceiving and being deceived, or in robbing or being robbed. In attempting to span the gulf that

lies between the extreme as found in man's first and innocent state to the present lowest order of savagery, the downward plunge is awful to contemplate, and that in the amazing drama of human life appears the melancholy situation that with every rise of civilization of the past there has followed in numerous cases the lamentable fall in which mighty achievements in architecture and art have been doomed to lie forgotten in sand-buried ruins. Some on has said: "The world is truly a vale of tears, and this painfully mysterious aspect of humanity has ever been a matter of wonder to the good and the foundation for much complaint and skepticism to the wicked."

Where Evolution Properly Begins

By the foregoing paragraphs it becomes clear that the principles of evolution are not at all to be applied to the origin of species but to the restoration of the species that were all originally created in perfect form. These principles when rightly applied deal with the re-domestication of animals and plants and their reclaim from the state of wildness into which they were fallen through their abandonment and neglect on the part of man; and by kind and gentle treatment to retame such animals as were long since become ferocious and harmful.

The transforming effect of the principles of evolution proper, as applied to the vegetable kingdom appear where by judicious soil selection, pruning, grafting, spraying and pollenization of blossom, the horticulturist brings back from a wild state, and restores to the peach, the pear, the plum, and the cherry their original blush; or by the same processes transmutes to the grape, the apple, the orange, the banana, the pine-apple and the melon their former luscious taste; while the husbandman by especially enriching the soil and its vigorous cultivation, restores to the tomato potato, the cabbage, the onion, the radish, the carrot, and the beet, their former state of perfection as food products. In late years the principles of evolution as applied to vegetation are yielding wonderful results through experimentation and painstaking study. Under the treatment of due proportions of warmth, moisture, and fecundation, Luther Burbank has brought back to the world its species of plant-life that produce the seedless prune, the thornless rose and the spineless cactus The scientific world has been greatly moved and stirred over these results and eagerly looks forward to the further rewards that await the husbandman of the future.

The Evolution of Man

"Not by might nor by power, but by my spirit, saith the Lord of hosts;" reveals the ulitmate remedy for rescuing man from the deep, dark, abysmal depths into which he by transgression fell. Whether he be native born to America, Europe, Africa, Asia or the numerous islands of the sea, his restoration to what may be considered a normal condition of life, is accomplished only through God's dispensation of His Word and Will as revealed to individuals in nations of the past and present.

Nations and governments of the earth that have been touched and refined by the benign influences of Christianity have had bestowed upon them many of the temporal blessings that are the portion of a wise, noble, and peaceable people. Their earthly surroundings become blessed to so high a degree that the wilderness is made to blossom as the rose, and the landscape to be dotted over by comfortable and happy homes. Marks of industry and thrift appear on every side, while the sceptre of the nation extends from sea to sea. Wherever the lives of men are impelled to rise again to the standards that prompt them to walk in the ways of righteousness, there develops the power to locate the hiding places of knowledge, to construct the forms of mechanism that greatly accelerate his movement from place to place, or to establish the means for communication that carries his voice from continent to continent.

Through inventive genius that seems almost miraculous, he is enabled to harness the unseen powers of electricity and steam, to construct the swift-winged machine that enables him to cleave the air like a bird, or by which he may traverse the depths of the ocean like a fish—and last but not least—to raise the power of sight to a strength that allows him to peer into the unfathomable depths of space. and explore the limitless bounds of the universe.

Dale Enterprise, Va.

AN INCIDENT IN REFUGEE RELIEF

B. Frank Stoltzfus

An old gentleman of 71 years came into the relief office. It was not the first time he had made his appearance. However he had not been here for a long time for he is one who has the regard to make his visits of not too frequent occurrence. He is a lovable person. I am always glad to see him, partly, I suppose, because of a childish fancy, for he reminds me of the legendary "Santa Claus" of my childhood's imaginations.

When he entered the room he seemed somewhat embarrassed. As he sat down upon the chair placed for him the look that came out of the gray eyes seemed to be an appeal for sympathy coupled with a questioning gaze to see if what they were looking for should indeed be found. I observed that during the comparatively short time since I had last seen him the aged man had aged still more: the wrinkles were deeper; the cheeks under the full gray beard had grown thinner; and besides this there were perceptible indications of increased anxiety on his face. When he spoke there were occasional intonations of alarm in his voice, and the gestures he made—gestures somewhat too vigorous for such a spent old man—indicated the high nervous tension that had fallen upon him. "I have come to set myself right," he began." I feared that you should think I have been untruthful to you. But I have been doing everything anyone such as I could do in an effort to get a passport and visas for myself and for my wife. We have been having a hard time of it and seem to be little farther along now than we were months ago. I hope you will excuse my staying away so long after having received money to pay for the papers we need."

"Do not worry yourself about it," I tried to tell him. "Madam B— has told me all about it."

"Ah! Madam B— she is a generous soul. May the Lord reward her for it," he said simply, and a kindly smile began to play upon his face." After a slight pause he continued. "I am so weak." "If I exert myself too much I suffer for it—blood comes to my mouth. That is one reason why it was difficult for me to walk so far myself to tell you."

Yes, Madam B— had told me all about how the old gentleman had been driven from one place to another for weeks in a futile effort to get permission for himself and his good wife to return to their home in Poland. She had told too about how hard it had been when rations in the invalid home had been reduced from one period of the food crisis to another—how hard it had been for him to resist the temptation to spend only a little for food of the 25 Turkish Pounds that had been given him to get his passport in order. But he had won out each time and of this he was justly proud. But holding money entrusted to him for so long a time without giving a report had become painful to him. So then his good friend had advised him to appear in person and ease the pricks of a guilty conscience that long silence had caused him to endure.

Running back many months he repeated his story. Before the war the old couple had lived in their own home in a town which lies near the present border between Latvia and Poland. At that time this was a part of the great Russian empire. When the crisis came the two old people fled with many others. The suddenness of the flight is almost unbelievable, for they did not even have time to finish eating the meal that had been prepared for them. In the months that followed, this part of Russia was divided up into several small independent states. Following the transition period it was a long time before they were again able to communicate with

friends whom they had left behind. Consequently it was with a great deal of difficulty that they at last found out to what country they now really belong, to Poland.

In planning to return home the first disappointment came when they learned that their passport was worthless. The bold, classic Russian seal—the double-headed eagle—on the official document and all of the blanks properly filled in, vouched for and signed could not take them far outside of Constantinople. In fact today to be in possession of such a paper in Constantinople is little more than a handicap.

In applying to the Polish consul the old man was told he must present an official document proving that he is a Polish citizen. This he could not do. Consequently the consul refused to render any assistance whatever. In spite of the difficulties of communication the old gentleman must secure an official statement from his home guaranteeing the fact that he and his wife are Polish subjects and would be able to provide for themselves if allowed to enter that country.

Thereupon two telegrams were sent neither of which brought a reply. A letter also was sent away to a sister explaining the difficulty and asking her to secure a certificate and send it to Constantinople.

After having attended to all this the old refugee did not remain idle. When he found he could not obtain a Polish passport he asked if he could not be given a Latvian passport in view of the fact that his home was so near the border. The representative for the Poles happened also to be the Latvian representative. Strange as it may seem this man who refused to grant a Polish passport on the ground that the applicant could not prove himself to be a Pole was altogether willing to grant a Latvian passport for some technical reason or another.

Having received this passport many weeks were spent in an effort to get transit visas through the various Balkan states through which the old couple should pass on their way home. Many of the consulates were open but two or three hours each day, in the forenoon only, which caused considerable difficulty. Sometimes he would have to stand in line for hours waiting for his turn to speak with a secretary. If the line of people ahead of him was too long the doors would be closed before his turn had come and the long wait would have to be repeated another day. Sometimes when his turn had come the secretary would tell him in few words that he could not hope to secure a visa from that particular office—unless he could first secure a visa from the representatives of other countries nearer his home—because his own country was already full of Russian refugees and that it was determined that none other should enter without sufficient guarantee that he would immediately pass on.

At last all except the Serbian and the Interallied visas had been secured. It would take but three days to get the Interallied visas but to get the Serbian stamp was quite a different proposition. However, it was useless to set out for home without first having this visa as well as the rest. This he was unable to procure.

By this time the task of getting visas on the Latvian passport had occupied 10 weeks. And then one day a letter from home arrived. Yes, the sister had received the official document with the needed guarantees. Everything seemed favorable now. But the joy was soon lessened again for instead of sending the original document the good lady had only made a copy of the paper and had inserted it as a special paragraph in her letter. At the Polish consulate the letter was considered worthless. The only thing to do was to write again to the sister asking her to send the original.

"How happy we were to get the letter," he remarked. "My wife had already packed our few belongings. We were ready to set out for home! And now, to have the result of all our efforts turn out thus. Because of a little mistake we have fallen into the pit again just at the moment when all seemed so hopeful."

After a few days the old man returned to the consulate in the hope that after all there might be some better way out of the difficulty. This time the consul was so rushed with work that he had no time for consultation. "Return after three or four days," he said, "and I will speak with you.

Three days later he again returned to find the consulate closed. "Come back again on Tuesday of next week," said the porter, and the little old man wearily retraced his steps to tell his good wife about the success of his trying efforts.

"Western culture is using all its power to prevent our leaving Constantinople," he continued. "We want to go home. We exert every effort to meet the demands placed on us for going away but cannot. We must certainly die here if we must hold out much longer. Winter is coming and because of the little bit of food there is talk that the invalid home where we live must be closed. Our strength is low. And now with all these difficulties to meet the morale too is almost gone. "The spirit indeed is willing but the flesh is weak" he said as two glistening diamonds began to form in the tender eyes. But God who always provides a way can provide one also for us. Maybe it is better that we cannot leave just now." "One of the consulates said that over 100,000 refugees are on the border of his country clamoring for entrance in a frantic effort to escape the famine in Russia and he has received orders to grant entrance to none. Such is the situation. It seems that the whole world, has gone mad." He sat quietly for an instant and a shadow lingered in his countenance which seemed to repeat: "the morale too is almost gone." Presently he continued: "tomorrow I return to the Polish consulate to inquire about a new passport. If I fail may I hope that you can help me in some way or another?"

After two weeks he again returned to report on his successes. "We have followed out your advise," he said. "The Esthonian minister was altogether friendly. The note he sent to the Polish minister was followed by a personal interview in our behalf. After this visit the Polish minister promised to give a Polish passport. But when we went to the Bulgarian consulate and also to the Roumanian consulate for transit visas we were told that our connection with Latvia made our passport worthless so far as they were concerned.

"Following this we waited three or four days and once more returned to the Polish minister who himself called on the Roumanian minister to present our plea. The Roumanian minister then told us to go to his consul and he would see that a visa would be granted." "We called at the consulate. 'Impossible,' said the consul, 'you are Latian subjects. How can the minister allow it. Only a diplomat can exercise so much power.' Seeing our embarrassment someone in the room suggested that if I would pay something the visa would be granted. Therefore I handed over some money and the consul still noisily protesting sat down and stamped the passport."

"That is the way they are," he concluded. "They take the last bit of money one has and put it in their pockets, but refuse to give anything themselves. For 17 months we have been here and trying to get away all of the time. I have gone back and forth to the different consulates sometimes making as many as 8 trips a day trying to find a way out. Everywhere there has been difficulty: I am not a Pole; I am not a Latian; I am not a Russian; I am not a Lutheran! It has almost come to the point where I myself hardly realize who I am nor where I belong."

At this point he reached in his pocket and pulled out a carefully wrapped Polish passport well painted over with visas. "How much time and effort has this cost me! This paper is worth a thousand pounds," he said, as a happy smile lit up his face.

"Only one difficulty now lies in the way," he added. "My wife has caught a fever that will prevent our leaving Constantinople right away. If we can still depend on your earlier promise for tickets I hope we shall be able to leave for home next week."

As he left the room there was radiance in his face that again expressed what he had said before in words: "My heartiest thanks to you! One feels courage returning! Today we have found a new joy in life."

Constantinople, Turkey.

"He that follows the Lord fully will find goodness and mercy following him continually."

LIFE WORK TALKS

VII. Medicine

B. F. Thutt, M. D.

Unless one is a helpless invalid the choice and diligent following of a legitimate vocation is necessary to happiness and the plan of creation.

Epictetus says: "These things hast thou from thyself and from the gods: only remember who it is that giveth them—to whom and for what purpose they were given. Feeding thy soul on thoughts like these, dost thou debate in what place happiness awaits thee? in what place thou shalt do God's pleasure? are not the gods nigh unto all places alike; see they not alike what everywhere comes to pass?

Quoting from John Stuart Mill:—"I never indeed wavered in the conviction that happiness is the test of all rules of conduct, and the end of life. But I never thought that this end was not only to be attained by not making it the direct end. Those only are happy (I thought) who have their minds fixed on some object other than their own happiness; on the happiness of others, on the improvement of mankind, even on some art or pursuits, followed not as a means, but as itself an ideal end. Aiming thus at something else, they find happiness by the way."

Then the question "Why did you choose your vocation" naturally follows.

During the last few years I have asked a great many people the question "What has induced you to enter upon the work in which you are now engaged." The answers were as varied as those questioned; but all were on the "Quest of Happiness."

But to be specific. "Why am I a physician" or why did I enter the field of medicine? In my own particular case the answer is simple. From early boyhood my parents repeatedly told me that I was to be a doctor. I fitted myself for the profession of teaching, with music as an avocation. These I followed for a number of years, but the thought "You are to be a physician" kept continually ringing in my ears. I could not get away from it; finally I saw my way clear and started to reach my goal. Bacon writes: "Let parents choose betimes the vocations and courses they mean their children should take; for then they are most flexible; and let them not too much apply themselves to the dispositions of their children, as thinking they will take best to that which they have most mind to. It is true, that if the affection or aptness of the children be extraordinary, then it is good not to cross it; but generally the precept is good, "choose the best—custom will make it pleasant and easy."

Another may decide upon the study of medicine because during his childhood he has heard that profession much praised and talked about by others and the great possibilities pointed out. Pascal writes, "The most important affair in life is the choice of a calling; chance decides it. Custom makes men masons, soldiers, slaters. 'He is a good slater,' says one, and, speaking of soldiers, remarks 'They are perfect fools.' But others affrm, 'There is nothing great but war, the rest of men are good for nothing.' We choose our callings according as we hear this or that praised or despised in our childhood, for we naturally love truth and hate folly. These words move us; the only error is in their application."

There are others who enter this particular profession because they wish to emulate the life of some noble and successful physician of their acquaintance; they admire his prestige in the community; his life is an unconscious suggestion to them.

Some will prefer this vocation because of financial gain, believing that all doctors become quite wealthy without much physical exertion. The truth is, most doctors are poor men and do not amass a fortune. Statistics show that the average yearly income of the physicians of the U. S. is less than One Thousand dollars. Of course in the pursuit of any occupation there is and must be that element of financial gain, for "The laborer is worthy of his hire," but he who makes that his major thought is indeed to be pitied. Dr. Barker of Johns Hopkins University, holding a very prominent position was asked by one of his admirers: "Why don't you go into practice? you could easily make a great fortune before you are forty." Listen to the answer: "Money does not interest me." A distinguished sculptor once said: "I wish the matter of compensation could be wiped out of my consideration, I must give it attention for obvious reasons, but it is a matter of least moment to me, and has absolutely no influence upon my work." Agassiz's famous reply to a proposition to deliver one lecture for a large fee was: "I must decline gentlemen: I have no time to make money."

Sometimes, because of physical defects a young person will be prevented from realizing the dreams of his childhood; perhaps he aspired to having a beautiful farm or becoming a skillful mechanic, occupations that require considerable muscular effort, but because of his physical weakness his parents will decide that, "John isn't strong enough to do hard manual labor, so we will make a doctor of him." this decision usually has a happy result, for the young man realizing his handicap will put forth a strenuous effort to make a mark in the field of his adopted profession; he very often becomes extremely proficient in scientific research.

Quite a number of young men and women do not make a final decision of a vocation until the last two years of their college life. A certain number of this class will decide that they can accomplish more good by entering the medical field than any other work they might do. This decision comes from a more mature mind than those making the decision in the above mentioned ways. They decide that "The practice of medicine is one of the great human professions which affect profoundly not only the health but the moral and social lives of the community."

I am not in a position to say to what extent prenatal influence is a factor in determining the choice of a vocation. "When should my son begin to study medicine?" The answer was made: "One Hundred years before he is born." Let me suggest that the preceding statement might bear some study.

Having considered some legitimate reasons for going into the practice of medicine, let us discuss its domain. All along the ages Medicine has played an exceedingly prominent part. "Hippocrates 460 B. C. wrote, "Medicine is of all the arts the most noble." The art was still more dignified when Chrsit was called "The Great Physician." The art was evolved to combat the great destructiveness of disease, which destroyed a great many more lives than war. For this reason physicians have played a very prominent part during every war. The children of Israel formulated a very excellent series of hygienic rules, which were faithfully followed during all of their wanderings, thus protecting them from plagues and pestilences. Before the close of the sixteenth century medicine was simply considered an art not a science; medical knowledge was included with astronomy, religious worship and magic lore; surgery was carried on chiefly by barbers, and medicine by the clergy. With the discovery of the circulation of the blood by Harvey in 1600, a new light dawned in the world of medicine. Before this it was thought that the heart pumped air through the blood vessels, arteries and veins, to all parts of the body, but when Harvey proved the falsity of this and definitely showed that instead of air the vessels carried blood, ideas of physiology were entirely changed. This was perhaps the first step in elevating Medicine to a science.

Before 1796 for one to contract smallpox was almost synonomous with a death warrant, but Dr. Jenner, by his discovery and experiments with vaccination, caused the horrors of smallpox to be almost entirely destroyed. Thus was added another step in the advancement of this great science.

To our own Oliver Wendell Holmes belongs the honor of being the pioneer in research of contagiousness of Puerperal Fever. The establishment of these experiments was perhaps the first step in the discovery of the "Germ theory of Disease" and later the development of antiseptic surgery. When Dr. Lister in 1867 announced to the world the importance of

scrupulous cleanliness in the operating room, surgery began to lose its awful fatal results due to infection; the exact cause of this infection (or catching cold in a wound as it is commonly expressed by the laity) was left for Louis Pasteur to discover; his extensive experiments proved that disease was not caused by "Evil Spirits" but by germs, this produced a complete revolution in the field of surgery and great changes in the science of medicine. To have an infected wound after an operation now is the exception where formerly it was the rule.

Many more great accomplishments could be mentioned, such as the discovery and use of general anesthesia (Ether and Chloroform) in surgery permitting of painless operations. Also the discovery of the causes of yellow fever and ague, which were so prevalent but now are almost as memories. Typhoid fever can now be largely prevented by observing sanitary rules and use of vaccines.

Last but not least may I mention the conquering of that most dread disease, Diphtheria, with antitoxin; everyone who has seen the intense suffering of this disease must consider this discovery a "God-send." Yet a great many more things that have placed medicine among the great sciences could be enumerated, but I think I have shown that the profession has been of inestimable service to humanity.

Let us not think that there are no more discoveries to be made in this field for the "Great White Plague," tuberculosis, is yet unconquered and takes thousands of lives yearly as its toll. Statistics show that in Ohio alone from the year 1909 to 1919 inclusive there were nearly 80,000 deaths from tuberculosis. Pneumonia follows as a close second. Cancer, that loathsome disease continues its ravages unabated. Scarlet fever, measles and whooping cough, the diseases that take the lives of so many children, are unchecked. A cure has been reported for Leprosy. Yet many more diseases that are "unchained" could be mentioned, but enough has been said to show that scientific medicine is but in its infancy. We are hoping that these diseases may soon be conquered by specific treatment.

Let me repeat. The practice of medicine is one of the great human professions which affect profoundly not only the health, but the moral and social lives of a community. When a family is contemplating moving into a new community, the first questions they ask will invariably be "How far is it to a church, a doctor and to school?" They realize his worth to a community. I am thinking particularly of the family physician, not the specialist whom we need only occasionally, but the physician who officiates at the advent of life into this world, and if he is true and consciencious to his calling will be interested in the growth and success of that life. Very often will he be called to the bedside of a patient when it becomes his painful duty to inform the sufferer that he must "Set his house in order." The task is not so arduous if the ebbing life has been a noble one, but if to the contrary it will be quite a different matter; but if the physician is a Christian man or woman and leads an exemplary life he can be of much service in helping to set that house in order; hence a doctor can also be a minister and missionary.

There comes a time during the adolescent period when every young person has a desire to know something about himself, so he will read all the "Know thyself" books he can get hold of; I am sorry to say that too many of these books fail in their purpose because they have been written by one who is an extremist and the effect on the young reader is bad and he gets the wrong idea of life. I have had this thing to happen frequently in my own practice. I have seen them discouraged and disgusted with life. The first thing I say is, "What have you been reading?" and almost invariably they will admit to reading some purity book. Now if the physician is of the right kind he may be a tremendous force in directing him into the right channel to secure the proper attitude of life.

Again the true physician is a missionary because he will respond to calls regardless of the time of day or night, regardless of weather conditions even though he may be himself indisposed, no matter how much he is in need of sleep, nor does he question about his monetary reward; he attends rich and poor alike in spite of the old maxim, "He is treated best who pays best."

There is yet another reason why more young men and women should take up the study of medicine; barring the occurrence of destructive wars the population of the world is increasing while the number of those choosing medicine as a vocation is decreasing. There soon will be a dearth of physicians. Larger towns and cities may not suffer much for a great number of years but even now many rural districts are without doctors. They are leaving the smaller towns for the larger centers; all the medical journals carry advertisements from business men from a great many rural communities begging physicians to locate in their towns.

In regard to the qualifications of a physician, Paracelsus, in the early part of the sixteenth century wrote: "One of the most necessary requirements for a physician is perfect purity and singleness of purpose. He should be free of ambition, vanity, envy, unchastity, pomposity and self-conceit, because these vices are the outcome of ignorance, and are incompatible with the light of divine wisdom which should illuminate the mind of the true physician." These qualities together with a good literary education followed by a thorough medical course and ideal hospital training certainly would go far in the making of an efficient doctor.

Elida, Ohio.

SKETCHES BY THE WAY

VIII. In the Region of Tyre and Sidon

J. N. Smucker

We had reached Beirut about sundown. Three automobiles were ready to go to Sidon that night. It was a wonderful evening, the moon shining brightly. As we left Beirut we passed for miles and miles through the great olive orchard, the third largest in the world. The road followed near the Mediterranean, and the waves of the sea, dashing up against the rocky shore, glistened in the moonlight. On we sped along the great sea over a beautiful winding road till Sidon appeared ahead of us, beautifully situated on a point extending out into the sea. The Near East Headquarters are on a high hill just back of the city. This we climbed with many zigzag turns. In the morning we looked about on the wonderful view. From my place at the breakfast table I could look out of the big window down over the gardens, over this, one of the oldest cities of history, and far out across the sea. Not many pictures can compare with this view.

But we were soon off, for we had quite a trip ahead of us. We left the hill, passed through the gardens by the city and again followed the sea. Soon we came to Zarephath's Point, the old city made famous by the woman whose cruse of oil and barrel of flour did not decrease and whose child was restored to life by Elijah. Tyre's ladder, a little farther on, is a steep rocky climb. Here at the steepest place we found the auto of one of our parties stalled unable to make the grade. With all of us pushing we got it up the hill. Soon Tyre was in sight, also beautifully situated by the water's edge. This was the home of King Hiram, who showed himself so friendly to King David. However it has lost much of its ancient glory.

We were now within the borders of Palestine with all its sacred associations. At Acre, the city so famous in the time of the Crusades, can still be seen the fortifications built by Napoleon during his campaigns. There seemed to be no real road after leaving Acre, but all travel at the water's edge on the sand. It would seem as if this were dangerous, but on the contrary it is as hard and solid as rock. We sped along with scarcely a jolt. Sometimes the waves would come rolling in and being struck by the Reo truck would fly in a spray all over us. It almost seemed like being back on the ocean.

Mount Carmel was now in plain view,

extending far out into the sea, as can be seen by the map. We crossed the Brook Kishon, the stream which once flowed red with the blood of the false prophets and where the host of Sisera were drowned.

A Road in Palestine

Haifa is at the base of the mount and as the English are now occupying it, it is quite a neat little city. It was now noon so we stopped but a little while in the city and then made our way up the mount where we planned to have lunch. It was an inspiring and a magnificent view. On three sides was the great sea coming up to the foot of the mount. On the fourth side the long mount stretched away toward the plains of Esdraelon. Near where we had lunch is supposed to be the cave where Elijah hid himself and a little farther back on the highest point is a little monastery supposed to mark the place where Elijah and the Prophets of Baal had their notable contest. It gives one a strange feeling to stand on this grand old mountain, sacred in history, and to think that on this same Mount Carmel Elijah often stood listening to the voice of God. Near this same place he probably stood when praying for rain and when his servant announced a little cloud the size of a man's hand rising up out of the sea. Here we had our lunch, but somehow I would have almost preferred standing in awed silence and trying to get into the spirit of these great men of God who here held such close communion with Him.

Smithville, O.

RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

(Continued from page 397)

cause of the training received in the American schools and because of the personal touch of the missionary teachers.

We quote from some of the letters written by these Christian students to their teachers during the deportations of 1916. "Today the Turks asked us to be Moslem. I said, 'No' and they answered; Of course she does not turn. From whom did she take that teaching? Her sister went and she also will go that same way! Now we are in a room separated from the others. We don't know what they will do with us. They are saying: 'you will not go, but we shall give you to Moslems! Pray for us. We have no strength but Christ is going with us. The world is very dark, but behind this darkness there is a light shining. Our hearts are full of fear but we have joy more than fear. Pray for us that we may not be afraid if we go through the valley of the shadow of death. We were born for this day. Always pray for us, The danger is very great. Farewell. We will see you in heaven, perhaps."

Later the same girl wrote:

"God is with us and no evil can separate us from the love of Christ. Rom. 8:35-39. I had not realized the strength of God till now, but now I am stronger than before, and I am sure that God will give more strength when he gives more temptation. Now I know that God sent us here to show these people that God is love and just....."

Throughout the villages of the empire elementary schools were established. These were generally supported by the local communities and managed by a missionary. This missionary nearly always succeeded in placing teachers who had been trained in American schools. This not only stimulated the Gregorians and Greeks to better schools but also the Mohammedans. In both a direct and indirect way the American missions have succeeded in helping to educate the peoples of Asia Minor.

The influence of the printing press must not be overlooked. Before the 19th century practically no books or news papers circulated in this country. Since then Bibles, hymn books, text books, and Sunday school literature were printed in every tongue at the rate of about 35,000, 000 pages each year. Constantinople has been an important center for this work. Because of the great desire of the Oriental to read, the effect of this wholesome literature has been very pronounced. It has been said that when the cholera was raging in Aintab the Protestants were left almost untouched. A certain Moslem asked a missionary whether God placed a disease-proof tent over the Protestants. The missionary replied that the Protestants could read the periodicals in which people were told what to do to prevent the spread of the plague.

The medical department has been the one which has always been the most popular among all classes of people. At first a number of the missionaries studied medicine to use as a side line in preaching the gospel. They could take their medical supplies in a saddle bag and with a horse could tour the villages. Even the Turkish officials learned in this way to know and to appreciate the missionary. In the 80's it was found wise to erect hospitals which would be used as a center for the medical work of the district. A modern hospital was erected at Aintab. Cesarea, Marsavon and Van soon followed. A great deal of evangelistic work has been carried on in connection with these hospitals. The nurses were generally earnest Christian girls and the patients thus came in contact with real Christianity. When these patients would return to their villages, their homes would become open ones for the missionaries while touring.

The medical department not only did a great deal to alleviate suffering but also to break down superstitions. Many learned that the "evil eye" did not cause disease and that medicine could help heal a man even if he was "fated" to die This department did more for the Turks and commanded their respect more than any other work. The superior intelligence of an American doctor was recognized and the Christian help given them in time of need could not be forgotten. Even today the American missionary feels quite free to show to a Turkish official the work of the hospital when he comes for a "social call"

THE ALTERNATIVE

Frank Monroe Beverly

We have our troubles, yes, we do,
  We bow to griefs full sore;
The burden of our yesterdays
  We hope will come no more.

We study hard, we watch and pray,
  Our steps with caution guard,
But yet despite our every care
  We come out trouble-scarred.

We wonder whence our troubles come,
  And why the deadly strife;
The wise philosophers but tell
  These things belong to life.

And yet, perchance we hold the key:
  If we no troubles had,
Imagination would create
  Something quite as bad.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS

By the Y. P. M. Editor

With the new year the Young People's Topics for the year, together with the Topical Outlines and Suggestive Assignments are to be published in booklet form, and also month by month with further suggestions and helps, in the Christian Monitor as heretofore. The committee has planned to have this because of the call that has come from our Young People's committees and leaders, and it is the desire to make every provision that will in any way further the cause of the Young People's work. We hope that all our young people will be helped through this arrangement.

There is another point however that we have discussed in our committee meetings and which we have received as suggestions from some of our Y. P. M. workers. It is that we endeavor to have our young people exercise themselves to the development of their own individual thought activities instead of sitting down to a ready prepared work and think that the responsibility is at an end. This thought has been in the mind of the editor for some years past. The heading "THE STUDY HOUR" was so entitled with the idea that our young people would regard this not as a program or a Bible conference outline to be repeated word for word in the meeting, but rather as a collection of thoughts which the different members of the meetings could go to in their private study and, through the thoughts which the Word of God would bring forth gather such material for the meetings as their own personal assignment and individual manner of development might work out by the help of God. We have changed the title to **"Meditations on the Topic"**, not because we think it any better but that it may call your attention to the fact that it is intended to be suggestive only, and not a finished treatise on the topic under consideration, and that it may perhaps awaken those we desire to help to the thing we have in our heart. Will you all try to develop the God-given gifts which are yours by a faithful use of the same as God directs?

But while we are thinking along this line, we also think of another danger. That danger is perhaps more distressing to the mind of the committee than the one just spoken of. It is that of the speculative individual who is bright at saying and doing original things but is so full of worldly views and opinions gleaned from a mind active in thinking the thoughts of his surroundings in the world, that he has forgotten that unless his thoughts are moulded by the mind of the Lord, they are vain. Now these minds will interpret the topics after the pattern of their own thoughts and so twist each Scripture to fit their thought, rather than let their thought be moulded by the Scripture, that God may shape the sentiments of the hart. God has a full use for each individuality, and does not restrict it in its development to the fullest capacity, but the question as to who is to have the dominating power over that individuality must be settled by each of us. Either we will be dominated, by the god of this world, or by the Lord. The pride of originality is a delusion on our part, if we think that we are independent of either God or Satan. Let us humble ourselves and wait before God for the leading of the Holy Spirit and then let us study to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

HOW CAN WE MAKE OUR LIVES MORE USEFUL? (Jr.)—

Eccl. 11:1-6; 12:1-7.

Topic for January 8, 1922

MOTTO

"Abound more and more."

MEDITATIONS ON THE TOPIC

I. Useful Lives.—The only kind of life worth living in the world is one that is of use to God and our fellowman. Boys and girls who are growing are becoming either more useful or more useless, according to the way they exercise themselves in the things that are given them to do. The little baby does not think about being more useful while it is growing and learning to creep and walk. Indeed it sometimes makes more work for mamma and papa because of the mischief it gets into. But the use of its little hands and feet makes it more able to do things later on that really amount to something. So it is with boys and girls. They sometimes feel that their work doesn't amount to as much as the work of older people because they are given tasks that seem just for little folks. But as they learn to do their tasks well they are laying up treasures in muscle and brain power to do things worth a great deal later. But there are many things that they can do that are very useful right now and if they are faithful they will become more and more useful as time goes on.

God has given certain gifts into our care. Our hands, our feet, our heads and our hearts, our eyes and our ears, our tongues, our property and our money, are all things which we can use in a way to be of greater service as the days go by, so that when we become men and women we will have increased to great usefulness in using them. Some people think only of becoming useful with all the gifts of God that they might have the better things all for themselves. Such a life is useless because it ends in failure and it does nothing to bless mankind and does not glorify God who made us all.

II. The Scripture Text.—Eccl. 11:1-6, teaches us that we must learn to be diligent and to wait till the time comes to receive the reward of our work. **Eccl. 12:1-7,** teaches that it is wise to remember the Creator in the days of youth before all our powers and gifts are worn out and wasted and we are ready to lay down and die. Our lives would all be spent in service of no value to God at all in that way, and we would lose the best rewards of living.

OUTLINE STUDY

I. By Learning

1. To work with our hands.—Eph. 4:28.
2. To use our minds.—Phil. 4:8; II Tim. 2:15.
3. About our Creator.—Eccl. 12:1-7.
4. To help others.—Gal. 6:1-3; Eph. 4: 31, 32.
5. The Scriptures.—II Tim. 3:15-17.
6. To obey.—Eph. 6:1-3; Heb. 13:17.
7. To be prompt.—Lk. 9:59-62; Heb. 3:15.
8. How to bring everything to God.—Phil. 4:6.
9. How to let God have His way in our lives.—Phil. 2:12, 13; Eph. 5:1.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Serve."**
2. Good Uses for Our Hands
3. Good Uses for Our Minds
4. Good Uses for Our Tongues
5. Good Uses for Our Hearts
6. Good Uses for Our Money

For Older Ones

1. Making Good Use of Our Teachers.
2. The Best Teachers for Useful Lives.

"Watch."—Mk. 14:38:
Words
Actions
Thoughts
Company
Hearts

Y. P. M. TOPICS FOR 1922

A complete series of Y. P. M. topics for 1922 has been arranged by the Young People's Topic Committee.

Instead of publishing them in card folder form this year, they have been published in booklet form, together with Outline Studies and Suggestive Assignments for the entire year. This is for the convenience of Program Committees who desire to make out the programs for more than a month in advance. The booklet is vest-pocket size and contains sixty-four pages.

The same material, together with the additional helps, will appear in the Christian Monitor each month as heretofore.

The booklet can be ordered from the Mennonite Publishing House, Scottdale, Pa., at the following prices: 5 cents each, or 50 cents per dozen. In lots of 25 or more, 3 cents each. Postpaid.

PERSONAL THOUGHT

I can be most useful and become more useful by doing each day the work that I have, in the most earnest and careful way.

SEED THOUGHTS

"Oh, like my Lord, would I delight
In doing good to all,
And serving them with all my might
When they for pity call.

Lord save me from a selfish heart,
That nothing good can spare;
To others may I give a part,
And all my comforts share."

My speech, sight, hearing, and my limbs,
I owe dear Lord to thee;
Thy praise I'll sing in graceful hymns,
To thee I'll bend my knee.
With all I am and all I have,
I'll serve the Lord who freely gave.

My tongue shall kindly speak to all,
And read aloud God's Book;
My ears shall heed my parents' call,
My eyes attentive look
My feet in swift obedience move,
And haste on messages of love."

THE BURDEN OF THE TRUE MISSIONARY.—II Cor. 6:1-18

Topic for January 15

MOTTO

"Gladly spend and be spent for you"

MEDITATIONS ON THE TOPIC

I. The Lord's Servant.—He goes forth to his task, not because he has assumed to do it out of his own personal plans and self-chosen way, but out of an obedient and loving heart toward the Lord who has called him by grace. But as he enters into the service, filled with the Spirit of the Lord, he has the same longing in his heart for the fulfilment of the task as the Master who has sent him. In the spirit in which Jesus came from heaven, "not to do his own will, but the will of him that sent" Him, the true missionary has upon his heart the same desire and yields his life in the same self-sacrifice as Jesus who said, that the great among you shall be servant of all, "even as the Son of man came not to be ministered unto but to minister and to give his life a ransom for many."

The true missionary looks out upon the needy souls with a compassion that moves him to do for them what it is in his power to do for their eternal interests supremely. It is not a matter so much whether others may credit him with the work done and give him a place of honor for faithful service, but it is such a delight to do the will of the Father and to labor in behalf of those whom He longs to draw to Himself that the missionary gives himself without reservation to the task. His burden is in the heart, like the burden of the Lord Jesus for the lost world. It impels him by the power of love and compassion to sacrifice all for the salvation and upbuilding of all in his power to reach. If the laying down of life could increase the service, he is ready to lay it down.

II. The Text. II Cor. 6:1-18.—This passage gives the expression of the personal experience and the attitude of the Apostle Paul as a man commissioned of God with the great tasks of bearing the message and building up the Church of the Lord Jesus Christ in the world. If every missionary has this Spirit there will be no doubt as to the outcome.

OUTLINE STUDY

I. The Use of the Word Burden as Applied to the Spirit of Man
1. A message of judgment.—Isa. 13:1; 14:28.
2. A message hard to withhold from telling.—Jer. 20:8, 9; Acts 18:5.
3. A deep desire.—II Cor. 5:4; Rom. 9:1-3; Matt. 23:37.

II. The Deep Desire of the True Missionary
1. To glorify God in revealing His grace to others.—Eph. 3:20, 21.
2. To fulfill the charge committed to him of God.—Eph. 3:8-12.
3. To rescue sin-bound and hell-bound souls.—Acts 26:18; Col. 1:27-29.
4. To establish believing ones.—Rom. 1:11, 12; Col. 1:9-12.
5. To prepare the bride for the coming of the bridegroom.—I Thes. 2:19, 20; 3:13; 5:23; I Cor. 1:4-8.
6. **Not—**
   (a) For self aggrandizement.—II Cor. 12:14; I Cor. 3:21-23.
   (b) To gain world applause.—I Cor. 2:1-5; Gal. 6:14; Jno. 15:18-21.
   (c) To reform a doomed world system.—Jno. 2:17; 17:9; 18:36.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Desire"**
2. Loving Jesus.

For Young People
1. Missionary Activity, a Joy.
2. Motives that Hold the True Missionary to His Task.
3. How the Desire of the True Missionary is called a Burden.

For Older People
1. The Source of the True Burden.
2. How to Increase a True Missionary Zeal Among Us.

PERSONAL THOUGHT

Has the Spirit of the Master so possessed me that I can labor in behalf of others with a willing sacrifice?

SEED THOUGHTS

There is one thing that makes life mighty in its veriest trifles, worthy in its smallest deeds, that delivers it from monotony, that delivers it from insignificance. All will be great, nothing will be overpowering, when living in communion with Jesus Christ, we can say as He says, "My meat is to do the will of Him that sent me."—A. Maclaren.

While the passion of some is to shine, of some to govern, and of others to accumulate, let one great passion alone influence our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires—that of being and doing good.—R. Hall.

It is a coal from God's altar must kindle our fire; and without true fire, no acceptable sacrifice.—Wm. Penn.

Men may glorify the fatherhood of God and the brotherhood of man, but such beliefs will never send missionaries to face the malarial belt of Africa, or the cannibals of the South Pacific. Only such tremendous truths as gather round Sinai and Calvary—man's redemption, life and death, heaven and hell—can inspire such undertakings.—Sel.

CONSECRATION IN CHRISTIAN SERVICE.—Phil. 1:12-30.

Topic for January 22

MOTTO

Present your bodies a living sacrifice, holy, acceptable unto God."

MEDITATIONS ON THE TOPIC

I. Consecration in Christian Service.—The priests were consecrated to the service of God in the tabernacle which is a type of the consecration of the Christian to service. We are consecrated to service only after the proper sacrifices for sin have been offered and applied to our own individual cases. Then when our hands are filled with the offerings of consecration they are acceptable before God. (Cf. Lev. 8).

We are consecrated in Christian service when we are in a condition to make every service a worship to the Lord which is acceptable to Him. There is much so-called Christian service which is vain because the one who brings the offering is not cleansed and prepared to bring a holy and acceptable offering to God. We must first know the Lord in sins brought to Him for pardon and lives cleansed through the blood and by the water of the Word. Then as we come into the holy presence of God to enter His service our offerings will be acceptable and our work will be pleasing to Him.

Then as we receive the gifts of God in the form of means, talent, knowledge, or any other gift, we can use them in service to Him as an offering acceptable well pleasing to Him (Heb. 13:10-16). When we sing, or praise, or pray, or observe the ordinances, or speak words of comfort and consolation, or reproof, or exhortation—all goes out before the Lord as a service of devotion and worship (I Pet. 2:9).

Much is said about doing and giving and sacrificing. Good as it all is, let us not forget the preparatory stages by which these are made acceptable.

II. The Text.—Phil. 1:12-30.—In this passage the spirit of service is that "Christ shall be magnified in my body, whether it be by life or by death." Living, the whole life is to glorify God in Christ. Dying, the same shall be to the glory of God through Christ. Suffering is become a form of service which is engaged in for Jesus' sake. All the conduct of life is such as becometh the Gospel of Christ. This is true consecration.

Without Jesus, the way is rough cold stormy, perilous. Without Jesus the heart is hard, bitter, rebellious, restless. With Jesus the way is smooth, warm, pleasant, safe. With Jesus the heart is tender, loving, thoughtful, restful. Oh, take Jesus with you everywhere!

—Abbie C. Morrow.

OUTLINE STUDY

I. Consecration the True Position of Every Christian.—I Pet. 2:9.

II. Consecration in Service the only Reasonable Position.—Rom. 12:1.

III. How we May Consecrate in Christian Service.
1. By using all our gifts and powers to serve God.—Deut. 10:12.
   (a) Means.—II Cor. 8:1-7.
   (b) Talents.—I Pet. 4:10, 11.
   (c) Knowledge.—I Cor. 8:10-13; II Cor. 6:6.
   (d) Opportunities
      (1) To do good.—Gal. 6:10.
      (2) To suffer.—Phil. 1:29; Acts 5:41
      (3) To speak.—Phil. 1:14-18; Eph. 6:19.

(4) To pray.—Col. 4:12; Eph. 6:18.
(5) For self-denial.—I Cor. 9:19.
(e) Time.—Eph. 5:16.
(f) Body and spirit.—I Cor. 6:20.
(g) The Holy Ghost.—I Cor. 12:7.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Consecrate."**
2. My All for Jesus.

For Young People
1. What is Consecration?
2. Consecration to Service the Call of Every Christian.
3. What is Included in Our Consecration to Service?

For Older People
1. The Offering Made Acceptable thru Jesus Christ.
2. The Relation of Consecrated Service and Worship.

PERSONAL THOUGHT

Are we clothed with Christ and prepared in every way to come before God through Him as we engage in Christian service?

SEED THOUGHTS

Take me, O my Father take me!
Take me save me through Thy Son;
That which thou wouldst have me make me,
Let Thy will in me be done.

Long from Thee my footsteps straying,
Thorny proved my way I trod;
Weary come I now, and praying—
Take me to thy love, my God!
—Ray Palmer.

Count not that thou hast lived that day, in which thou hast not lived with God.—Richard Fuller.

HOW WORSHIP GOD?—Heb. 13:8-21.

Topic for January 29

MOTTO

"O, come, let us worship and bow down."

MEDITATIONS ON THE TOPIC

I. Worshiping God.—Our adorations are within our hearts. We may by words and acts tell about it or even seem to express more than we feel, but we cannot truly worship until we have the admiration and adoration and emotion or awe or reverence which belong to a creature toward the Creator.

When we have pure adoration within our hearts, it finds expression in all ways in which we serve our Creator. We worship when we contemplate Him in meditation and bow before Him in adoration and praise and prayer. We worship when our souls break forth into songs of praise and prayer and gratitude. We worship while we engage in speaking concerning His works or instruct others about Him. We worship in our daily toils and duties if we are so living that we eat or drink that all is done to the glory of God. Every act is a worshipful act in which the soul finds expression of its adoration and devotion toward God, whether it be an act of bowing down or an act of obedience to some command like the ordinances or the discharging of Christian duties toward God or man.

Nothing can shut off the worshipful soul from its praises and adorations toward God. In the prisons and in pain the soul bursts forth in prayer and praise to God like Paul and Silas in the Philippian jail. Trials only seem to make the worship more glorious and cause the soul to speak forth in more intense feelings its reverence for God. Thus Job could say, "Though He slay me, yet will I trust in Him."

But with all our acts of worship there must be that with our life to commend us before God and make us acceptable. This is alone brought about by worshiping in the acceptable merits of Jesus Christ.

II. The Text. Heb. 13:8-21.—This passage especially shows how we approach God through the altar of Christ's sacrifice and bring acceptable praise and service to Him. Here the fruit of our lips, and the deeds of goodness and the willingness to bear reproach and the submission to the chosen watchman of souls, and the service of prayer and intercession are looked upon as acceptable service by Jesus Christ.

OUTLINE STUDY

1. **Worship—What is it?**
2. **Worship—To Whom?**—Lk. 4:8; Ps. 81:9.
3. **Worship—How?**
   (a) In spirit and in truth.—Jno. 4:23, 24.
   (b) With clean lives.—Ps. 24:3; Heb. 10:22.
   (c) Made acceptable by Jesus Christ. —I Pet. 2:5; Heb. 12:28.
   (d) Ways of expressing worship
      (1) Not with men's hands.—Acts 17:25.
      (2) Not limited by place.—Jno. 4: 20, 21; Acts 17:24.
      (3) Not by vain repetitions.—Matt. 6:7.
      (4) Not by vain display.—Matt. 6: 5, 6.
      (5) By praises.—Heb. 13:15; Isa. 12:5.
      (6) By Prayer.—Ps. 116:12-14, 17.
      (7) By hearing and reading the Scriptures.—Deut. 31:11-13.
      (8) By Preaching the Gospel.—I Cor. 14:24.
      (9) By giving.—Prov. 3:9.
      (10) By good deeds in Jesus' name. —Col. 3:17; Heb. 13:16.
      (11) By the whole life of a Christian.—I Cor. 10:31; Col. 3:23.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Worship"**
2. Everything to God.

For Young People
1. What is Worship?
2. A Life of Worship
3. God Seeking Worshipers.

For Older People
1. Home Worship
2. Congregational Worship
3. Individual Worship.

PERSONAL THOUGHT

Our life is an expression of worship if we are truly living a consecrated life in Christ.

SEED THOUGHTS

Worship then, in short, may be defined as "the feeling or act of religious homage toward a deity, especially the supreme God; an act or acts collectively of such homage, as at a given time or place, such as adoration, thanksgiving, prayer, praise and offerings." —Bible Doctrine.

The heroes of faith worshiped by reading God's Word, meditating upon it, exhorting one another, praying without ceasing, and doing good to all men; but more specifically worship, whether public or private means an act of reverential devotion to God.—Bible Doctrine.

"Holy, Holy, holy is the Lord!
Sing all ye people, gladly adore Him;
Let the mountains tremble at His Word,
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy.
Great is Jehovah, King over all.
Holy, holy, holy is the Lord!
Let the hills be joyful before Him.
—Fanny J. Crosby.

THE WRONG OF RETURNING EVIL FOR EVIL.—I Pet. 3:8-22.

Topic for February 5

MOTTO

"If any man have not the Spirit of Christ, he is none of his."

MEDITATIONS ON THE TOPIC

I. Justice and Mercy.—"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." God is unchangeable. "Jesus Christ, the same, yesterday, today and forever." God was always just and true and always will be. God was always merciful and always will be. Jesus Christ was always in His plan and will continue to hold the place of redeeming grace in our behalf forever. No accusation shall ever come to go back on the mercies we have received through Him because He ever will live to stand as our redeemer.

But many think God changeable because in a dispensation of Justice He commanded His people to destroy their enemies while in the dispensation of grace He commands them to bless instead of curse and do good instead of evil to those who do evil to us. That is all because they do not know the grace of God in Christ Jesus. God's justice is just as strong and true as it ever was. He deals with our sins according to justice but that justice is satisfied in the suffering Redeemer before it falls upon us. And the mercy of God is just as great as it ever was and that mercy is manifest in the provision of a way of redemption. What is true now of both justice and mercy in the character of God was always true. But the times have changed the circumstances and conditions and so have changed the manner of working out the plans of His mercy and justice. Sooner or later every transgression and disobedience will receive a just recompense of reward. Under the Old Testament it was sooner, under the New it is later. Ever and always there has been an instrument. Then by His people as instruments of justice as well as messengers of grace. Now by His overruling power in nations and even in the wrath of men, but His people are to be messengers of peace and good will. But later it will come in the day when the Judgment shall be set in which all shall receive the reward of their deeds, unless these deeds have gone before to judgment in Christ while grace was extended, whether that grace was offered under the Old or the New dispensation. How wicked it is to disobey God in any of His dispensations and carry out things contrary to His plans and purposes for that dispensation!

II. The Text.—I Pet. 3:8-22.—In this passage we have Christ in the Christian dispensation and also dealing with the men of another dispensation. All are judged by the same standard of mercy and justice. It is but right that we should suffer with Christ who has redeemed us as the longsuffering of God waits in the days in which we live, that we might work with Him even as Noah worked in the days of mercy before the flood.

(Concluded on last page.)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XII. Organization

The Sunday school is the Church at work teaching the Bible. It is not the work of a few officers and teachers but the whole congregation as a body should be represented in the management of this important part of church work. On the other hand only a few can be active in directing the school work. Our problem as to method of organization then is—how can the Church as a whole be represented in a work where only a few can take active part in directing it?

1. **Authority of Church.**—There is a general method used by various institutions in solving this problem. A congregation builds a church house by appointing a building committee. A denomination conducts a publishing house by electing a board of directors. The people manage the public schools by electing trustees or directors. The plan used in each case is that of having a committee or board elected by all those interested or responsible to direct the work.

But these persons are not the ones who are actively engaged in the work. The building committee employs an architect and a contractor; the publication board employs superintendents and editors; school boards employ superintendents and teachers; i. e., these responsible representatives of the people employ experts to take charge of the work which they direct only in a general and advisory way. The experts initiate and carry out the plans of the work with the approval of these chosen representatives of the people.

2. **Congregation Elect Committee.—** To use this same plan for organizing and conducting the Sunday school, the congregation should elect a committee consisting of at least three persons of good judgment, having the full confidence of everyone, and interested in the Sunday school. This committee would be the final authority in all matters relating to the work and be responsible to see that good results are obtained.

3. **Committee Organize and Advise.—** The most important duty of this committee would be that of selecting the superintendent. The work would be done largely through him. They would expect him to take charge of the work and initiate all plans and submit them to the committee for their approval. If he could not convince them of the advisability of his suggestions it would hardly be wise to try to carry them out with the expectation of getting general support. But with their support he would have a great advantage in winning the confidence of all others.

4. **Committee and Superintendent Appoint Officers.—** In order to give the superintendent the best opportunity of conducting a school in accordance with his own views he should be allowed to appoint all other officers with the approval of the committee. The committee, representing the congregation, and the superintendent, knowing the needs of the work, thus combining expert knowledge and sound judgment, ought to be able to select the very best persons considered from every point of view.

5. **Pastor's Place in Sunday School.—** The Sunday school being an essential part of the Church, the pastor should be given a place where he can aid in directing the work, but where there are able laymen he should be relieved from active duties. In our suggestive plan he might well be chairman of the Sunday school committee and thus could be in constant touch with the management without seeming to push himself forward as a usurper of authority or as a critic.

6. **Executive Committee.—** All the officers of the school could constitute an executive committee to do most of the detailed business of the school, such as selecting time of meeting, selecting material, buying books, planning special programs, etc. There is no time for taking up such matters on Sunday and a few people can do it more satisfactorily than the whole school.

This is one plan for organizing a school and is given merely to illustrate how some of the considerations that should be taken into account in forming the organization can be provided for. The whole Church should have a voice in the management; and in working out the plans, good judgment and expert knowledge should be combined. This could be carried out by other methods. In fact, the method used must be adapted to the actual conditions at each place. But to leave the management wholly in the hands of a few active leaders or to turn it over to the entire school would seem never to be advisable. We would never think of doing either in the public schools and so should not here, where the highest interests of the children and the Church are at stake.

THE NEED OF DEFINITE RELIGIOUS TEACHING IN OUR SUNDAY SCHOOLS

Edith Driver

The Sunday school is the nursery of the Church, from which are taken the plants which eventually become branches of the Vine. If the gardener is careful concerning the choice of seeds or plants for his nursery, how much more care should be taken in choosing the seeds that be sown in the Sunday school! The seeds will be sown in well prepared soil as a rule: for the hearts of the children are open and receptive and respond freely to any teachings they receive. For this reason, if for no other, we should be careful that we teach the proper things. But the sowing of the seed is not the end of our work—Paul planted, Apollos watered; and **then** God gave the increase. From this statement in 1 Cor. 3 we infer that even after the teaching is given it must have explanation, and more than that—a life back of it to uphold it. If this is done God will prosper it.

Our topic infers that other teaching than Bible teaching enters the Sunday school; and the fact that the majority of people today are inefficient in the use of the Scriptures, that they often-times confuse Scripture with proverbs or maxims, and falter when asked to give the interpretation of God's word or even to quote a verse, is enough to convince us that there is a need of definite religious teaching **somewhere.**

Someone has said that if all homes did their duty religiously there would be no need of Sunday schools. But the lamentable fact is that many homes have failed in teaching those things that make life worth while, and life eternal possible to the boys and girls who afterward as young men and women go out to serve some life purpose—to engage in the various activities of life's duties. Perhaps the parents have been devout Christians and

endeavored to give the children good religious training; but it may be that the home influences were not as strong as the influences of society about them. Hence they in youth fell away from their early training. Here is where the Sunday school comes to the rescue. Where the parents have been diligently teaching God's word the Sunday school officers and teachers should be the Apollos, watering the seed that it may grow; where the parents have failed to teach the children the all-important things the Sunday school has double duty—planting and watering—so that God may increase the result. Most of us can call to mind individuals who have not had religious training in the home, but because of the teaching they have received in the Sunday school have become valiant soldiers of the Cross. Suppose the teaching such persons received in Sunday school had been of another nature—more entertaining perhaps, but of a more literary nature or strictly educational! Could the impoverished soul have been fed on such teaching? Surely not; and besides the probability of that soul being lost there would have been one less "star in the teacher's crown."

Many people would starve spiritually without the religious teaching they receive in the Sunday schools. This applies to the older people of the schools. They go to the office with the burden of their duties occupying their minds; they go to the shop without a thought but that of earning a livelihood; they go through the week seeking pleasure or reading light literature, but with never a concern for spiritual food until the approach of the Sabbath reminds them of it. They do not get it at home, but the hour at the Sunday school keeps the spark burning so that it may kindle into a flame. If the hour is spent in upholding the Scriptures that spark has more chance of making a warm fire within that soul; on the other hand, if the teaching is not spiritual, the spark will finally die out entirely.

There are so many so-called religious teachings taught—so many false doctrines which deny the fundamental teachings of our Saviour and contradict the infallible Word of God. They are so numerous and their devotees so subtle in bringing these doctrines before people that the result has become appalling. The heretical teachings have made such inroads upon the Christian world and gained such strong holds upon the hearts and the lives of even the Church leaders as to make the situation alarming, to say the least. The home, the church, and the Sunday school must unite in their efforts to eradicate this erroneous teaching by supplying a teaching to replace them. God's word is the only thing that we can give the people to counteract the false ideas they have conceived.

The Catholic Church is today more than holding her own. She saves her own posterity almost invariably to herself and her own interests, and besides that, gains many Protestants in her ranks. She accomplishes this by means of her untiring efforts. She has spared no means to instil into the very being of humanity—her infants—those things which her Bible teaches. Religion is very important to her and she sees to it that it is taught in the home and in the church. But she sees that this means is not adequate to insure for her full allegiance from all; so she establishes schools for the purpose of definitely teaching to her children and youths what she feels is essential for them to know

Then why should the Protestant Church —the Church of Christ—be less diligent in teaching the **Truth?** We are unanimous in saying we have been slack concerning our duty along this line. As we see the need, however, let us take up the work at once. Specifically, how can he Mennonite Church expect to maintain the doctrines she holds dear—how can the younger generation be expected to compose the body of peculiar people that our church has always stood for unless those doctrines be faithfully taught. A large part of this must be done in the Sunday school.

It is of vital importance that we devote our Sunday school time to definite religious teaching because here is where the future workers in the church get their initial training for their work. Note how eager the little tots are to have a part in the class recitation, or even in the official duties of their classes. They are shy when they first enter the class but it takes only a short time for them to feel at home and then how quickly they take up the stories they hear. Here, too, they are allowed to express what they have learned, hence the need of teaching them the **Truth.** This is the age when their minds are receptive and impressions made will remain. This, too, is the age when ideals are a part of the child's life. How they love and admire their teacher, and how they study to pattern after her! They believe what she says as surely as they believe their mothers. How great the teacher's responsibility no one can estimate. God help us to teach the Truth of His Word. The following crude bit of poetry is full of meaning to the conscientious teacher:

"Consider well your teaching;
What's taught you can't recall;
No use to pull the trigger,
Then try to stop the ball."

As Christians we possess no time; we are but stewards of the time God has entrusted to us. Then it behooves us to use it to His glory and in advancing His cause. The Sunday school hour belongs to Him and He expects us to devote it to His interest. We are responsible for the things we say and for those things which we remember, which includes pupil as well as teacher. It is beautiful to think that "God has so planned that what we plant in a human soul may bloom perennially," when those blossoms are the graces which adorn the Christian life on earth and lead to an eternal home in glory.

Scottdale, Pa.

FRAGMENTARY, OR WELL BALANCED?

In visiting a suburban Sunday school, an experienced visitor was asked by the minister, who was present at the session, to give a candid expression of his impression of the school, the officers of which have taken special pride in adapting it to the Australian Scheme of Lessons. There was some diffidence, naturally, on the part of the visitor, who did not wish to criticize, but as the minister pressed the matter he remarked: "I think it is too fragmentary." He was rather surprised when the questioner concurred in the verdict by saying, "That is just what I think." Unity had been lost in gradation; each department went its own way, with its own lesson interests, devotional exercises, social atmosphere; and there was loss of the many advantages accruing from uniformity of study. We are sure some of our superintendents are doing some hard thinking over the changes, and not a few wish for a return to the old and better conditions of study. After all, the real test is: "Have we better schools, better equipment, and, above all things, better results to show as the fruit of the changes that have been made?"

A report presented at the same meeting, by another visitor, had reference to a school steadily and consistently following tried methods and the Uniform Graded International Lessons. The school, he said, was well balanced, the roll members in Elementary, Junior, Intermediate, and Senior classes indicating that from childhood to manhood and womanhood the school was fulfilling its mission. It was not a large school, but the proportion of Intermediate and Senior scholars was distinctly good, and to see a fine body of young men of from 18 to over 20 years of age, and an even greater number of young women, holding on to the school and delighting in its worship and service, was indeed refreshing. This brings us to the point that it is not schemes of lessons that make or unmake a school, but the spirit within the school itself. A staff of officers and teachers endued with power from on high, a love for children, and the passion for winning souls, can never fail. The machinery part will come right from the same source, but the impulse that leads to success is always spiritual. The children will come to school in spite of other attractions, and they can be kept, trained, and confirmed in the faith by men and women filled with the Holy Spirit.

—Australian Sunday School Teacher.

"If you are victorious, you must keep the commandments of God; you must obey Him in all things. His Word must be your delight."

CURRENT EVENTS

Congress Convenes: — The first regular session of the sixty-seventh Congress convened at the national capital on December 5. The opening session was unique in the presence of a number of prominent foreign diplomats and statesmen, the delegates to the Disarmament Conference being given prominent seats in the chamber of the House, where, following the precedent set by former President Wilson, the address was delivered in person by President Harding. In his message the President touched on a number of important points, calling attention to the disordered condition of present world affairs and expressing the opinion that "no permanent readjustment can be effected without consideration of our inescapable relationship to world affairs in finance and trade." He expressed the conviction that the present Washington Conference would bring about "a most gratifying world accomplishment." He recommended the prompt enactment of tariff legislation, the promotion of co-operative organizations for farmers, adjustment of railroad rates and development of good roads, regulation of organized labor and the creation of a tribunal for prevention of strikes which he declared as much out of place as "armed revolution," speeding up reclamation legislation, revision of recently passed tax bill and provision for the refunding the debts of the allies, appropriation of money for relief in Russia, and an amendment to the constitution to prevent the further issue of non-taxable bonds and securities. The hope of the administration for a cheerful and hearty sanction and cooperation in his program is clearly expressed and he disclaims any intention of interfering or encroaching on the functions of the legislative body in the effort to secure, the carrying out of his policies.

Irish Problem Settled by Treaty:—The controversy between Ireland and England of 700 years duration was probably settled a few days ago after months of negotiating which at times seemed almost hopeless. The pact has not yet been ratified by the two parliaments concerned, but it is hoped that both will accept it and that its terms will become effective in the very near future. By the terms of the treaty, Ireland is to become a free state of the same status as the Dominion of Canada, is to regulate its own finances, have its own military forces, and is to provide harbor facilities for English warships. Ulster which long proved a barrier to the success of the negotiations, is to be empowered to decline to enter the free state, but it is hoped that eventually she will see her way clear to accept the privilege of uniting herself with the rest of Ireland. Members of the Irish Parliament are to take an oath of allegiance to the Irish Free State, pledging faithfulness to the King "in virtue of the common citizenship of Ireland with Britain and its adherence to and membership in the group of nations forming the British commonwealth." David Lloyd George for Great Britain, and Arthur Griffith for the Sinn Fein, are the leading signatories to the agreement which was formulated in London.

The Washington Conference:—The greatest interest continues to center around the deliberations of the Conference of Nations assembled at Washington for the limitation of national armaments. Much of the time is spent in secret committee work between representatives of the four great powers represented, and only from time to time are the details made public. Japan for a long time insisted on a 10-10-7 ratio of naval strength instead of the 5-5-3 proposed by Secretary Hughes in the opening meeting of the Conference. The United States and Great Britain have opposed Japan's demand for the larger ratio and latest reports are that Japan will probably accept the one originally laid down by Secretary Hughes. Questions with reference to the Far East, especially China, have occupied much time in the discussions and it is reported that there will be an amicable understanding with reference to all of these points. The most important development along this line is the Four-Nation treaty to replace the Anglo-Japanese Alliance which has been in force up to this time. It is thought possible that the Conference may adjourn before the new year, and there have been some suggestions of making it a continuous affair which would meet from time to time to discuss important questions affecting the relations of the powers, much as the League of Nations was to have done.

The Four-Nation Treaty: — The Four-Nation treaty, between England, France, Japan, and the United States, has been signed by the plenipotentiaries of all the powers involved, and by the President of the United States, and now, so far as our own country is concerned, goes before the senate for ratification. The treaty provides that all questions of a disputable nature which arise between the contracting powers with reference to the Far East must be submitted to a conference of all the powers, thus constituting what President Harding terms a "cooling off period" through which it is hoped to avert any serious difficulties between the powers involved. Senator Borah has already announced that he will oppose the treaty when it comes up on the floor of the senate on the ground that it constitutes an "entangling alliance," but it is expected that it will be approved without a great deal of difficulty.

Yap Question Settled:—The dispute between the United States and Japan with reference to the mandate given to the latter nation over the island of Yap by the League of Nations has been amicably settled by a treaty negotiated in Washington and signed by the representatives of both powers. The treaty gives free access of the United States to Yap for cable landing on an equality with Japan or any other nation. The mandate of Japan is recognized by the United States, which is also to enjoy all the right of residence and ownership of real and personal property. No cable or radio censorship is to be established and no discriminatory regulations of any sort are to be exercised. No fortifications are to be erected and Japan is to make herself responsible for securing good order. It will be recalled that Yap is the small island in the Pacific which is valuable only as a cable station. The island was awarded to Japan as a mandate, but the United States at once vigorously protested on the ground that it would give Japan an unfair advantage in case there should ever be difficulty between the two nations.

Marines to Guard U. S. Mail:—Owing to the numerous and increasing number of mail robberies, with huge losses to the Government, Postmaster General Hays has ordered 2000 marines to be stationed at important transfer points and on mail trains, with orders to "shoot to kill" all persons who show any disposition to interfere with the mails. Warnings have been issued for all unauthorized persons to remain away from mail pouches and trucks because of the drastic orders issued to the guards. The mails are to be protected at all costs says the Postmaster General, and a reward of five thousand dollars has been offered for the capture of any person attempting to rob them.

"The purest joy we must partake
In giving joy to others;
Our burden we the lighter make
By bearing one another's."

MISCELLANEOUS

ICELAND AN ALMOST PERFECT DEMOCRACY

A remote island nation where war is a distant rumor; where capitalists are few and the poor still fewer; where there is no such thing as illiteracy; where daylight-saving is not necessary, because there is daylight most of the time—this sounds like the "almost perfect state," but in reality it is Iceland.

Before the war this island country of 93,000 inhabitants belonged to Denmark. Like the other Scandinavian nations, Denmark very early in the war became like the lamb between a wolf and a bear. She could not move without fear of becoming a prey to one side or the other, could hardly help herself, much less her island possession lying remote from the world in the northern seas.

Iceland was left to manage her own affairs. On account of long winters and short, rather cold summers, the island must import grain from other countries, while it exports meat and fish. Now the people of Iceland, descendants of those ancient Vikings, each of whom was as free as a king, have a passionate love for freedom. They had long wished to take their foreign affairs as well as the rule of the homeland into their own hands. Here was an opportunity which fired the enthusiasm of the liberal party and the optimistic young people. Envoys were sent to New York and London to provide for protection of the trade from the Allies. Their requests were heeded no less than those from the big nations.

In the summer of 1918 a committee elected partly by the Danish and partly by the Icelandic Parliament met in Reykjavik, the capital of Iceland. As a result of this convocation Iceland became, on December 1, 1918, an independent and sovereign state, in union with Denmark. Since 1915 the Icelanders have had their own flag, which is a blue field with a red cross in the center and white stripes between the blue and the red. On December 1, 1918, this became a marine as well as a home flag, and occasionally can be seen waving on Icelandic boats in New York harbor. The national emblem for the new state is to bear the images of four guardian spirits—a dragon, a bird, a bull, and a giant, which, according to an ancient legend, saved Iceland from the attack of the Danish king, Harold Gormsson.

This old story of how the guardian spirits of Iceland kept out the foreign invader might be said to typify the Icelander's love of independence and his reluctance to allow the entrance into his country of any foreign elements which might endanger his nationality and native tongue. For the modern Iceland is not. Immigration is discouraged, for fear the incoming foreigners would not submit to the Icelandic customs; the schools would have to use the foreign language; and the Icelandic tongue would become confused with foreign words.

To those who have been brought up in a counrty whither foreigners have been invited in, and where amalgamations of languages, races and nationalities are frequent, this may sound amazing. The Icelanders have never seen an Eskimo, an Indian or a colored man in their country. The Mongolian and Slavic people are also unknown there. The purest branch of the Germanic or Gothic race has struck root in this attractive thuogh somewhat sterile island. There they have for centuries kept pure the tongue which generated the modern Scandinavian tongues, and which might also be called one parent to the English language.

There they have written the history of the whole Teutonic or Gothic race and given it to the world. There they have preserved the myths and religious traditions of the race. There they have fought ice, fire, and disaster of various kinds, unaided by the world beyond their shores. There they have finally become a prosperous, self-governing people. The mere thought of risking their nationality for the development of manufacturing institutions makes every real Icelander sick.

This reluctance to admit foreign labor into the country of course increases the problems of industrial development. In the utilization of the natural water power of the island lies one of the greatest possibilities for its future prosperity. Glacier-fed rivers, flowing down from the white-capped mountains through rocky river-beds, have resulted in great numbers of remarkable waterfalls. In former days these were not thought of as means of producing pwoer; they were looked at only by the eyes of wanderers, visiting them occasionally as one of the great phenomena of creation. The devotee saw in them the image of God's power; the musician heard the voice of God in the most harmonious melodies; the poet felt their sympathy and spoke to them as friends and comrades; lovers told them of their happiness; the sorrowful and weary sat at their feet, forgetting themselves in admiration. But the practical man came and watched them, calculating how many horsepower each had, and how much money it would cost to "bridle" them for the use of the people. In many cases these practical men were travelers from other lands, who had eyes to see their value as sources of enormous wealth.

"How interesting," such a man would muse, "to know if they were to be bought! Even if one did not utilize them, it would at least be great fun to be the owner of a waterfall in Iceland!" A detour, to see the owner of the land lying near the waterfall, would be made. The innocent farmer could not resist the gold. The traveler would go triumphant on his way.

When the government woke up to the fact that a great many waterfalls were in the possession of foreign speculators, the Icelandic Parliament, the Althing, in 1917 appointed a committee to study the question and to plan how the country itself might make use of its waterfalls. Investigation showed that already a few small towns had for several years worked the nearby waterfalls to produce electric lights, while some farmers had also been so "extravagant" as to make use of the "white coal" for the illumination and heating of their farmhouses, and even for cooking. A few small factories were run by power produced in the same way. But the capital of the country, Reykjavik, is supplied only with gas. The mistake of using gas instead of utilizing the water power close at hand, was realized in 1917 when the price of coal, most of which is imported from Scotland, soared to $85 a ton.

A few corporations for the development of enterprises in connection with the waterfalls were formed in Denmark and Norway, in which a few Icelanders were partners. The government of Iceland could not be arbitrary to the point of refusing to sanction these transactions.

After having carried on investigations for a year, the Waterfall Committee put its projects before the Althing in the summer of 1919. Out of this procedure rose a great controversy over the right of ownership in waterfalls. A hot debate in the Althing ended in the ratification of a proposal to summon the government to declare all water-power in uninhabited common land a property of the state, and to make arrangements for the cancellation of any contracts which individuals might have made with corporations, if such contracts interfered with the right of the public.

One project in which the development of Iceland's water-power will be very useful is the introduction of railroads. At prosent there is not a railway on the island.

Trains run by steam would hardly pay their cost, unless the price of coal became greatly reduced, which is scarcely likely, considering the continuous upward trend of prices almost everywhere. It is therefore planned to introduce trains run by electricity, which in turn is to be generated by the waterfalls.

The existence in this age of a highly civilized nation without a single railway seems almost an impossibility. But while the island itself includes more than 40,000 square miles, only its outskirts are really habitable. Most of the people live near the shore, although there are inhabited districts lying as much as a hundred miles from it. Traveling up and down the coast is now done on coast-boats, and in the last few years the use of automobiles and motor trucks has become quite general.

But up until the last ten years, ponies were the only means of travel in the interior. All went by means of the Icelandic ponies, which are both spirited and sagacious. Their small hoofs are fitted for the rough trails; and if food is scant, they are contented with little.

In winter, when the rivers are frozen, they are used as highways for sledges, drawn by these same small ponies. Goods too heavy for a pony are often stored until they can be carried into the country by means of these river sledges.

But the chief wealth of the island is in its agriculture and its fishing. Sheep-raising is very profitable, one farmer sometimes keeping as many as several thousand at a time.

The waters around the island are often called the "gold mines of Iceland." From these waters every year, millions of dollars are taken in the form of cod, herring and halibut. For nine months of the year the bold fishermen face the dangers always connected with the seaman's life. Every year the sea claims its sacrifice of men and boats. Nevertheless they do not dread, but enjoy the toil and rough life on the fishing boats.

Around the island, making possible its animal and vegetable life, flows the Gulf Stream. Were it not for the warmth which it contributes, Iceland would be surrounded by polar-ice, impossible of habitation, and much more deserving of its name than it is at present.

Far from wars and rumors of wars, with few capitalists and as few poor people, the little nation of Iceland continues its thrifty, industrious life in sturdy independence. Illiteracy is unknown among its people. The intelligent children on the island are hardly able to walk before they are well informed about the whole constitution of their forefathers' famous republic, the first ever established in Europe. And in spite of their anxiety to prevent their nationality and language from being infected by foreign elements, the Icelanders build no "Chinese wall" around themselves or their country. Visitors from abroad are frequent there, and Icelanders themselves go to other countries for study and for pleasure. They wish to know what other nations are doing, but they are determined to remain true to their own traditions and ideals. And this, after all, is only reasonable; for never will all nations be cut out by the same pattern.

BE CAREFUL WHAT YOU PUT ON PAPER

Again and again young people are warned, by those interested in their welfare, to be careful what they put on paper. There is a startling vitality to paper and ink. Some of you, doubtless, have in your possession letters written fifty or even a hundred years ago. The paper is yellow and worn on the edges. The ink is faded. Instead of being enclosed in a modern envelope, the letter was folded, and then sealed with a big splash of sealing-wax, the address being written on the blank side of the sheet. The writer and the recipient and all those mentioned in its pages have long since ceased to be more than the vaguest memories in this busy, active world, but there the letter is, and from it we may know the most intimate thoughts of the men and women of that far-away time. The changes that have taken place in the world since its writing are almost beyond belief. A hundred years ago the world had just caught its breath after Waterloo. And yet the letter is not changed—every word, every comma is just as it was written. It is, indeed, a good thing to be careful what you put on paper.

As a rule, this advice is intended to obviate the possibility of confronting some damaging admission later in life. Sometimes it seems as if the folly of youth had a passion for committing itself on paper. The happiness of many a life has been clouded and its usefulness hampered, because some bygone weakness or wrongdoing has been chronicled in black and white, and turned up at the most inopportune moment. But thousands of young people whose lives might be an open book for all to read, as far as the danger of anything compromising is concerned nevertheless need to take to heart that warning. Be careful what you put on paper.

A hard-working girl in a city office received, one morning at breakfast, a voluminous letter, bearing the postmark of her country home. She looked at it with more apprehension, seemingly, than anticipation, but did not break the seal. "Aren't you going to read your letter?" asked the girl who sat beside her, and who, like her, was taking an early breakfast because of an unusual pressure of work.

"Not this morning," the recipient of the long letter replied. She hesitated a moment, but the occasion seemed favorable to confidence, and presently she went on: "It's from my sister Julia. Every now and then she gets the idea that she's throwing away her life back on the farm, and then she writes these long letters, telling me how dreadful everything is. If I should read it before going to the office, it would upset me so I could not do my work."

This experience is not unusual. Many who read this know what it means to receive letters which severely tax their courage and good cheer. The mother of girls away at boarding-school, especially in the opening of the year, may be made wretchedly unhappy by the gloomy letters which arrive so frequently, and which, as a rule, are long in proportion to their gloom. Young men who have gone out into the world to earn their living, may be disheartened for the struggle, by letters from sisters at home who take refuge in letter-writing when anything goes wrong.

Undoubtedly it is sometimes necessary that a letter should carry bad news. But it is very seldom necessary that it should be given up to complaints. When any of you are moved to sit down and pour out your woes on paper, go ahead. Relieve your mind fully. If there is any satisfaction in seeing how your troubles look when put in black and white, take it. But when you have finished, read it over carefully, and see if, after all, the very reddest, hottest spot in the furnace is not the best place for it.

The practical application of the Golden Rule requires that we should spare others all unhappiness just as far as possible. It is necessary, sometimes, for our letters to carry news of sickness. Financial disasters may assume such proportions that we cannot properly keep them to ourselves. But what is the use of putting on paper every black mood that flits batlike through our consciousness? Why should we compel our friends to share with us all petty vexations and annoyances? The sensible course is to ask ourselves what is to be gained by putting into our letters something that will cloud the spirits of the recipient. If the only advantage is the selfish relief which comes from confiding our troubles, that is not enough.

There is no mystery about the nature of the Golden Rule letter. It is the sort of letter you like to get, the letter that is buoyant and hopeful and sunshiny, that makes a warm place in your heart as you read it. The Golden Rule letter is the kind you like to share with your friends, and then tuck away in the pigeonhole of your writing-desk to read over the first rainy day. The Golden Rule letter is a pleasure to read and a pleasure to answer. You do not peruse it as you take a dose of bitter medicine, and sit down to answer it in much the same mood that you keep an engagement at the dentist's.

Be careful what you put on paper, not merely as far as guarding your reputation is concerned, for many of you need no such warning. But be careful that you put down with pen and ink nothing that will make the day a little harder for somebody. Make every letter you write a Golden Rule Letter.—Selected.

GOING TO CHURCH WITH FATHER

(Concluded from page 392.)

"That you, Betty?"

"Yes; it's Bell, isn't it?"

"Yes—and say, Betty, we're going to have a little party here tonight. Come over early and stay all night. The Farnsworth girls are coming and are going to bring their cousin, who is visiting them. Tomorrow is Sunday, and we can stay up as long as we want to and sleep tomorrow morning."

Betty's voice had a new tone in it as she answered distinctly:

"Can't possibly, dear," she said. "The fact is, I'm not going to any more Saturday night parties."

"Why, what in the world has happened?"

"Nothing, only I'm going to church after this with father. No more getting up late for me."

"Oh!"

The telephone clicked abruptly. Her gay little friend at the other end of the line had hung up the receiver—offended. But Betty went away with the same resolute face.

The next Sunday morning, as father came out of his room dressed for church, he found a cheerful young lady, quietly and neatly gowned, waiting for him in the hall.

He stopped short.

"Why, Betty!" he said. "Where are you going?"

Betty smiled. "Didn't you know?" she answered. "Why, I'm going to church with my father."

And then, with a great throb of joy, father knew that his prayers had been answered, and that—thank God—he had his little church woman safely by his side once more.—Exchange.

INTERESTING FACTS AND ITEMS

The outturn of sugar under the American flag in the crop year 1921-1922, according to a recent estimate, will be 1,971,000 tons. Of this amount 900,000 tons is beet sugar and the balance is the cane product. The total world production for this period is estimated at 15,620,000 tons, making the outturn under the American flag approximately 12½% of the world's total.

* * *

An indication of what the Panama Canal has meant to the trade of the United States with South America may be had from the following figures: In 1913, the trade of the western frontage of South America with the entire United States was but $79,000,000 while in 1921 the trade of that section of South America with the United States was $139,000,000.

* * *

In 1921, for the first time in 20 years, the trade balance between the United States and South America was in the former's favor, the United States' exports to South America being 38 million dollars in excess of the imports.

At Three Rivers, Wis., a man named Joseph Fisher has lived in the same house for seventy-two years. He was born some miles away, but moved there when a boy, and has been contented to live there ever since.

* * *

After a service of more than twenty years, Prince Kalanianole, Hawaiian Representative in Congress, ends his service with the present term of Congress. He is to be a member of the Hawaiian Rehabilitation Act Commission.

* * *

One of the sights that attracted hundreds of tourists near Kingfield, Me., was an acre of sunflowers raised by Oliver I. Landers. Some of them reached a height of eighteen feet, and, when in bloom, were wonderful to see.

* * *

Reports from Washington say that the internal revenue collections for 1921 were $812,000,000 less than those of last year, and yet it cost this country thirty-three cents more for each $100 collected than last year, this being mainly due to increased cost of supervising regulatory laws.

* * *

At the New York State Fair at Syracuse, N. Y., a cheese was exhibited that weighed twelve tons. It required the milk from seventy-five hundred cows for one day, or 150,000 pounds of milk. Four barrels of salt were used in the making, and the cloth or bandage around it cost $100. This is the largest cheese ever made in the world.

* * *

The Department of Public Works has inaugurated a new scheme for protecting autoists on sharp curves in Massachusetts. A system of lighthouses has been put in, lights with powerful rays illuminating crossroads and curves. Each lighthouse rests upon a cement base eighteen inches square, and is topped with a big red globe, the customary danger sign.

* * *

Protests have been received by the Wyoming State Commission against the hunting of antelope in that State. The laws of that State allow the commission to issue licenses every two years for the killing of one hundred antelope and one hundred bull moose. It is claimed that the antelope did not increase during the past two years as usual, and that hunting them at this time may cause a decline in numbers that borders upon extinction.

* * *

Ornithologists in Massachusetts have become very much incensed because agents of the U. S. Department of Agriculture have given fruit-growers permission to shoot robins. Complaints have been sent to the Secretary of Agriculture at Washington, as it is felt that such agents are not the proper men to have, inasmuch as robins are not harmful, but rather protect the trees, eating thousands of injurious insects and comparatively little fruit.

The Rockefeller Foundation has issued a report telling about the activities of the commissions sent to Central and South America to subdue the yellow fever. The work started in 1916, and each year has seen an attack upon some new land that has been infested. Such has been the success of the work that this dread disease has been practically wiped out of Guayaquil, Ecuador; Merida, Yucatan; areas of Venezuela; the east coast of Brazil, and certain parts of Mexico.

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Y. P. M.

(Concluded from page 409)

OUTLINE STUDY

I. Kinds of Wrongdoing
1. Things fundamentally wrong in all ages.—I Jno. 5:17.
2. Things wrong conditionally.
   (a) By express command of God.—Matt. 5:33-39.
   (b) Because of change in dispensations of God.—Heb. 7:12.

II. It is Wrong to Take Vengeance because that is in the Hands of God. —Rom. 12:19.

III. It is Wrong to Return Evil for Evil because we are Recipients of Mercy.
1. The merciful shall obtain mercy.—Matt. 5:7; 6:14, 15; 18:35.
2. The same judgment with which we condemn others will condemn us in our sin before God.—Matt. 7: 1-5; Jas. 4:11, 12.
3. The same mercy that saved us will save our fellowman.—Eph. 5:32.
4. By returning evil for evil we ignore the suffering of Christ as the atonement for sinners.—Tit. 3:2-7; I Pet. 4:17, 18.
5. By returning evil we lose our opportunity to win a lost soul.—Rom. 12:21; I Pet. 2:21-25.

IV. It is Wrong to take Vengeance because thereby we Violate the Spirit of the Dispensation of God's Mercy. —Lk. 9:54-56; I Tim. 1:15, 16.

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2. Why it is Wrong to Fight Back?

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1. The Evil of Disobedience to God.
2. The Evil of Not Having the Spirit of Christ.

For Older People
1. Mercy to the Merciful.
2. The Mission of the Christian.
3. How God can be Just and Merciful to Man.

PERSONAL THOUGHT

Let us do the will of God in our day, suffering if need be the reproaches of the world for Jesus sake and winning sinners to the salvation in Christ.

SEED THOUGHTS

"Blessed are the merciful for they shall obtain mercy."—Jesus

Life that ever needs forgiveness has for its first duty to forgive.—Bulwer

Dare not usurp thy Maker's place by giving way to wrath—wrath that goes forth in vengeance; vengeance is mine I will repay, saith the Lord."—Simmons.

"Revenge is like a boomerang."

A telephone without a mouthpiece, which an Englishman invented during the war, has helped to solve the problem of communicating in places where ordinary telephone apparatus could be used only with the greatest difficulty. The transmitter and receiver of the new instrument, or laryngophone, are placed against the speaker's throat, and the voice is carried with surprising clearness directly from the larynx. It is used by rescuers of entombed miners and by pilots and observers on aeroplanes.

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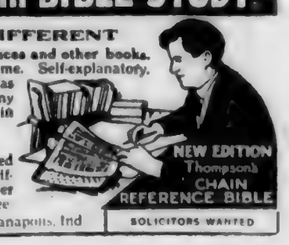

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CHRISTIAN MONITOR

FEBRUARY, 1922

Every day from the city observatory at Madras, India, the timepieces of over nine thousand telegraph offices in the empire are set right, and the operation takes two minutes. It is worth while, so the Government thinks, to stop traffic on over 72,000 miles of telegraph lines and over 287,000 miles of telegraphic wire, at least once every twenty-four hours, to correct wayward clocks and set them to the sun. If taking time to set clocks is of such importance in an empire, which will one day crumble into dust, how much more important it is to take time to set the soul right, which is to live throughout the eternal ages!—Scl.

SELECT READING

ECHOES OF LIFE

"She Entered Into Rest"

C. F. Yake

The letter came to my desk the other day. The handwriting of the address on the envelope was familiar, as the handwritings of all friends are. But some are more so, because some friends are dearer than others—they hold a pre-eminent place in our heart. There's a greater thrill of joy at seeing a letter first-hand from some dear friend, especially if that friend has not written for a while, than from a dozen ordinary letters. The handwriting has a message all its own.

From among a bunch of other letters I chose this little unostentatious one with the familiar handwriting, and half in anticipation and in apprehension, I opened the letter. And this was the message:—

"Dear Clayton, Well, Mother is gone—she entered into rest last evening at seven."

There followed a short statement concerning the illness and the date of the funeral and then the conclusion and the familiar signature.

I walked slowly toward the window and stood gazing into the distance while the tears trickled down the cheeks, and something gripped my throat. How I wished I might just be there to take one last look at the now lifeless form that had played such a sublime part in my life. But we knew that could not be.

* * *

It was some twenty years ago, as a boy, that I first learned to know her, this dear old lady who then lived on a small farm with her husband and son. Two sons having been married, were in distant cities. It was this son at home, a schoolteacher, thru whom I learned to know the mother.

Many were the hours, as a chap, I spent in his company, hiking in the mountains, botanizing and collecting insects, or going on an outing. He was an authority on plants and insects then, and his studies in these fields have not languished these years, tho he is nigh threescore. His collections of butterflies, moths, beetles, etc; his herbarium and his large assortment of minerals and Indian relics are almost unsurpassed. His library of several thousand volumes has always been a source of pleasure to hosts of boys and girls, to whom he loaned his books for years entirely free.

Naturally all these things appealed to a nature loving chap and my odd moments and spare time were spent in his company. He became an advisor and counselor, and more than that, a friend. And with it developed the intimate friendship of his mother, who somehow seemed to have special interest, for she knew me from a child, and my mother had been a pupil of this son of hers.

The father died and she and her son moved to the nearby village. During the meantime the writer had grown to a youth, and life-preparation took him from home. But his calls at the home of friends were always made whenever possible, upon his return during vacation. Tho these visits were less frequent, he felt that this had become a kind of second home to him, and he'd never miss an opportunity to call there. Many were the meals eaten at this home, for did you arrive an hour before or after mealtime, you were sure to receive an offer to dinner or supper, and unless you could put up a very good reason for not accepting the invitation, you certainly became the victim of circumstances, and at least took lunch.

And so it was that he came to feel almost as one of that family. To get to the village without calling would have been impossible. He'd call there before calling on his relatives or kin in this community, strange that it may seem. So it is but natural that when life duties took him away from home, that he still held a warm spot in his heart for the dear old place and the mother and son.

How well he remembers, when as a young man social interests took him to that village, the interest she manifested when he occasionly called a little while at an early hour on a Sunday evening. And then, before the great day, when he told her of his future plans, she, with her wrinkled and knarled hand in his and with tears in her eyes, gave him her best wishes in the Pennsylvania Dutch, for she seldom spoke English: "Yah well, ich winch dier allus wohl."

And the unexpected calls. How she enjoyed them! Her sight failed her during her old age, and so on these rare occasions when he rapped at the door and walked in to where she was sitting on her favorite rocker, and extended her his hand, her stooped form would rise, and after a moment's gaze, with the help of his, "Wehst whar des ist?" she recognized him and exclaimed, "Ey du yeh! Ist des dich, Clayt? Grund er welt nach a mahl, bisht now emul kumma! Sitz doch heh. Fah was kommst net efter?"

As if it were but yesterday, he can see her rise from her chair and give him this greeting, and then with his assistance sit down again and converse. And to say that he merely enjoyed it would be just telling part of the truth. It was a pure delight, a keen satisfaction to sit by her side and talk to her, and hear her ask about his folks, especially his grandmother, for they were good friends. And when the parting moment would come, she would bid him good-bye in her own good way after giving him words of advice and encouragement: "Good-bye Clayt. Now wahrt net so lang, and kum bahl witer. Und sacht die granny sol now emully kumma." This last phrase she'd never forget. It was her usual way of concluding, no matter what preceded.

Her one great pleasure in life was work. She toiled, not slavingly, but unmitigatingly, until infirmness and bedimmed vision compelled her to take her ease. Industry was part of her religion and labor to her was by no means a drudgery.

Of recent years the call to that home had been few because of the distance. The last time he saw her, about nine months ago, she was very infirm and longed for her eternal home. This was her wish for the past years since she was

(Concluded on page 444)

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THRU THE VALLEY OF THE SHADOW OF DEATH

A journey among fifteen million people in the Volga Valley of Russia whom famine is destroying.

Anna J. Haines

(Quaker Representative in Russia)

I could hear the children crying two blocks away as I approached one of the homes for the abandoned children in Samara, the central city of the famine area of Russia. A steady wail that kept up like a moan grew louder as we got nearer. The nurses could do nothing except to go around every morning and separate the babies that were going to die that day; and they went around at different times later and felt them to see if they were cold. In the evening those who had died during the day were gathered together and placed in heaps outside the building. A garbage-cart stopped each night and the baby bodies were loaded in. The garbage-carts stopped in the same way before all of the children's institutions in Samara and the other cities in the Volga region.

Children's homes, which are emptied of dead babies only to be filled by the constant flow of abandoned children from the country; men and woman and young children falling dead on the street from hunger; farm machinery, which in Russia is more precious than human life at the present time, lying scrapped by the roadside and rusting to pieces, tell the story of the extent and horror of the famine which is destroying the lives of 15,000,000 people in the greatest grain belt of Russia.

Though most of us are now familiar with the larger outlines of the Russian famine story, it is still hard to understand the fact that the great Volga Valley, which has always been the granary of Russia, supplying not only its own population, but most of the rest of European Russia and other areas of the world with wheat and rye, is now bare of any grain. Over an area 800 miles long by 500 miles wide there fell during April, May and June of this year—the critical growing months of the grain crop—less than 2.5 inches, the normal being 14 inches, of rain, and the temperature averaged 12.6 degrees Fahrenheit hotter than the average for the last seventeen years. While 938,000 tons of grain were needed by this area for its own consumption, but 69,000 were produced. Many of the peasants with whom I talked said that all the grain which their land had produced could have been held in their double hands, and this meant rations for a whole family for a year.

It is impossible at the present time to state accurately the death statistics, but the population of the Volga grain area is approximately 20,000,000, and all of these are vitally affected by the lack of food. We do know, however, that in the children's institution famine is already making itself felt in dreadful figures. In the institutions for children under three years of age there is a death rate of 90 per cent, and in the homes for older children, those from twelve to fifteen years, there is a death rate of 75 per cent.

A mandate given me by the Commissar of Health, and a working knowledge of the Russian language, enabled me to go to the peasants myself without an interpreter and talk to them personally concerning the conditions under which they were living. I also had the privilege of speaking to the priests, who would be likely to give as opposite statistics from the Soviet figures as truth would allow, because these groups are usually the extreme poles of information in Russia. The members of the co-operative stores also gave valuable information, as they have the best knowledge of the economic situation there today.

We started from Moscow for our trip down into Samara, the largest city affected by the famine. It is situated on the Volga, and is a city of about 300,000 inhabitants, now very much increased in population by the refugees who are constantly pouring in from the country regions. Passing on to Buzuluk, a town formerly containing 20,000 people, now reduced to 12,000 because of the flight of those who could reach Siberia, we traveled out through the country regions.

The steppe ordinarily has no trees; it is a level, slightly rolling plain, with village after village scattered about five or ten mile apart. This fall it looked as though a prairie fire had swept over it. Farms and areas which are usually green or golden with harvest were burned almost black. What grass had grown was only a stunted growth on the surface of the ground. Every few rods as we went along we would scare away the carrion birds which were feasting on the carcasses of the dead horses and dogs that had died along the roadside. There was a continuous stream of refugees going our way, and we passed others going in the opposite direction. They did not much care which way they were going—they were just going to search for food. Some were coming from Uralsk and going to Ufa; some were going from Ufa to Uralsk. One family had passed across the country in June with two horses, small children and a baby, and such household utensils as they could carry. They had been traveling from their home to a place which they had been told contained food. When they reached there they found less food in that town than in their own home, and they were now wandering along the way back, saying that they preferred to die at home rather than in a "foreign land." One horse had died; the one they were using was nothing but a bag of bones. The older children were living upon the rinds of watermelons. Their heads were covered with sores and with flies, and the parents were too listless and tired to care for them.

We entered one of the villages along the wide street which makes up the largest part of a Russian village, with little houses, containing one or two rooms apiece, on either side, and stopped that night at the home of what had been one of the richest peasants in the village. His large wooden house with three rooms was an evidence of his wealth. It was surrounded with barnyards and sheds for stock, all of which were now empty. One of the daughters-in-law said that last year they had twelve horses and six cows. The cows had now all been sold or killed, and all the horses had died but one. The girl showed us the kind of bread the ordinary Russian family is using, and has been using for several months. It was made of grass and leaves and bark which had been ground into flour. There were twelve people in that family, and every day all went out into the countryside for several miles to gather the grass and the leaves and the roots. When this had been

ground together the pulp of the hoofs of horses was added to hold it together. That was all this family was living on except soup which was made of horse meat. Later in the evening as the family talked, we learned that they understood that it was not possible for all of them to live until spring.

I talked with the Russian priest and asked if next March would not be the worst month for them. He answered, "No, I think not. This month (September) we will be eating the vegetables and the watermelons and the rinds. In October there will still be the grass, and we can make the grass pancakes. In November, when the snow comes, and we can no longer get anything from the fields, we will still have our little reserve of a few potatoes or a little bit of grass flour. In December people will begin to die, and by the first of the year every bit of the reserve will be gone. In March there will be no one alive in this village."

It was interesting to have him corroborate the figures which we had secured from other sources. He said that there were 700 people in his village from whom in the past he had received enough grain as a stipend to enable him to support his family over the year. The grain he had received this year had amounted to fourteen pounds of wheat, which he knew was all they could afford to give. He had been able to keep his own family alive by raising a scanty crop of potatoes—about one-twentieth of the usual yield.

We met the wife of the agent of the co-operative store quietly sitting in her home. She took me in to see the baby which had come to them since the time of a former visit to that village two or three years back. Seeing my camera, she asked if I would take a picture of the baby. She said it was just possible that she and her husband might walk away from the village for the winter and might live, but she knew that the baby could not, and she would like to have a picture to remember it by. The agent told us that for the past six months his shelves had been absolutely bare, as the peasants had had no food to bring in for exchange to be sent up to the city, and the cities had not sent any supplies; so life with them had been at a standstill.

In the evening a man came to us to inquire if by any means we could give food. He had always been one of the poorest in the village, and now his wife and five little children were helpless. He had found that his food supply was finally gone, and the children were out picking up watermelon rinds. That day he had gone out to the cemetery and dug his own grave, for he felt that possibly the neighbors would be able to put him in it when he died within the next few days. We had no food with us, and no one in that village had any food to give him; so it is practically certain that he, and possibly his family with him, are now in that grave.

From all parts of the countryside the abandoned children were being brought daily into the children's homes of the larger towns and cities. These homes, which are hastily prepared as emergency quarters, have no equipment at all. For one of the homes in Samara a house of about six rooms had been taken over in July with the expectation of housing sixty children. At the end of August it contained 400 children. There were thirty-one cups and bowls. There were no sanitary arrangements of any kinds, but the nurses tried to bathe the children and wash as many of the lice from them as possible. But it was of little use, as the same dirty clothing had to be put on them again. There was no attempt at any recreation for the children, nor instruction, because those who had been teachers and caretakers were ill themselves with malaria or dysentery. The children were the most unchild-like babies I have ever seen. They lay perfectly motionless, with lifeless eyes. In the homes for older children the workers would allow them to wander about the streets in the hope of picking up stray bits fo garbage as food. But the saddest sights were in the homes for the small babies. These babies were fed the same diet as older children and men and women—the grass bread and the meat soup. They could not digest that food, and it meant simply the question of how many hours the child would live. In one of the homes we visited in Samara the death rate was higher than 90 per cent. It was at these houses that the garbage-cart called daily and, after the bodies were piled in, took them off beyond the city for burial in trenches.

What is the government doing in the face of this appalling disaster? The first thing they concentrated their attention upon the sending of seed corn into this area. The government realized that even the present famine situation would be as nothing compared to conditions next year if every effort were not given to the planting of seed. It was remarkable to find that the peasants, whose horses were dropping in the fields, and whose children were starving, could be seen putting the seed into the ground instead of into their families' mouths. The next most important piece of work it is doing is the attempt to get as many of the people as are not actually needed to plough and plant out of this area into regions where the harvest had been good. It is endeavoring to send all foreigners to the countries of their origin. It is also forming colonies which will settle in Siberia. A group is made up of a bootmaker, a carpenter and other handicraftsmen to form a nucleus about which peasants may be gathered and a new community developed. Several thousands had thus been sent out; but while in Siberia they will find wood and possibly grain, there are no materials for building, such as iron, nails or glass; and so the lack of these articles will keep the number who can be sent there relatively small. As many food trains as it is possible to equip from the meager stores at Moscow are being sent into the famine provinces; and food, mostly soup, is fed to the children at railroad junctions. In Samara the government train is feeding 4000 children a day.

Foreign relief has entered. The American Relief Administration will feed 1,250,000 children. But there are more than twelve million men, women and children who will need food as greatly as those who will be fed by this agency. The number of starving people to whom the Quakers will bring food is limited only by the resources which will be at their command. They are now feeding 50,000 children a day, and their organization is complete enough to enable it to expand this feeding to any limit. The people whom the Quakers will save are those who will not be saved by any other agency, and who will surely die before spring unless aid reaches them.

The morning I left Moscow there was printed in "Pravda," the morning newspaper, a simple worded request which had been sent in by a peasant from the famine area who had heard that the people in Moscow were getting a bread ration. He said:

"I come to you from a far country, where the bread and the buckwheat have failed. Only the noisy vultures are busy in the fields where all day the wind whips up the brown dust. Hunger is here. People moan. Their empty bellies swell. The breasts to which the babies turn are dry. You can hear the groans of the people amid the breaking waves of theVolga. You can hear the showers of their tears. You can hear what they cry out, 'Bring help and bring it soon.'"

SPEAK EFFECTIVELY

Here are some rules, as printed in Onward, which no man can afford to disregard in trying to influence his hearers.

Begin with a positive, concrete, striking statement. Tell your audience something at the start that will grip their attention.

Use short sentences. Try to make one word do the work of two.

Avoid fine phrases. You aren't there to give them an earful, but a mindful.

Talk to the back row of your audience; you'll hit everything closer in.

Talk to the simplest intelligence in your audience; you'll touch everything higher up.

Be natural and direct.

Speak slowly. A jumbled sentence is a wasted sentence.

Don't forget what you represent, and don't let your audience forget it.

Finish strong and sharp. See to it that action follows your speech.

Such speaking as that would shorten sermons, sharpen points, and multiply the results.—Selected.

FROM THE NEAR EAST

Copy of a Letter from a Worker

Erivan, Sept. 16th, 1921

"Mr. Brown went to Tiflis to interview Captain Yarrow about the refugee situation here. The conditions are dreadful, dreadful. They have come in from al directions. The streets and parks are full of them. We have had a daily breadlnie for five hundred children, but this is only a drop in the bucket. We are planning and hoping to take in more children but are unable to get buildings. As I was left in charge, I had to interview different representatives and at the end of the first day I was completely done in. It just seemed so hopeless. Those poor old men whose families had been killed or taken away from them, lying in the streets dying and we able to do nothing. I made up my mind that we would have a soup line and give at least a few of them one hot meal a day. So I went to the Minister of Foreign Affairs, thru whom we must do all our dealings with the government, and told him if they would give us a building with a stove in it we would provide the food and personnel to feed five hundred people a day.

Mr. Keller our supply man has the ration ready and it wont take us long to get going once we get the place. It just seemed to me that I couldn't sleep another night if we do not get the thing going. Of course we are limited as to the ration we shall give the kitchen, but I felt if we had ANY kind of food a

One of the thousands turned away from the relief orphanages to make room for worse cases

few months in advance we must give it. You see we are constantly thinking of our orphans and the coming winter. The soup will be made of beans, dehydrated turnips, a small amount of oil, grits and salt. We plan to have a counter behind which the food will be dipped into their own receptacles, as we have none. You must know this is extreme relief. Then to think that this is summer time and the best

Thriving on a can of milk a piece each week, two children of a Near East Relief refugee camp, where the vast demand makes necessary even a more careful rationing than in orphanages

time of the year. I really shudder when I think of the winter. What are they going to do? The government frankly confesses that it is not able to cope with the situation. They HAVE NO FOOD. With this situation we are all waiting to see what will happen. We feel strongly that there will be a move of some sort very soon.

In the midst of all this misery the American Committee is the only steady boat. Our children have three meals a day, a bed to sleep on, baths, clean clothes and go to school. No wonder the word America carries such weight.

THE TOBACCO PLOT AGAINST CHINA

Will H. Brown

In view of the adoption of the 18th Amendment in the United States, American brewers are transferring their business to China, and are thus adding the liquor curse to China's other misfortunes and evils. Outlawed at home, the brewers seek to enrich themselves at the expense of a country already sorely oppressed in many ways.

The National W. C. T. U., which has as one of its objectives worldwide prohibition, is working for a law that will disfranchise any citizen of the United States who engages in a business in any other country that is outlawed at home—and they confidently expect to have such a law enacted.

It may be that the haste of American tobacco men to make the use of tobacco universal in China is due to their foresight, reasoning from what has happened to the liquor interests here, for they have adopted this slogan: "A cigarette in the mouth of every man, woman and child in China."

Men who can deliberately plan and work for such an accomplishment in such a suffering country as China, should be disfranchised. Even hold-up men have been found who had a conscience. This attempt on the part of American tobacco men to nicotinize China's 400,000,000 people is one of the biggest, most conscienceless games in the history of the world. The most heartless crook spares the poverty-stricken, the feeble, and the children.

If the W. C. T. U. disfranchisement act becomes a law, let us hope it will not be many years until it will apply to the American tobacco men who have such a heartless attitude toward China.

Oakland, Cal.

MEN ABOVE PRICE

When the liquor men began casting about for a man to contest Constitutional Prohibition in the courts, they decided to look for some one of social prominence.

They laid down on a table in front of Charles Evans Hughes a check for $150,000. The great jurist replied: "I would not champion this cause before the courts for any sum of money you could name."

Failing to buy Mr. Hughes, they next went to William Howard Taft, and placed before him a signed check, telling him to fill it in for any amount he wanted. The reply of this statesman will be memorable: "Gentlemen, you couldn't pile enough gold on this continent to induce me to take your case before the courts and before the public, for I will have you know my conscience is not for sale."—Christian Century.

WHEN GOD SETTLES

Queer letters find their way into newspaper offices. Here is one from a farmer to an editor:

"Dear Sir:—I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I cut and hauled it to the barn on Sunday. And I find that I have more corn to the acre than has been gathered by any of my neighbors this October.'

The farmer sent his letter, sure that the editor could have no answer to the sneer implied in it. But imagine his feelings when in the next issue he read his own letter in print and at the end this one sentence:

"God does not make full settlement in October."

That will bear thinking over.—Sel.

EDITORIALS

The Price We Pay

The sad news has just come of the death in the interior of Armenia of one of our Relief Workers, Bro. Menno Shellenberger from Hesston, Kansas.

Thus, with one of our men having given up his life in the work, and with another somewhere in soviet Russia who has been unheard from for over a year, we are made to realize that relief work has its price.

Many of our brethren engaged in this work have been in danger in the past; some from exposure, some from actual shell fire and bullets, some from treacherous and hostile bands of brigands and soldiers, others from diseases and various other causes, yet scores of them have gone through some of the most thrilling experiences and have been wonderfully preserved.

But here and there some are called to make the supreme sacrifice. The world called us cowards because we refused to fight, yet we have not flinched from dangers equally as great as those undergone by many of the men who served in the army. And though some must give up their lives, it is a joy to know that those lives were given up in the performance of a noble and a worthwhile task, rather than in something which is dishonorable or wrong. How much better that men should give up their lives in trying to do good to others than in trying to take the lives of fellow-men! While it is a sad experience to have those who are young and strong and brave taken away from us, and while we must distinctly feel the loss in our work, yet it is after all a joy to know that they, as well as many others, are willing to face danger and hardship,—death itself,—in order to follow the path of duty.

Everything worth while has its price. It must be bought with sacrifice and struggle. Let us thank God for the worth-while things, and let us bravely push on in spite of difficulties in the work to which He has called us.

Concerning Great Men

What makes a man great?

It is not money. It is not talent. It is not good looks, nor a large physique. It is not the ability to entertain men with flattering words or to play upon their emotions with artistic skill. Neither is it the exercise of authority in places of rulership, nor the fact that multitudes of people may look upon one as worthy of great distinction, honor, and acclaim. It is not all of these things put together.

Few people really stop to consider just what is involved in true greatness, or are willing to pay the price demanded for its possession. We honor the men whom history acclaims great, but we often fail to analyze the characteristics which have given them this distinction. We think of them with a feeling of awe, as though they were possessed of some mystic power, without realizing that the secret of their greatness lies in the way in which they lay aside superficialities and deal with the realities of life. And we are content to go on, absorbed by the details of our own petty existence, blind to our possibilities and to the greater values of life which we are missing.

The world loves Lincoln because he was a "man of the people." He was great because he was common, because he understood and sympathized with the common people. He was simple, unaffected, and genuinely human, with confidence in his fellowmen and confidence in his God. He did not allow the superficial or the unreal to blind his eyes to the realities and the actualities of life. He met people on their own level. He realized that positions of responsibility and honor meant opportunity for service, and to that service he sought to give his whole ability. He stripped the dross and the unessentials from life and saw the really worth while things. For this, little men about him who wanted to be great, despised him and said unkind things about him. But he never stooped to soil himself with these petty trivial things. He disregarded them, and the foul slanders and petty jealousies rebounded from him and left his character stand out all the more distinctly in its greatness and its nobility, revealing the smallness of those who tried to oppose him.

The honest, humble, sincere, God-fearing life is the one that counts. Superficialities and unrealities will pass away, and only that which is enduring will stand. Culture, refinement, honor, wealth, fame,—all are empty titles if they do not come as the result of real worth and character. Men may look up to those who possess them for a time, but in the end they will seem but as the empty husks of a dead shriveled-up kernel, unless God can have His way with that life. The husks have their place, which is to surround and protect the rounded well-developed grain of wheat within,—the soul, but how often do we look upon these as the end, instead of the indications and the accompaniments of the real character which should be found inside.

The true Christian alone knows the real values of life. Without Christ our lives are vain, unprofitable and superficial. The husks may be there, but the grain,—the soul, is shriveled up and worthless. The Christian will do each duty faithfully, even though it may seem monotonous, unimportant and unnoticed; he will strip life of its false glamor and its unrealities and will discern that which is true and abiding; he knows the joys of victory through Christ and of service for Him.

The Master gave us the secret of greatness when He said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto but to minister."

Are We Tired of Giving?

It has come to our notice recently that several individuals have written to our Publishing House requesting that a certain periodical be no longer sent to them because they are "tired of the continual begging for money."

We do not believe that this represents the sentiment of the great majority of our people. In fact we are sure that it does not, for the constant stream of money being contributed throughout the Church for the relief of the suffering and starving across the sea gives sufficient proof to the contrary.

Nevertheless, it may be well to stop and examine ourselves occasionally to see whether, sub-consciously perhaps, we are not just a little inclined to slow up somewhat in our giving and are becoming more or less apathetic to the stories of famine and suffering which constantly come to our knowledge.

Naturally the financial depression has struck us to a certain extent. Money is not as plentiful as it was a year or two ago, especially for the farming class of people. There are many who have been forced to give less during the past year than formerly and who have had no choice in the matter. They have continued to give what they could, even to the point of sacrifice. It is not to this class of people that this warning is given.

But there may be others who have really grown tired of giving, perhaps unconsciously. Appeal after appeal has been coming for the past few years, each one seemingly more urgent than the other. France, Germany, Austria, Poland, India, China, Armenia, Turkey,—all have benefited by our generosity. Now comes Russia, with needs fully as great, if not greater, than any of the other countries named. We have been expecting conditions to get better for some time but apparently there is no let-up to the calls for help. Our hearts become hardened, our sympathies less sensitive, and our responses less frequent and less substantial. There is danger here. If we find ourselves in such a condition we need to take a new view of things.

Giving should be a part of our religion. Human suffering and human need always made a strong appeal to the heart of our Master. He has promised us blessings for helping our fellow-men. He has nowhere given us any reason for supposing that we are to be especially favored because of any self-righteousness, or because of circumstances over which we have no control. So far as anything we have done is concerned, it might as well be the people of America who are suffering as the people of some of these other countries. Our blessings, therefore, become our opportunities and our responsibilities. We are warned against laying up treasures on earth, and commanded to "Lay up for yourselves treasures in heaven." It is our duty.

Our duty? Yes, more. It is our privilege, and as such it should be regarded. For in doing it "unto one of the least of these" we are doing it unto Him. Can the true Christian ask for any greater reward than the privilege of serving Him who has done so much for us and who has loved us with such a great Love?

" 'For Giving is Living,' the angel said
'Go feed to the hungry sweet charity's bread.'
'And must I keep giving again and again?'
My selfish and querulous answer ran.
'Oh no!' said the angel piercing me through
'Just give till the Master stops giving to you.' "

Of Interest to All

We begin this month the series of Old Settler Stories which have been previously announced on this page. We hope you will find them interesting and profitable and that they may be the means of inculcating in the hearts and minds of the rising generation a deeper respect and a greater reverence for the heritage which has come to us through our ancestors in spite of the hardships and difficulties which they had to endure. We urge that you read every one of these true stories as they come to you month by month.

We have recently received three most interesting articles from the pen of Bishop L. J. Heatwole, one of the three almanac calculators in the United States today. His calculations are widely used in various almanacs published throughout the country, including our own Family Almanac published at Scottdale. The titles of these articles are, "The Weather Man Heard From," "The Measurement of Time," and "Eclipses—Their Cause and How They are Foretold." They will be published soon and no doubt will be of great interest to our readers.

The editor has arranged for the publication, beginning some time during this year, of a continued story from the pen of Brother John Horsch. The setting of the story is in the time of the Reformation. Its aim is to set forth clearly and correctly the history of the Reformation and the early Anabaptist and Waldensian movements, since these are so closely associated with the early history of our own Mennonite faith. This is done in a way that is both accurate and interesting, and we feel fortunate in having secured this story for our readers. It has been examined and endorsed by members of our own Publishing Committee and has been recommended for publication in book form, which may be done at some later date. Don't miss it.

We also take this means of welcoming into our family the large number of new readers who have joined us during the past few months. Since our January issue over two hundred new subscribers have been added to our list and more are coming with every mail. We thank those who have sent us gift subscriptions, and assure you that we appreciate your kindness. We trust that both the givers and the recipients will be blessed for this service.

CHRISTIAN LIFE

THE CHRISTIAN HOME

J. A. Huffman

(From a sermon)

A house is not a home. It does not make any difference how palatial or mansion-like a house is, it requires more than a house to be a home. A friend of mine came to a certain city, and a friend of his met him at the station and took him around through the fashionable residence part of the city, and approaching a palatial residence he said to him: "This is my house." "But where is your home" said my friend. See the difference between a house and a home. A house may be palatial and mansion-like, may have a brown stone front, may have its suites of rooms, and be thoroughly modern in its every appointment, but it would not be a home. It may be a cottage, it may not be attractive on the outside, it may be small, it may not be modern, but it may be a home if the proper conditions prevail inside.

A Christian home is a home, first of all, and secondly is a home where Jesus Christ is given first place, and everything else is made second. I do not propose this as a definition that completely covers the subject of a Christian home, but a Christian home is nothing less than that.

There are a few requisites to a Christian home. How does a home become Christian? The ideal way for a home to become Christian is as a result of the marriage ceremony. That suggests that marriage ought to be in the Lord only, and that from the day that family relation is begun the home should be Christian. Happy is that husband and wife who can say that their home became Christian as an immediate result of the marriage vows. The ideal way for a home to become Christian is for a Christian man and Christian woman to become wedded and constitute the family group.

But says somebody: "We cannot measure up to that ideal. Our home was not Christian from the day that it was established. What can we do?" I am happy to say to you that there is a way to make the home Christian, even though it did not become Christian in the ideal way, as results of the marriage ceremony. This is the way: Let each member of the family, husband, wife, children (if there be children in the family) become Christian and bring Christ into the home. Then the home will become Christian. I am glad that it is not too late, yet. So there is not a home but which may become Christian if the members of the home so decide.

How can we keep the home genuinely Christian? This is the question that lies heavily upon the hearts of parents today, and I sympathize with them because I am a parent. We want to keep our homes genuinely Christian, and the first suggestion that I have is, that we keep the home relation aglow. Something ought to be said about the necessity of having family worship. Every Christian home should have at least one season a day when the father and mother gather their little ones about them and read a portion of the Word of God, or quote a portion of it from memory, and sing together some gospel hymn, and then all unite in prayer. In our home we had it twice a day, and certainly once a day is not too often. Can you imagine any more sacred, hallowed scene than the family circle, with a father and mother and children at prayer; all participating, not any member of the family excused? The result will be that the father will go to the factory or the workshop or to his tasks of the day with a stronger arm and more courageous heart than he could have otherwise; and the mother will go to her daily routine of duties, which seem to have no end, with a lighter heart, because of the fact that she has been in the presence of God with her family. I feel sorry for the boy or girl who is compelled to leave the parental roof and go out into this dark world without being environed by the hallowed influence of a father and mother's prayers around the family altar. If your children are yet about you, to gather them around, take them to Jesus daily in prayer. Some day they will go out of your home and get away from you, and you will have a long time to regret that you lost the opportunity of praying for them and following them with the power of family prayer.

But there is another word that ought to be said. I know homes in which family worship is conducted regularly, but it has become a matter of formality. We must not only have a form of family worship, but we must keep the fires on the altar burning brightly, so that particular period of time will be sweet and precious, so that the father, and mother and children will look forward to it, so that they will keep it hallowed in their memory.

The second suggestion is, that we solve all our home problems in relation to the kingdom of God. What kind of problems arise in the home? There are a great many of them: adult problems, children's problems, school problems, social problems.

All the problems that arise in the home must be solved in relation to the kingdom of God.

The third suggestion I have is this; Put every child on God's altar and keep it there. I am just wondering how many of us parents have our boys and girls on God's altar. The fact is they should have been put on God's altar before they were born; but whether you put them there before they were born or not, they should be put there today and left there. Parents have wonderful ambitions for their children. They desire that they be splendid in physique, have cultivated intellects, marry well, be successful in their professions or business. All these things are legitimate, but the highest ambition that any parent ought to have for a child is, that first of all he should be a true Christian and everything else secondary to that. If our children were on God's altar, He would not have difficulty in finding people to do His work. Many parents want mission workers and missionaries for the home and foreign fields and want the work of the Lord carried on, but want somebody else's children to do it. "Not my son; my daughter!" This is about the attitude many professing Christian parents take. Is God welcome to that boy or girl? Many parents withheld their children from God, and the government took them and used them for cannon-fodder. Every child must go on God's altar and stay there, if our homes are to be genuinely Christian and what they ought to be.

The fourth suggestion is that we must Christianize our home relationships. Is it not true that it is in the home that our religion is tried most severely? Is it not true that it is in the daily grind of common-place things where we get our most rigid tests? Our home relationships ought to be Christianized, if our homes are going to be genuinely Christian. I mean that the relationship between husband and wife, between parents and children and between children and children ought to be Christianized. There is a word that should be said in regard to politeness and courtesy. We say "please" and "thank-you" to strangers, and we should not neglect these common courtesies in the home.

The fifth suggestion is that, if we would keep our homes genuinely Christian, we

must Christianize the family income. But you say: "Our home income is not very large. We practice the tithe: we give one-tenth of our income." It does not make any difference whether the family income is small or large it should be Christianized. He who systematically pays the tithe to God is just recognizing God's claims upon what he has. I am talking about the home income as such, taking it for granted that one-tenth is set apart for the Lord. I am now talking about the nine-tenths, after the one-tenth has been set apart for the Lord. The nine-tenths is no more yours than the one-tenth which you paid to God; and while you have set aside the one-tenth for the specific work of the Lord, He wants to have something to say about the nine-tenths. Brother, do you not think the Lord is interested in the matter of your investments. I would venture to suggest that some Christians would make better investments if they would consult the Lord before they invest. You may think the rest out. Wife, if you do the investing of the nine-tenths of the family income which remains, do you not think the Lord would like to go with you when you go shopping? If the sisters would take the Lord along shopping, their nine-tenths would buy more than it does this way. It would buy better cloth, clothing that would keep the body warm, and I think that there would be enough to buy sufficient clothing. There would be sufficient to buy garments that would be becoming. The goddess of fashion is tyrannical, and when people allow her to rule, she makes slaves of them. If we are to keep our homes genuinely Christian, we will have to be on our guard lest they will be un-Christianized, by the family income. It does make some difference how we spend the nine-tenths.

Another thing that must be done if our homes are going to remain genuinely Christian is to Christianize our home conveniences. We are living in a day of modern conveniences. I would not want to rob you of a legitimate convenience, and I covet them for you. Home conveniences must be Christianized, or they are going to un-Christianize our homes. The auto, I have nothing against it: It is here, and it is here to stay. There is nothing wrong with the auto, in itself. It goes just where people drive it. But I have discovered that since the auto has come into use, for some reason or other, it takes more people away from church than to church. It ought to be used to bring them to the services on the Lord's day, but, instead of that, it takes some of them fifty or sixty or seventy miles away from the Lord's house. What is the matter? This modern convenience, so good in itself, is actually being allowed to un-Christianize our homes. It is taking families away from Church on the Lord's day: they go for a pleasure ride or Sunday visiting.

We should Christianize our home pleasures. I am not going to say an unkind word about legitimate pleasures you can have in your home. To illustrate it, let me use the phonograph. It is a wonderful invention, and I have no unkind word to say concerning it. You can get the human voice reproduced in lovely duets, quartets and choruses; the reading of the scriptures; you can get almost anything from the phonograph. But the very thing which is wonderful, in itself, and may be a blessing and pleasure in the home has a tendency in un-Christianizing the home, just by the records that are purchased and played on the instrument. Take the Uncle Josh class of records as an illustration. What is wrong? In the first place they are silly. In the second place, they border upon profanity. I have laughed at Uncle Josh like many others, but deep in my heart I was grieved. I trust that God will give us spiritual sensibility. We will have to be careful, or these things will come in before we are aware of it. I would be willing to have you come into my home, if there is a single record there that will have a tendency to un-Christianize the atmosphere in my home, we will consign it to the furnace. Take the violin. Our forefathers used to say that the devil was in the "fiddle." But the devil gets into the violin or the piano only when it is used to his glory. In many homes such light, trashy songs as, "I'm Forever Blowing Bubbles," "Beautiful Katie," etc. are supplanting the good Gospel songs which were formerly sung. Popular, sentimental and cheap patriotic songs are almost the rule, not the exception in so-called Christian homes. The serious, sacred songs are too tame.

Think of it for a moment! Do you remember what your father and mother used to sing to you? My father used to take my twin brother and myself upon his knees and sing to us:

"I want to be angel,
"And with the angels stand,
"A crown upon my forehead,
"A harp within my hand."

This song may not have been exactly correct, theologically, but it wafted our little spirits God-ward. My mother sang to us: "I will sing you a song of that beautiful land." These things are among our most hallowed memories, are they not?

Suppose this rising generation of young men and women substitute this light stuff, and when they become parents take their children on their knees and sing to them these songs, what is going to happen in the next generation? If this is what these young people will give to their children, the next generation is going to be robbed of these hallowed memories which we cherish so much. Let us see to is that our home pleasures are not allowed to un-Christianize our homes. I am jealous of the home.

We must Christianize our reading tables and our libraries. I do not want you to get the impression that I am dealing with this as a problem in subtraction. I want some things eliminated from our homes and some things added to them. If you do not load your reading tables with good, clean, suitable, literature, the children will get something else somewhere and read it. Some parents think because they can get certain literature cheap, or without paying for it, they should get it. See to it that your libraries are well stocked with good books, and that nothing gets into it that will poison the lives of our boys and girls.

We must Christianize the Lord's day. We un-Christianize the day by visiting, auto riding, reading the daily newspaper, sometimes in light conversation or by our feasting on the Lord's Day. I would be perfectly willing to sit down to a common meal, so that God's people could get together and pray. We talk about the crops, the weather, the horses, the cows, the pigs and the chickens. Ought we not set the Lord's Day for the holy things?

The Sunday newspaper is a great factor in desecrating the Lord's day. Some professing Christians go to Sunday school and teach Sunday-school classes and then go home and spend the rest of the day reading the Sunday newspaper. Do you not think that we can get enough of that chaff if we scan the daily papers during the week, without desecrating the Lord's with it? Six days in a week of this are enough for anyone. Can we not set aside one day, can we not keep our eyes off its pages one day and give our energies to the Lord?

Everywhere the need of a revival is recognized, and the question is repeatedly asked, how we may obtain one. I can prescribe a way: Get a revival of good old-fashioned religion burning in the home, and you will get the revival in the church.

All that has been said might have been said but they have not been. The home is the foundation of the state as well as of the church. When the home is undermined the nation is gone, and Ichabod might as well be written upon her banners, for the glory is already departed. For the sake of the children, the home and the nation we should see to it that our homes are Christianized.

I can find no better place to stop than to read this wonderful verse: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement; that the Lord may bring upon Abraham that which he hath spoken of him." Perhaps the reason the Lord has not been able to bring great things to pass for us is, because we have failed to keep our homes Christianized as we should. May we courageously and persistently wage the battle against the forces which would un-Christianize our homes, so that God may work through them His great purpose!

—Gospel Banner.

"Depravity in the heart is the devil's ambassador."

MISSIONS

NOTES AND COMMENTS

Seventh Day Adventists Gaining:—A statistical report, compiled by H. E. Rogers, statistical secretary, tells of the most remarkable growth ever realized in one year in the history of the Seventh Day Adventists denomination. Below we give a few summarizations of the report.

The funds increased from $8,577,050.86 in 1919 to $11,854,404.23 in 1920, a gain of $3,277,353.37 in one year. Of this amount, $7,195,436.04 was given in tithes and $4,658,941.19 in offerings for home and foreign mission work. The denominational membership in 1920 was 185,450, who gave a per capita of $63.92.

The sales of denominational literature during 1920 were larger than for any preceding year, aggregating a total of $5,682,972.35. This literature, issued in 99 languages, is prepared in the form of 144 periodicals, 685 bound books, 430 pamphlets, 1,896 tracts, a total of 3,155 publications.

Missionaries are at work in 108 countries, which have a total population of approximately 1,570,000,000. In these countries are more than three-fourths of the population of the world. The Adventists now have 4,541 church congregations with 1,717 church edifices. They have 2,030 young people's missionary volunteer organizations, 6,151 Sabbath schools; they operate 45 publishing houses with their branches, and 33 sanitariums, which employ 156 physicians, and 2,250 nurses and other employees. In these institutions last year 27,791 patients were treated. More than 15,000 patients were treated in the treatment rooms in addition to those who sought relief at the sanitariums.

For Rheumatism in the Left Arm:—The following incident is told in a recent number of the Missionary Review of the World:

"Why does she constantly rub her left arm?" asked one member of an audience of another, as she looked up at the medical missionary who was speaking. "Rheumatism," whispered her friend laconically. "She made a five hundred dollar thank offering for it. One day she was operating in India. She was very tired and very hot, but an urgent call came to her from the village. She rushed out to meet it and afterwards developed rheumatism in her left arm. She was so thankful that it was not in her right arm and so did not prevent her from operating, that she made the five hundred dollar thank-offering.

"Her salary is only $700 a year, and she cannot give the entire $500 in one year, but that is the amount she has determined to give."

The friend was silent as she looked at her own two strong arms, and wondered how she could express her gratitude in terms of thanksgiving.

Russian Girls in Constantinople:—The American College for Girls in Constantinople, which was able to keep its doors open throughout the war, is now being affected by Russian emigration. Great numbers of the well-to-do middle class families in Russia, fearing the Soviet regime, have fled from their homes and finally reached Constantinople. The almost invariable desire is to place their daughters in the American College. Eighty applications received were from young women well prepared for college entrance and who could speak English. Unhappily, the college has been able to admit only twenty of this number, General Wrangel has interested himself in these young women, and is making effort to find some means of enabling them to complete their education.—Missionary Review of the World.

Medical Research in Africa:—Research to recover some of the lost arts of gathering and preparing medicinal herbs as practiced by natives of an earlier day might startle the scientific world and advance the medical profession. Many valuable herbs were used effectively in South and Central Africa before the natives came to depend upon the witch doctor, who found it easier to practice upon their superstition than to prepare the herbs, according to Mrs. C. J. Stauffacher, of the Methodist Mission, Portuguese East Africa. It is claimed that the Africans have a drug that far excels modern curative measures in the treatment of venereal diseases and they assert that leprosy has been cured many years ago. It is difficult, however, to get this knowledge from them, as a superstitious fear exists that the spirits of the dead will trouble them if they yield up their secrets.—Inhambane Advocate.

An Isolated Mission:—Probably the most isolated mission field in the world is that at Point Barrow, Alaska, which has been called "a suburb of the North Pole." It has only four mails a year,—one in the summer brought by the government boat, and three at other times of the year brought overland by dog teams. August is the interesting month of the year, for then about five ships usually touch the harbor,—the only ones for the year. Archdeacon Stuck said of the Esquimo people, "I think there are no people anywhere on earth so richly entitled to the indulgent consideration of civilized man as the Esquimo, for there cannot be anywhere else such brave and resolute, light-hearted folk, in any utterly barren land, pitting themselves against such ferocity of wind and cold." Tuberculosis is said to be epidemic among them and there is a wide prevalence of venereal diseases. Mission work among them has been unusually successful. A doctor and a nurse are soon to be sent to take charge of a new and up-to-date hospital which has just been completed.

Winning a Mexican Colony:—More than a hundred converts within a year is the record of a lay-pastor, S. J. Dominguez, who began work among Mexicans fifteen miles from Fresno, California, last year. There now remain in this Mexican colony only four or five families to whom the Catholic priest ministers.

Meetings are held in a room scarcely large enough to seat forty people, yet nearly twice that number crowd in to hear the missionary who has barely room to stand while he talks. There is a spirit of prayer among the people, they are reading and studying their Bibles, and are endeavoring to exemplify the Gospel in their lives. —Missionary Review.

Argentina is becoming greatly interested in the development of Sunday schools in that country. Rev. George P. Howard, who is the representative of the World's Sunday School Association at Buenos Aires, is arranging for a Sunday school Institute in that city which will hold weekly sessions for a period of eight weeks during June and July. Following this intensive training for the teachers a general convention will be held which will last for three days. This will be the first large gathering of Sunday school workers which has been held in Argentina. When Mr. Howard attended the World's Sunday School Convention in Tokyo he secured many stereoptican slides portraying that convention as well as Sunday school work in general. These slides have been used in many places since his return and much interest is being awakened in the Sunday school as a world movement. It is declared that no finer set of slides has ever been shown on that field. The use of pictures is still a new method of instruction there and people flock with great eagerness when these illustrated Sunday school lectures are announced.

SOUTH AMERICA

Some General Questions and Answers

J. W. Shank

(Concluded from last month)

21. Are there many country towns and can they be reached?

There are not a great many country towns but occasionally we find towns of as many as a thousand inhabitants where there is no railway. Nueva Plata, a town twelve miles away from Pehuajo, is an example of this. Such towns can be reached by automobile or coach during nearly all of the year. Sometimes after heavy rainy seasons the roads become impassable in points and make travel to such places difficult.

22. What is the condition of the roads?

Generally, the roads between towns of importance are pretty well kept up for travel. Some roads are kept up by owners of large farms for their private benefit. However, there are many roads nearer the towns in the districts of the small farms which are badly kept, having ponds and mudholes in places. There is a tendency to give more attention to road improvement since the automobile is being used so extensively by the large farmers.

23. Is there much poverty in the district?

There seems to be less poverty in evidence here than in some sections. Being country towns, the population is made up largely of people who own land out of town and people who go to the country for employment. If one spends a little time in any bank watching the size of the deposits and the checks drawn, it is easy to observe that most of the business is done on a very large scale and that most of the owners of large farms are immensely wealthy. There are, however, many comparatively poor people. These belong to the class who work as peons at hard labor on rather small pay, or who are engaged at some insignificant business in town where there is little chance for improvement.

24. Are climatic conditions favorable in the section where the Mission is located?

In general it may be said that conditions are quite favorable to good health. Summers are hot but the heat is not more oppressive than in similar latitudes in North America. The winters are very mild but the weather is somewhat changeable. Outside of certain native fevers that attack one occasionally, the type of sickness is much the same as in the United States.

25. What are the sizes of the farms?

Near all towns the land is divided into squares called "quintas." Each of these contain about ten acres. They are used largely for vegetable farms. Still farther away the land is divided into farms called "chacras," each containing about 100 acres or more. Beyond the chacras are the "estancias" or large farms. There are several estancias near Pehuajo that are as much as twenty miles long and from eight to ten miles wide. All of the estancias are very large.

26. What is the position of the Argentine government on military training?

The government is inclined to be militaristic. They have a law compelling military service for all able bodied men. It is said that there are few persons eligible to training who are able to get release from service. The members of the Protestant churches nearly always apply for exemption. Sometimes they get it but only as anyone else would get exemption for other than religious convictions.

27. What is the attitude of the government toward missionaries?

The attitude of the governtment toward missionaries is merely that of "let-alone." In the country there is complete religious toleration by the government and thus protection is the right of all missionaries. The civil authorities are always supposed to protect others. There need be no fear of getting into conflict with the government if the missionaries act within the bounds of propriety.

28. Is there opportunity for industrial work in connection with the Mission?

It is hard to give a definite answer on this point because of lack of experience. However, we are inclined to believe that industrial work is quite as possible here as in other countries. The aversion to labor would make such work unpopular among the youths of the upper classes, but there are always enough people from the poorer classes who are more than anxious to learn useful trades. We feel that industrial work in connection with an orphanage school would be an excellent thing. The establishment of agricultural training, shop work and factory work of any kind would meet a response from a sufficient number of people.

29. Is it possible to succeed with a private school?

Inasmuch as the government schools are too full and cannot give place to all pupils, there is a great opening for private schools. A boarding school, especially, is well patronized. Practically all mission schools in operation in the Argentine are well thought of and patronized. A school could be made entirely self-supporting I believe, but it is rather difficult to accomplish this because there are always many applications from poor families who cannot pay, and these can scarcely be turned away.

30. Will the native churches be self-supporting?

There are a few native churches that are self-supporting in the country. It is generally a long process to reach that stage because the work usually begins with the people of small means. After a generation or more, when the children of the first Christians begin to build homes and get into business, there will be more who can contribute largely to the work and thus support it. One should not expect more than part support for some years of the newly established churches.

31. Will it be necessary to support native workers?

For many years it will be necessary to support native workers. There will be needed Bible women and native teachers who will have received some support. Later there will be native evangelists and pastors whose first support will have to come largely from other than native sources.

32. Does it cost the native people as much to live as it does the missionaries?

The native people live very differently from the missionaries and therefore a difference in cost may be expected. For example, a family of ten will live in two rooms. They will use nothing but a charcoal brazier for all their cooking. Women will have only one good dress and only the simplest of other clothes Children wear very scanty clothing the year round. The articles of food are very simple with little variety. This is the life of the poor. Even the moderately well-to-do live more simply than our people.

33. Will considerable support be available from the farm that is to be owned and developed by the Mission?

Time will be necessary to bring any sort of industry like a farm or factory to a paying basis. We see no reason why a well maaged farm should not make possible considerable extension of the work on the field. The people who own their farms here are nearly all well to do. They make money rapidly with a minimum of labor. Some good management on the mission farm should bring similar results and thus be a great help to the work.

34. What may be said of the cost of living in the Argentine?

For food the cost is perhaps forty or fifty percent more than it was before we left the States. It is doubtful whether the cost as an average would be much more than the cost there at present. The cost of house furnishings, clothing, rent, fuel, light, medicines, etc., is from two to four times as much as it was in the States. There is very little difference in the cost of living in the large cities and in the country towns.

35. What sort of opportunities are there for making a living?

For the poor man without property or training the chances are not very flattering. He may happen to find good employment and rise rapidly to independence. But a great many of such people continue a sort of hand-to-mouth existence all their lives. On the other hand, the man who has some capital, some special skilled experience, some special training or

education, etc., is almost sure to succeed if he manages at all. It is harder for the poor and unskilled to get a start here, but when a start is made the rise to independence is generally quite rapid.

36. How many denominational Boards are at work in the Argentine?

Altogether there are sixteen different Protestant organizations doing work in the Argentine. This includes several Bible societies, the Y. M. and Y. W. C. A., the Salvation Army and several minor orgaizations. The bulk of the work, however, is done by about six or seven of these organizations.

37. What are the principal hindrances to successful mission work in South America?

Briefly stated, the chief hindrances are: Indifference to spiritual things; lack of confidence in religion; evil attractions and immoral influences; ignorance and superstition; the presence of many vices like drinking, gambling, prostitution, lying, etc.; and the lack of sufficient workers and Christian people to spread the Gospel.

38. Is there any reason why our Board should hasten in the extension of the work in the Argentine?

We believe it very necessary that it should hasten the work. There are dozens of towns that should be entered at once. With each year of delay a new crop of young men and women approach the family-making stage and thus enter the struggle of life "without God and without hope in the world." The longer the Christian forces stay away the more hardened become the opposing forces. If we do not enter these towns near our doors, the pressing needs will call in other missionary societies who will thus take the field that we ought to occupy. There are many things that urge us onward to rapid extension. Let us move forward like Joshua of old, with the confidence that God will help us.

THE NEED OF INDUSTRIAL EDUCATION IN INDIAN VILLAGES

Reginald Biswas

(Editor's Note:— Reginald Biswas is Head Master of the English High School at our Mission in Dhamtari, India. He is a native Indian, a third generation Christian, and received some training in a Missionary Training School in England.)

The burden on the land tends to grow and in every country as the population increases some means are found to relieve that tension. This truth is being brought home to the Indian Welfare Workers with such force that some have begun to think that some tragic results may follow if attention is not directed to avoid it.

Now India is and has been an Agricultural country from time immemorial. That she would remain so to a greater extent is not only doubtful but advisable. Therefore any reforms or relief schemed to relieve this tension should bear this in mind and try to devise means which would improve the efficiency of this chief industry and introduce subsidiary major industries to meet the demand of home consumption in its initial stage.

The back bone of India is the village. More than 80% of the population live in Indian Villages. This is convincing enough to show the relative importance of the villages. All these men live on the land. The methods employed to get the produce of the land is on the whole primitive. The implements used are of the simplest type and out of date. Subsidiary industry is none worth the name. Where there is some it is not organized and hence economically useless. Good living houses, sanitation, hygiene, means of communication and corporate life are prominent by their absence. It must be mentioned that efforts are being made to remove these handicaps but hitherto much progress has not been made.

The economic poverty of the people is mostly very acute. This it seems is the rock where many of the best intentions and efforts are wrecked. The work is so colossal that nothing short of persistent effort on a stupendous scale would show tangible results.

Thus it is plainly evident that industrial education is the watchword of the moment. That this is true is plain from the demand the press and the public are continuously making. More and more of industries, both cottage and factory, are in the focus. The pulse can be measured by the number of companies that are being floated for small and big enterprise every month. The Great War gave a great impetus to the forward movement by cutting off supplies. This led to the searching of things at home. To the surprise of all, many things were found which could be easily made in India. This then opens a channel to relieve the tension on the land. The back to the land of the West cry is reversed to 'Back to city' in India. Towns are small and far between, hence development in this direction is desirable and profitable.

Now if the villager should go to the town then he should be trained to a certain extent to be easily adapted to town life and work. Unskilled labor is abundant and cheap. No improvement to make it still cheaper is possible. In fact it is dirt cheap. What is wanted is to educate this labor. Here then is a need for industrial education in the villages. The few existing schools are mostly literary and teach the three R's. Why industrial education would be more appealing is that it is practical. Its progress can be gauged from time to time. It brings immediate gains also, so that a student can earn his way through the school.

The industries which are most suitable for the villages are coarse cotton weaving, rope making, dairy farming, cattle-breeding, carpet industry, fruit industry, besides improved methods of agriculture, and a knowledge of handling improved implements and petty repairs. I have not mentioned many others which of course could be decided after considering the needs and special adaptibility of the locality.

That India imports many million yards of foreign made cloth every year which is mostly absorbed by city population is proof enough for expansion of this industry in the villages. Many of my countrymen have to be half-naked on account of the shortage of supply. The cloth made in the villages would be cheap enough for the villagers to wear besides giving employemnt to many whole time workers and many part time workers. The art of learning this industry is not very difficult. Some of the finest muslin made in the world is made by my countrymen and hand made. Many experiments have been made in different parts of the country. The Director of Industries is convinced of the work of the past students of the weaving schools and those who privately learn: the work on fly-shuttle looms that the industry has established itself in villages. The war gave the industry a great stimulus but it is now very necessary to devise means whereby it may continue to progress. This means is in imparting education in the use of improved shuttles and starting stores where accessories may be had quickly and at a moderate price. Improved loom making in itself may become another branch industry. The demand for it would be in proportion to the weaving industry. This is sufficient for this particular discussion. For if once the need is established then one who goes in for practical work could easily get access to expert knowledge on the subject. The problem is to get enthusiasts to undertake solid work. It is beyond the experimental stage already.

The gist of this article is not to undertake pioneer work. Most of the industries mentioned already exist in one form or other. Some are in the initial stage while some are fairly well advanced. Our aim of this Industrial Education in the villages is not the introduction of power machines nor the study of highly technical problems but of imparting instruction in the use of simple hand power machies and of improved methods, tested scientifically and found fit by the Department of Industries. The work done at present is crude and slow. The conservatism of the people, coupled with their poverty is strong enough to lay dormant any desire for self help and improvement. Rare exceptions, here and there do not solve the question where the welfare of the mass is contemplated.

One element in the desire with which the villager turns to the Christian Church, is a vague longing for economic improvement as a means of escape from the de-

gradation of present employment. "The great need of the people," says a Missionary Commission report, "is industrial training (including agriculture) partly for the development of their country, but far more urgently for their own self-development." The Academic curriculum at present in vouge in many of the Government and Municipal Village schools, will not accomplish this end. What can do this is a vocational middle school turning out village boys by the thousands into a citizen and a self-reliant, keen workman. The Japanese have been able to assimilate European methods of manufacture so easily and quickly that he has already become a factor in the world market. There is no reason to suppose that Indians are in any way inferior to the Japanese. As a matter of fact where oppurtunity was given and advantage taken, he has given quite a good account of himself. Examples are not wanting where Indian students have topped the lists in Foreign Universities. During the Great War the Government was able to train hundreds as motor mechanics and other craftsmen who probably came to the city for the first time in their life. Therefore the material we shall have to deal with is good and promising.

Thus from whatever source we see, the need of industrial education in Indian villages is of great importance for the present moment. To the philanthropists, to the missionary, to the administrator, to the imperialist, this seems to be the only line of profitable advance. From the point of view of the people nothing can be a greater source of blessing than this. To me personally it appeals as having for its main objects the enrichment of life through labor and the inculcation of the spirit of service. Who can doubt that this is a spiritual undertaking? Has this not for its object the attainment of character through efficiency, and personality stamped on its productivness.

Dhamtari, C. P., India.

THE RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

John Warye

The foregoing various lines of work of the mission stations have been written with the missions of the American Board (Congregational Church) in mind. The work of the Mennonite Brethren in Christ in Turkey has been well described by Missionary D. C. Eby of Didsbury, Alberta:

"Many Armenian children were left orphans after the massacre of 1896. On Nov. 12, 1898 Miss Rose Lambert and Miss M. A. Gerber sailed from New York arriving in Hadjin, Turkey Dec. 28 to take up orphanage and relief work. By the autumn of 1899 they had 175 orphans in two homes. Miss Ada Moyer and Miss F. Honk, both of Ontario, arrived in Hadjin in March 1900 to assist in the growing work. The same year Rev. and Mrs J. E. Fidler were sent out, and T. F. Barker, also from Canada, was sent out the following year and became superintendent of the work in 1902. In 1905 Miss Ida Tschumi and Miss Helen Penner arrived upon the field.

"By this time the number of orphans supported and cared for had reached 305. Industrial work for the destitute and unemployed had also been started. A shoe shop was opened and a shoe store, a dry goods store and a bakery. These furnished employment for men. Widows were also employed to spin and to weave cloth.

"In 1905 Rev. Henry Maurer and Miss Adeline Brunk arrived in Hadjin. The former married Dr. Elizabeth Hawley who also joined the workers. But the force of workers was not greatly increased for J. E. Fidler and wife had returned to America in 1903 and Miss Brunk took typhoid fever and died in three weeks after her arrival. Mrs Henry Maurer died of the same disease in 1908 and her husband Henry Maurer was shot in the Adana massacre of April 1909. Miss Honk also died in May 1909.

"Mr. and Mrs. Barker, on account of poor health had been obliged to take an extended furlough in America so that when the Misses Anna and Dorinda Bowman arrived in the field early in 1909 they found Miss Rose Lambert and Miss Ida Tschumi holding the fort alone. They arrived just before the massacre of April 1909 and were of untold help and blessing to the lonely workers and persecuted natives. Miss Lambert's health was broken by the severe strain of these weeks and she came to America in 1910 not to return again to Hadjin.

During these years the gospel seed was sown and bore much fruit among the Armenians. Mr. and Mrs. Barker returned in the fall of 1909 bringing reinforcements with them in the person of Miss Nora Lambert, Miss Katie Bredemus, and Miss Ethel Nelson. In Feb. 1910 Mr. and Mrs. D. C. Eby came from Ontario to fill the vacancy left by the death of Mr. and Mrs. Maurer.

"The time had now arrived when the missionaries could reach out to other needy fields and extend their work. In Sept. 1910 a new station was opened at Everek, sixty miles north-west of Hadjin. A school and a Boy's Orphanage were opened. The work was carried on by Mr and Mrs. T. F. Barker assisted by Miss Bredemus and Miss Nelson. The latter returned to America in 1911 and in 1913 Mr. and Mrs. D. J. Storms arrived from Ontario.

"A splendid work was carried on here in the city and in the surrounding villages which gave promise of a brighter future. But after four years of work at this station the war broke out between Great Britain and Turkey. On account of many of the missionaries being Canadians it was not possible to continue the work and deeply regretting this fact the missionaries all returned to America in Dec. 1914 and both staions were closed. God above knows and has recorded the spiritual work done by these missionaries and their native helpers. The public services conducted were of untold blessing and help to many souls. Hundreds of orphans were fed clothed, and educated. Many of them gave themselves to the Lord and went forth to be made a blessing to their nation.

"When the war was over D. C. Eby and wife with Miss K. Bredemus were sent out to re-open the work sailing from New York Aug. 2, 1919. Most of the city was burned during the deportation of the Armenians in 1915, and as the pitiful remnant of Armenians (from eight to ten thousand all that survived from a population of 25,000) returned to their ruined homes in 1919 these missionaries did all in their power to comfort them and help them to start life afresh.

"An orphanage for both boys and girls was again opened and industrial work was started. For the first six months everything was promising but after the British forces were withdrawn from Cilicia disquieting rumors came again and in March 1920 the Nationalist forces of Mustafa Kemal surrounded the city and a long and trying siege began. The Turks after capturing the American compound threw up their front line trenches directly in front of it and the missionaries with their family of 300 Armenians were compelled to live in this difficult and undesirable position for three months. In June the Armenians drove the Turks from this position captured the compound and as they retreated they took all the Armenian orphans and workers into the city. The Turks again descended and took possession of the compound. They ordered the missionaries to leave and burned it. After waiting several months in Cyprus with a vain hope of being able to return to Hadjin, Mr. and Mrs. Eby at last returned to America in Nov. 1920. Miss Bredemus remained in Cyprus. Hadjin was forced to surrender in Oct. 1920 and most of the population massacred."

We now turn more directly to the missionaries, their homes, and their stations. As stated before it has been the policy of the Board to have Christian homes established in Turkey. Families with American children have made the stations seem home like for all. In connection with the American Board the Women's Missionary Board of the Congregational Church has workers on the field. These ladies are well trained and have bravely carried on the educational work among

the girls as well as other lines of activity.

Not always does every-thing run smoothly at a mission center and its community. These missionaries have had their trials and difficulties. Protestant churches have split because of a difference in belief and experience. One great spiritual revival started in Cilicia a number of years ago which spread quite a distance and because of it many left the church and held other services. Instances have also occurred when American members of stations became divided upon some question bringing the personal and human element quite prominently into the controversy. There have been cases when the matter was settled by a permanent division of the personnel of the station. Tragic though these things sound, yet they show only the human side of the work. On the other hand not too much can be said for the missionary families in Turkey. As they labor together in groups and cut off from civilization, through sorrows and persecutions it has been their strong devotions to each other that has made their work and their stations so attractive.

(Concluded next month)

THE TRANSFORMING POWER OF THE CROSS

Julia H. Bronson

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

Nineteen years ago a little group of missionnary ladies in Yokohoma engaged a Japanese cook.

He wore a white coat and chef's cap and presided over the kitchen with success. He was a good cook and good marketer, indeed he performed the latter task so well that he was called by some of his fellow-countrymen "fool honest." When one is cook and marketer in Japan it is not always easy to be even fairly honest, and in the opinion of some folk only a fool could be as high-minded and honest as San our cook.

Cook-San was not a Christian and we soon discovered that with his industry, skill and honesty he had brought with him other traits less desirable. He drank sake, and under its influence he had an absolutely fiendish temper. We soon found that the little home of the postern gate was an unhappy one. Loud, angry tones were often heard. Someone brought the report that when Cook-San was in a rage he would drag his unhappy wife about by the hairs of her head. His young daughter was disfigured and blind in one eye—for which the father was blamed.

Was it right for us to keep such a servant in the mission? While we wondered and debated a wonderful thing happened. We had spoken to the cook again and again about his spiritual state but had found him hard and unresponsive. Every morning he was in his place at our servant's prayers, not because he desired to be there, but because it was expected of him, a sort of unwritten law of the house. The reading of the Word day after day accomplished what we could not do, Cook-San became a Christian.

At first he was a weak, inexperienced Christian, just a babe in Christ. He was illiterate but he learned to read in order to read his own Bible. Now he takes his turn in the daily reading and loves to take part in the prayers and we love to have him for they are the effectual, fervent prayers of a righteous man.

When he was converted the Gospel came into his heart with such power that it transformed his face, his life, his kitchen, his community and his home.

First I will tell you how it changed his face. A missionary friend from the interior was lunching with us one day and liked a certain dish so much that she asked for the recipe. I called the cook to explain it to her. When we were again alone she said to me, "What a wonderful face!"

As to the change the Gospel made in his life, he gave up sake drinking at once. He also gave up using tobacco, and told me the reason, which was an interesting one. He said he was not at all sure it would be wrong for a Christian to smoke, and he did enjoy his tobacco, but "It is an expensive habit, and I fear if I keep on indulging it I might sometimes be tempted to acept a little 'squeeze' from the tradespeople, and that is something a Christian cannot do. So it seemed best just to give it up."

I do not think Cook-San has ever been conquered by his temper since he belonged to Christ, at least none of us has ever seen one of those black rages since the day he was converted. His home is a place of joy and peace. His wife no longer looks frightened and harassed and the family are Christians.

Cook-San, however, felt that the Gospel should mean more to him than a transforming power for his own and his family's salvation—from the first it was his great desire to be a true worker of Christ. But what could he do? He was greatly troubled—he told us about trouble after he himself had found the solution. He said, "Sensei," (Teacher), I so wanted to do Christian work, but felt there was nothing I could do. I was too ignorant to teach or preach, so poor that I had very little to give to the One who gave all for us. Yet I did want to do His work. So," and his face beamed, "I decided to ask God to show me what I could do, and as I prayed it all came to me—here am I, a servant in this Woman's Union Missionary Society household. These five ladies are all here in Japan to teach and lead my people to Christ. It is my responsibility to take good care of them, to nourish their bodies by cooking their food carefully and well, to see that meals are on time so they need not be worried or upset, to work in my kitchen to fit them and keep them fit for our Father's work. So, Sensei, I accepted it from God as my Christian service." That is how the Gospel transformed our Japanese kitchen.

A visiting missionary with large experience in kitchens in Japan once declared afer seeing ours that it was the cleanest Japanese kitchen she had ever seen. Do you remember the Old Testament prophecy of the Millennium where it says that in that day Holiness to the Lord shall be upon the bells of the horses, and the pots in the Lord's house shall be like the bowls before the altar? It goes on to say: "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." One day I was reading that verse in the Japanese Bible and noticed that the word "pot" was translated "nabe." Now "nabe" means a skillet or saucepan. When our Cook-San learned the great secret that he could do God's work right in his kitchen, he began to write "Holiness to the Lord" on his saucepans.

It was not many months before Cook-San had found other service to do for His Lord. He gave his little house a weekly Christian meeting. He began to do personal work among his friends. Here is a delightful story I heard about him. He went to a shop in the native city where he had bought certain supplies for our household for some time.

"Good morning!" said Cook-San. "Today I have come to sell instead of to buy."

"Indeed," said the shop-keeper, "and what have you to sell?"

"A kind of soap."

"Soap? Is it laundry soap?"

"No, not laundry soap."

"Perhaps then it is toilet soap?"

"No, not toilet soap either. My soap is for the heart."

"Soap for the heart!" cried the proprietor. "I never heard of such a soap."

"Here it is, then," and from his sleeve, which is the Japanese pocket, Cook-San produced a Bible. "If you will read and follow the teaching of this wonderful Book it will show you how to receive a clean heart."

Now there is not a Japanese who does not know that he needs a clean heart, though very few know how it is to be obtained. Our Cook's little Book was purchased and as it exchanged hands I am sure a prayer went up that the Word of God so quick and powerful might accomplish its own work.

One day I went into the kitchen on some small house-keeping errand. The shining pots and pans reflected HOLINESS TO THE LORD in their glow. The food that was to keep the cook's five charges fit for the Master's work was steaming away on the cook-stove. Cook-

(Concluded on page 438)

BIBLE STUDY

FAITH AND PRACTICE—ACTS VIII.

The first step at securing and maintaining the purity of the Early Church became necessary as a consequence of the movement among the Christians to care for their needy brethren. By common consent the practice of selling their goods and using the proceeds as a common fund for the needs of all, had been established among them. There had been no such commandment given, either by the Lord or by the apostles. The custom had become prevalent to the degree that it had seemed to be obligatory. Custom had become law in its effect upon the conscience of many who had come into the fellowship of the church. However, the custom was not sustained as a law by the opinion of the apostle Peter.—Acts 5:1-4.

Ananias and Sapphira desired the approval of the Church in the matter of keeping the custom that had been established. They desired to share in the good deeds of the Church, and would have also shared in the general benefits of the distribution. The second motive was praiseworthy, and the third was not out of harmony with the policy of the Church; but the first impulse to secure approval without the spiritual worthiness was altogether out of harmony with the Holy Spirit in the church.

The unrighteousness of the conduct of these two people consisted in misrepresenting their deeds. Ananias did not tell Peter that what he had brought was the total amount of he sale of his land, but the custom of the church required that it should be the whole price. His deed was false while his lips were silent. His act was not the fruit of the Holy Spirit who dwelt in the hearts of those whom Ananias puposed deceiving. Every pretentious action on the part of any person which is intended to deceive or mislead the opinion of God's people,—the church, or any part of or member in the church is on a par with the conduct of Ananias. It is a lie unto the Holy Spirit and unto God.—vv3,4.

The consequence of the sin of Ananias was his death. Peter did not pronounce the death sentence. The death was a direct judgment of God upon the transgressor. It was God's method of showing His displeasure against lying and deception. Such things could not continue and had no place in the body of which Christ was head, the Holy Spirit was the life and guide, and which God had accepted into His grace, keeping and approval. The church must be holy.

There was a different phase to the sin of Sapphira. Ananias had acted a falsehood; Sapphira deliberately spoke a falsehood. Peter's question caused her confession of the sin which was in her heart. The same judgment meted out for her sin as upon the sin of her husband proves the equal inconstancy and iniquity of a false action and a confessed lie. Neither is justifiable in the life of one who is in fellowship with the church of Christ. Neither has a place in the heart that is filled with and directed by the Holy Spirit. The testimony of God against such sins, in casting out, by cutting off, such sinners is His solemn declaration that His church should be judged from such and all other iniquity.—Acts 5:7-11.

What was accomplished by the power and influence of the purged church is told in the passages following the incident of the death of Ananias and Sapphira. First, the power of God rested upon the apostles to a remarkable degree. Many signs and wonders were wrought by them and great honor was bestowed upon them by the people. So great was the honor and fear in which they were held that none approached near to their company as they served the Lord and ministered for Him at the temple.—Acts 5:12,13.

The second result of this purging of the church was the spreading abroad of the ministrations of the church. Unable to lay hands on the multitudes of sick who were brought to them, the Lord gave such grace that the shadow of the apostle Peter falling on the sick as they lay along the street healed their infirmities. None who were brought failed in being healed. —Acts 4:15-16.

The purified and prosperous church became also a persecuted Church.—Acts 4: 17. Those who had been in highest esteem and filled with the greatest degree of power were called upon also to endure the greatest trial. Peter and John were first thrust into prison, from whence they were released by the angel of the Lord. —vv 17, 18. Again they returned to their place of service at the command of the Angel and again were brought before their persecutors for trial and condemnation. vv. 20-28.

It is evident that the chief priests of the Jews remembered their declaration before Pilate who desired not to shed innocent blood and that they had invited the judgement for his blood to be upon them and their children. Their spirits must have been touched by the great power of God now attending these followers of Jesus whom they declared and proved by mighty miracles was now at the right hand of God. In fear they warned the apostles not to bring this man's blood upon them. —v. 28. This threat did not conceal their fearful guilt.

The effect of the exceptional testimony of the apostle upon the unprejudiced and thinking classes is evident from the attitude that was taken by certain members of the council before whom the apostles were brought for trial. The agreements presented by them at this time were practically the same as given previously by Peter on the day of Penticost and again at their first trial. The apostles declared again the exaltation of Christ by the power of God, His crucifixion, and resurrection and ascension to be the prince and saviour for Israel, through whom God would grant their repentance and salvation. Their own testimony as eye witnesses was also confirmed by the present manifestation of the power of the Holy Spirit with them. They themselves could only do as God commanded them—be witness of the facts concerning Jesus Christ. How simple, yet how powerful, such a testimony! The most effectual testimony for the church to day is the story of Jesus, which is ever attested to by the Holy Spirit, for it is the Spirit's office to take of the things of Christ and reveal them to men, especially to the believers in Jesus Christ.—Jno. 16:13, 14.

"When they heard that, they were **cut to the heart.**—v. 33. They took counsel to slay them. Gamaliel, a doctor of the law, led the council in a deliberation of the attitude which the council should take toward the apostles and their teaching. His advice to "Let them alone"—and let their work be proven whether it be of God or not, was approved. God used Gamaliel to stay the opposition to His work at that time in preparing, to a certain degree, a devout and efficient Servant of Christ for a great work in the Gospel. Let the work of the Gospel be proven. Apply the texts of its Divine origin, nature and power. If it is of God it cannot be overthrown. Even human reasoning may approve of such a course and approve of the blessing of the Gospel in the world, but the human heart is at enmity with the Gospel, with Christ, and with God. It is irreconcilable to the Holy

Spirit. Swayed by human nature and passion, the council beat the apostles and commanded them "not to speak in the name of Jesus." A renewed heart and mind, regenerated by the Holy Spirit and possessed by the resurrected Christ is the only way in which men may believe and live according to the faith of Christ in the Gospel.

Rejoicing in their new tribulations and afflictions, that they were counted worthy of suffering with Christ these faithful believers continued in obedience to Christ and the testimony which He had committed to them.

The Workers' Column

Resisting Temptation to Do Evil.—Jer. 35.
(Junior.)
February 12.

I. Sons who had stood by the commandment of God and their father.
1. They had been commanded by their father to drink no wine.—v 6.
2. They were to command their children to drink no wine, forever.—v 6.
3. They were commanded not to build houses or plant vineyards.—v 7.
4. They were told to dwell in tents and be strangers in the land.—v 7
5. They had kept the commandment of their father through their generations.—v 8.

II. How they were tempted to depart from the way of their father
1. The prophet Jeremiah was told to bring them to Jerusalem.—v 2.
2. They were to be brought to the temple.—v 2.
3. Wine was to be placed before them.—v 2.

III. Tempted by a Good man in a good place.
1. A good family of brothers and their sons were brought.—v 3.
2. They were brought into the house of God.—v 4.
3. They were placed in one of the priest's chambers.—v 4.
4. Wine, with cups for drinking, was set before them.—v 5.
5. A good man, the Prophet, told them to drink of the wine.—v 5.

IV. Standing by the right.
1. They refused to drink the wine.—v 6.
2. They kept the commandment of their father.—v 6.
3. They had kept all of the other commandments of their father.—vv 8-11.

V. The blessing of standing by right.—
1. The Lord commended them for being faithful to the commandment of their father.—vv 12-14.
2. They were a good example to others to obey the commandment of the Lord.—vv 12-14.
3. They were blessed with a special promise, that their family should never be destroyed.—v 19.

The Rechabites stood by the right when the strongest temptations would have induced them to do wrong.

Help in Time of Need.—Matt. 14:22-36.
February 19.

I. When help is apt to be needed.
1. After some great work or experience. See context.—14:15-21.
2. When being fitted for some greater work.—14:24-36.

II. When troubles multiply.
1. The disciples alone on their mission. —v 23.
2. Alone in the night.—vv 23,24.
3. In the midst of the sea.—v 24.
4. With contrary winds.—v 24.
5. With fears and superstitious apparitions.—v 26.
6. Discouragements in the presence of brightest hopes.—v 30.

III. Help prepared of the Lord.
1. He intercedes for men when they are in the midst of trials.—v 23.
2. He is near at hand when men do not understand His presence.—v 25.
3. He brings confidence and cheer.—v 27.
4. When men call in their extremity, His hand will save.—v 31.
5. His help delivers from every trouble. —v 32.—The storm ceased.

IV. His power magnified.
1. His disciples came and worshipped Him.—v 33.
2. They acknowledged Him the Son of God.—v 33.
3. The blessing of His power was bestowed upon multitudes.—vv 34-36.

Personal Christian Work.
February 26.

I. It is the most natural method of Christian work.
1. God's messages to men were given to individuals.
(a) Old Testament instances.
(1) He walked and talked with our first parents.—Gen. 3.
(2) He talked and covenanted with Noah.—Gen. 7, 8, 9.
(3) Abraham talked with God and received His covenants as an individual.—Gen. 12.
(4) Moses received the Word from the Lord.—Exodus.
(b) New Testament instances.
(1) John the Baptist.—Jn.1:33.
(2) Nicodemus.—Jn. 3.
(3) Individual disciples.
(4) Woman of Sychar.—Jn. 4.
(5) Zacchaeus.—Lk. 19.
2. Jesus as a personal worker.
(a) A night with two disciples who became his true followers.—Jn. 3:37-39.
(b) Nathaniel.—Jn. 3: 47-49.
(c) The outcast man who had been born blind.—Jn. 9:35-38.
(d) Thomas.—Jn. 20:24-29.
(e) Peter.—Jn. 21:15-17.
(f) Mary.—Jn. 20:16.

II. The Gospel is a personal message to every individual.—
It is a Message to "WHOSOEVER."—Jn. 3:16.

Holy Women of Old.
March 5.

I. Their Characters.—
1. They trusted in God.—I Pet. 3:5.
2. They were in subjection to their own husbands.—I Pet. 3:5.
3. They honored their husbands, calling them lord.—I Pet. 3:6.

II. Their manner of conduct.—
1. Revealing the hidden man of the heart.—I Pet. 3:4.
2. Manifesting the ornament of a meek and quiet spirit.—I Pet. 3:4.
3. Of what they are a pattern.—
(a) Chaste conduct, coupled with fear.—I Pet. 3:2.
(b) Character which is in the sight of God of great price.—v 4.
(c) Excellence and worth, without the ornaments of plaited hair, or gold or apparel.
4. To whom they are examples.—
(a) To Christian wives.—I Pet. 3:1.
(b) To those who would win their husbands to obedience to the Word.—v 1.
(c) To those who are the spiritual children of Sara and Abraham. —v 6.
(d) To those who would do well and not be fearful.—v 6.

III. Adornment becoming to women professing godliness.
1. Prayer and purity of life that also belongs to Christian men.—I Tim. 2:8, 9. In like manner, also.)
2. Modest apparel, with shamefacedness and sobriety.—I Tim. 2:9. (Intimating the covering of the face, the veiling of the Christian women in sign of her subjection to her husband.)
3. Good works.—v 10.
4. The unnecessary adornment, which is out of harmony with the character of Christian women.— Braided hair, gold, pearls and costly array.—I Tim. 2:9.

"In the heart of those who have been clearly and thoroughly converted and who walk in the light of God, there soon comes a conscious hunger for deliverance from everything that is contrary to the will of God, and for more complete and increased conformity to the divine nature."

"Men who have stood bodily to the front for God, such as Paul, Luther, Fox, Faber, Fenelon, Wesley, had they not been clothed with the armor of humility and perfect trust in God would have abandoned their work in despair."

EDUCATIONAL

OLD SETTLER STORIES

I. The Hostetler Indian Story

C. K. Hostetler

When I was a little boy on a farm near Wooster, O., my grandfather Christian Hostetler had his home with us. We spent many happy days together and in warm weather he spent many hours on the swing under the old cherry tree in the front yard while I was playing around in the yard. When I got tired of play I would sit down near him and beg him to tell me a story. One of the stories he often told me was the "Indian Story," about his grandfather's father, and his sons who were taken captive by the Indians, and how they lived with them seven years. I never got tired of listening to that story and still remember many of the details of it. That gives me one of the sources of this article.

Another source is a history of Berks Co., Pa., which I found in the library of the Pennsylvania Historical Society in Philadelphia some years ago and which gives a detailed account of the Hostetler Indian Massacre.

A third source is a history of the Hostetler family published by Rev. Harvey Hostetler, Council Bluffs, Ia., from which book a part of this article is taken.

Our Ancestor

Jacob Hostetler arrived at Philadelphia Sept. 1, 1736, on the ship Harle, from Rotterdam. His wife and two children were with him. He spent a year or more in Lancaster Co., Pa., and afterward moved to Northkill in Berks Co., where he lived at the time of the massacre.

The Massacre

On the evening of Sept. 19, 1757, the young people of the neighborhood gathered at the home of Jacob Hostetler to help pare and slice apples for drying. After having a pleasant sociable time together they departed to their homes and the family retired for the night. When they were all sound asleep the dog made an unusual noise and Jacob, one of the sons, going to the door to see what was wrong was shot in the leg by the Indians who were outside. He managed to close and lock the door before they could get inside. By that time the family was aroused and as they had no light they could see the Indians, eight or ten in number, on the outside. The sons wanted to use their guns to defend themselves but the father Jacob would not give his consent as he was a firm believer in non-resistance and would not take the life of another even to save his own.

The Indians held a brief consultation and then set the house on fire. There were seven in the family—the parents, Jacob, Jr., Joseph, Chrsitian, and a daughter; also Barbara Stutzman, who was not at home. As the house was burning they sought refuge in the cellar, while the Indians stood guard around the house. When the flames burst through the floor into the cellar the family temporarily saved themselves by opening some barrels of cider and dampening their clothing and pouring it on the fire. They stayed in the cellar as long as they could endure it, and having seen the Indians leaving one after another, until they thought they were all gone they crept out through a cellar window. However one young warrior who had lingered behind saw them coming out and gave the alarm.

They were soon surrounded and captured, all except Joseph who was very fleet-footed. He circled around, eluded them and ran up a hill followed by two Indians who had dropped their guns determined to take him alive. He easliy outran them and could have escaped but being anxious to learn the fate of the rest of the family he hid himself behind a log and watched. He saw his brother Jacob and his sister tomahawked and scalped while his mother was stabbed to death with a knife.

While this bloody work was going on an older son John, who was married and lived on the adjoining farm, heard the shouting and saw the burning house surrounded by savages. He hastily took his wife and child and concealed them in a thicket brush about 80 rods from his house, and returned to see what could be done for those at the old home. But there was nothing he could do. From his hiding place he saw them finish their murderous attack and take his father and two brothers away as captives.

It is a tradition that when an Indian raised his tomahawk over the head of Christian he looked up, and as the Indian saw his beautiful blue eyes, and the appealing look on his face he took a liking to him and spared him. It is also supposed that because the Hostetlers did not resist, or kill some of the Indians, some of them were spared. So the father Jacob and the son Christian were taken prisoners, and the place where Joseph was concealed was surrounded and he was also captured and taken along. The barn and all the outbuildings were destroyed by fire before the Indians left. The father picked up some ripe peaches and advised his sons to do the same. He also advised them to submit cheerfully to their fate as far as possible. Their hands were tied and they were made to walk at a rapid pace toward the Blue Mountains which were in sight about two miles distant. Prisoners were usually subject to many abuses. Squaws and young Indians would beat them with switches and sticks and sometimes with clubs and tomahawks. The father knew this and when they began abusing them he and his sons went to the chief and gave him and the braves near him the peaches they had saved. This so pleased the chief that he ordered the abuses stopped. It also saved the Hostetlers from "running the gauntlet," the cruelties of which some captives did not survive.

The father and sons were soon separated and taken by different bands of Indians to western Pennsylvania and Eastern Ohio. Before separating the father talked to the sons in the Swiss dialect and advised them that if they were held captive so long that they forgot their native language they should remember the Lord's prayer.

After their separation they were made to conform to Indian customs, dress, and manner of living. Father Hostetler's beard was plucked out, also the hairs of his head except a tuft about four inches in diameter which was allowed to grow long. Then it was braided and ornamented with feathers. The boys were treated the same way.

The first winter was a very severe one. Much snow fell and the captives suffered much from cold and exposure. They kept moving, going from one Indian village to another, very seldom having any idea where they were. Only twice did they learn the names of the towns visited and these were Erie, Pennsylvania, and Detroit, Michigan.

Joseph was adopted into an Indian family and was respected and treated the same as though he had been born an Indian. He was noted as an athlete and could hold his own in running, jumping, wrestling, etc. He was also a skillful hunter and soon had many friends among the Indians. Joseph describes at some length the method of his adoption. They pulled the hairs out of his head and beard, except the tuft on his crown, ornamenting that with silver brooches, etc., bored his nose and ears and put on ear rings and nose jewels. They then took off his clothes, put on a breech coat and painted his head, face, and body in various colors, put a belt of wampum a-

round his neck and silver bands on his hands and right arm. Then an old chief led him out and called out several times in a loud voice—"Halloo, Coo-wig!"

On hearing this all the Indians of the village came running out and stood around to witness the ceremony. The old chief held him by the hand and made a long speech in a loud voice, proclaiming the adoption of the captive. Then he turned him over to three young squaws who led him down into the river. The tried to plunge him under the water and he resisted with all his strength as he thought they were trying to drown him. There was loud laughter and cheering from the crowd on the bank who enjoyed the scene. Finally they made him understand that this was part of the ceremony and that they would not hurt him. So he submitted to a thorough washing after which he was led to the council house where he was given a complete outfit of new Indian clothing. His hands and face were again painted and a bunch of red feathers was tied to his locks. Then they seated him on a bear skin and gave him a pipe, tomahawk, pouch, flint, and steel.

The chiefs and warriors now came in full Indian dress and regalia and seated themselves around him. Not a word was spoken for some time. Then one of the chiefs arose and made a speech which was delivered through an interpreter. He said in part, "My son, you are now flesh of our flesh and bone of our bone. By this ceremony every drop of white blood was washed out of your veins. You are now initiated into the Caughnewago nation and adopted into a great family . . . My son, you have now nothing to fear, we are now under obligation to love, support, and defend you. Therefore you are to consider yourself as one of our people."

Jacob learned by experience afterward that there was much sincerity in what the chief said, and from that day none of them made any distinction in any way between him and other members of the tribe.

Christian was adopted by an old Indian who treated him as a son. He was sent on long hunting trips and had opportunities to escape but he would not forsake his Indian father who would have suffered if he had been deserted. This old Indian died about two years after Christian became a member of his family. He became deeply attached to an Indian brother who was very kind to him. After living with these Indians seven years he was unwilling to leave the wild, free life and go back to civilization.

The father Jacob Hostetler never became reconciled to savage life. He longed for home and loved ones, and never gave up the idea of escaping. He tried to conceal his feelings and act as if he were contented and happy. But the Indians were hard to deceive and never fully trusted him. He was never initiated into the tribe or fully adopted into a family. When he was sent out to hunt the bullets were counted and the powder measured and when he returned he had to give an account of all the ammunition given him. He was allowed to take a knife or a tomahawk but not both. However in spite of the suspicions and watchfulness of the Indians he managed to store some powder and bullets in a dry place in a standing hollow tree and kept adding to this store just a little at a time until after some months he had enough ammunition to venture an escape.

There was in the same village a white man named John Specht, who was also held as a captive. Jacob Hostetler wanted to help him to escape also, so on the evening before the day he planned to make his escape he took him into his confidence and told him his plans.

Next morning father Hostetler started out to hunt as usual. John Specht also started out in an opposite direction, but they soon met at an appointed place, secured the ammunition that had been hidden in a hollow tree and then traveled as fast as they could all day toward home. Late in the evening they concluded to camp in a lonely place where there was an overhanging rock and where a fire could not be seen at any distance.

But their Indian friends were not so easily shaken off and they were under more strict surveillance than they had dreamed of. They were much surprised and embarrassed when a lone Indian came to their campfire. They surmised at once that there were others not far away and that their every move was being watched by them. This put them into a very critical and dangerous predicament, but they carefully planned another escape.

Hostetler told Specht to gather wood for the fire. He also told him to go farther away each time, and as soon as he got out of sight to run away and meet him at a small brook upstream. Meanwhile Hostetler picked up his gun telling the Indian he would try to get some game for supper. He went hurriedly to the place appointed for meeting Specht and waited for some time. Specht never came. Hostetler stole cautiously back to the overhanging rock from where he could see the camp fire without being seen. No one was in sight, the fire had gone down, but by the light of it he could see blood. He believed that the Indian had killed Specht and was watching for him (which was really the case).

He stealthily crept back and renewed his flight, traveling all night and never stopping until he was completely exhausted. The Indians however had not given him up. He learned that they were on his trail. In a bend of the Susquehanna river there was a large pile of driftwood which had been deposited there by flood waters. He waded through the water at the edge of the river to hide his tracks and crawled out of sight under the driftwood. The Indians tracked him to the river. They walked all over the pile of driftwood but they never found him. He stayed hidden for a long time until he was sure the Indians had left. Then he came out, cut long grass that was growing along the river banks, twisted it into ropes and tied pieces of driftwood together making a raft on which he floated down the river.

After traveling several days he was nearly starved. He tied his raft and went on shore about ready to give up in despair. He found a dead animal the flesh of which was partly decayed, but nothing daunted he made a meal of it and then fell asleep.

As he slept he dreamed that his wife came to him and told him to go on, that he was on the right way. When he awoke he took to his raft determined never to leave it until he reached the white settlements.

Finally he reached Fort Harris, on the site of the present city of Harrisburg. He was almost dead from starvation and exposure and as he lay on his raft he was seen by a man on shore and rescued with a skiff. Kind hands ministered to his wants. He soon regained his strength and was able to reach his former home. His two sons were still in captivity and did not reach home till several years later.

It is not certain whether the father on reaching home made his home with his son John or whether he started a new home of his own. At any rate when Christian returned he walked to his father's house and stepped into the kitchen while the family were at dinner. None of them recognized him and thought he was only one of the strolling Indians who frequently called on them. He did not make himself known but went out into the yard and sat on a stump. A great struggle was going on in his mind. He could not give up his Indian friends and manner of living and return to his kindred without a conflict. When his father had finished his dinner he went out into the yard to talk to the Indian. Then with broken language that he could scarcely recall he said, "My name is Christian Hostetler." We can easily imagine the joy and surprise of his father and the rest of the family.

They had a hard time to persuade him to come into the house and stay with them as he longed to go back to his Indian friends in the wilderness. However he decided to stay. Soon afterward he was married, then he was converted and united with the Tunker Church. Later he was ordained as a minister in that church and practically all of his descendants are members of what is now the Church of the Brethren. He had been with the Indians seven years.

His brother Joseph was with them a year longer, and then he also returned to his old home. The three members of the family who were killed by the Indians were buried close to the foundation walls of the old home. The farm is located near Shartlesville, Pa., and is owned by Mrs. Isabella Ebling.

The older son John Hostetler later settled in Juniata Co., Pa., where many of his descendants still live and where his remains are resting in an old family graveyard not

far from Mifflintown. Most of his descendants are members of the different branches of the Amish and Mennonite Churches and are scattered all over the middle west and as far west as Washington and Oregon.

Youngstown, Ohio.

SKETCHES BY THE WAY

IX. From Mount Carmel to the Sea of Galilee

Jesse N. Smucker

The scene from Mt. Carmel, and all the thoughts called forth while standing there, made an impression upon me which I shall never forget. But we must be on our way if we are to reach the sea by evening. So our lunch under the olive tree being ended we again started off.

Down the slope of Carmel, near the sea, along the brook Kishon we made our way. Mt. Carmel is not simply one single mountain but rather a high range extending from the sea to the Plains of Esdraelon. Leaving the mountain side and winding among the hills we came to a little village on the top of a hill and there a wonderful view met our eyes. Before us lay stretched out the wonderful Plains of Esdraelon, looking perfectly level and unbroken. One could easily see how it could come to be chosen for a great battlefield. Ahead of us, standing out clearly from the plain was the dome-shaped Mt. Tabor. For some time we could see Tabor ahead and to the right, while Mt. Carmel was at our rear.

About the middle of the afternoon as we reached the top of a small hill we saw Nazareth lying in a basin-shaped valley ahead. So this was the city where Jesus spent the greater part of His life in quiet preparation for His active service! It is really a very pretty place as it nestles among the hills. We stopped at Mary's Well, a fountain said to have been used in the Savior's time. Here all kinds of people were gathering for water. Their waterpots were gracefully poised on their heads. We visited the Church of the Annunciation and had pointed out to us the spot where Mary stood when the angel spoke to her. Also saw the site of the carpenter shop where Jesus is supposed to have spent much of his time. Of course these buildings may not occupy the exact spots they claim to, yet certain parts of the place must be much as it was when Jesus lived there. No doubt He often stood on the hill just west of the city and looked out over the great plains of Esdraelon. Then too, He probably stood on the hill at the east and was thrilled with the sight. Toward the north are the numerous hills of Galilee and towering majestically above them is the noble Mt. Hermon. To the east are the hills beyond the Jordan, the ancient Bashan. To the south the plain Megiddo, with the bold outline of Tabor.

As we resumed our journey Carmel was lost back of the hills but Hermon and Tabor stood forth very prominently. The country is very picturesque. The road winds among the little hills and soon Cana lies before us. Just outside the little village is a fountain, busy with women filling their black waterpots. The church over the site where Jesus turned the water into wine is very interesting. In the basement is shown a jar—a copy of the one used at that famous wedding. On coming from the church we were beset with women and girls very persistently trying to sell their little clay waterpots and their lace.

But we go on. Along this road no doubt Jesus often traveled. The high hills are pointed out as lying beyond the sea which lies in a deep hollow. As we near it we pass the Horns of Hattin, the traditional site of the Sermon on the Mount, and on the other side of the road a little farther on a mound where Jesus fed the multitude.

I shall never forget my first glimpse of the sea. The sun was just setting. Mt. Hermon was still bright in the sunlight while Tabor, seen from the east, was quite shaded. Now we reached the top of a little hill, and before us, nestling peacefully among the hills we caught our first sight of "Blue Galilee." How beautiful, how calm, how lovely, it appeared in the fading twilight!

Nazareth—"A very pretty place as it nestles among the hills

Then came the descent down to the water. Back and forth we wound, the air growing warmer as we descended. It was just dusk; some birds were singing their evening song. A fox ahead of us paused a moment and then glided away. How real that passage seems now, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head."

Blue Galilee

It was just sunset as we reached the busy little village of Tiberius, situated on the western shores of the Sea of Galilee. We stopped a few minutes then followed the road south along the shore. While motoring along, darkness settled upon us with characteristic oriental suddenness, and after several attempts at locating a camping place which one of the party had seen before we found we were lost. We were delayed some little time in going back and forth, but finally found the place, a beautiful raised stop just at the point where the Jordan leaves the sea. Here we unloaded and began preparing our evening meal.

We paused long enough, however, to watch the moon rise big and full over the hills beyond the water. It was a wonderful sight as it shed its rays over the lake, a long golden track of light stretching across the lake to the other shore. After the simple evening meal, the cots were put under the open sky, and while the others "rolled in" several of us sat for a long time out on the stones at the very point where the Jordan leaves the lake. All was calm and peaceful, the moon shed a golden light over everything. Long we sat there, silent, each filled with thoughts unexpressed. It was a great experience there in the stillness of the night at a spot connected with so many sacred events. We returned to our bunks and under the stars, with the sound of the lapping waters, we passed the night.

Early in the morning I arose and stole away among the hills by the water's edge and there in quiet meditation watched the breaking of the day. Long before the sun shone upon me I could see bold Mt. Hermon already bathed in the morning sunlight. Then the hills behind and the north were lighted up and finally the sun rose up over the eastern hills and day was here. We breakfasted, broke camp, and went around the south end of the lake, crossing the crude pontoon bridge erected by the English. For some distance we made our way along the east side, then concluding we had better not attempt going around

the lake we returned. About midway between the Jordan and Tiberius we met the Ford from Jerusalem containing the others of our Galilee party. It was a happy meeting. They had come the night before and camped just a little ways from us.

The Fountain of the Virgin, Nazareth

Together we went on to Tiberius where we hired a boat, and while the autos went by land, Orie Miller and I started out in the boat with our two sturdy boatmen at the oars. We had partially decided on the supposed site of Capernaum for our meeting. Slowly we made our way across the lake. There was no wind so the small sail was not hoisted. While gliding along I searched my New Testament, reading the various references about the lake. When thirsty we drank from its clear fresh waters. Nearing the shore at the probable site of Bethsaida we were met by several members of the part who informed us that they had decided to stop farther back on the plains of Genessaret, so we returned with them in the Ford.

The spot selected was a beautiful place. It was a Jewish colony garden and by the water's edge were rows of fine eucalyptus trees. Under the trees by the sand by the waters edge we sat and opened our conference. In front of us stretched the beautiful pear-shaped lake with the steep hills of the Gadarenes on the other side. On our right near by was Magdalia, and further down Tiberius. On the left were Bethsaida and Capernaum. I cannot here give a full report of the conference, but certainly with such a setting it could not be otherwise than impressive.

That evening just at dusk we started across the lake for Capernaum. The moon came up while we were on the water. At Capernaum among the great ruins of the old Jewish synagogue, all the more impressive in the pale light of the moon, we had another session of our meeting. The problems of a life work and the challenge of Missions were presented. The return by moonlight on the water was impressive. While all were sitting around the boat, Brother Eash gave us his sermon on "Launch out into the Deep." When he had finished all sat in silence letting the sacredness of the place and its many associations sink deep into our hearts. Without a doubt Christ often crossed by the same route, using the same hills and peaks as landmarks. The night was spent on the sand the conference resumed the next day. By noon the Reo left for Beirut, but I had decided to go on to Jerusalem and remained behind.

That afternoon those of us who remained walked across the hills to Bethsaida and Capernaum where we had been the evening before. In the evening we again made our way to the Jordan, and spreading our blankets on the sand passed the night by the famous river.

Smithville, Ohio.

LIFE WORK TALKS

VIII. The Ministry

J. S. Shoemaker

The Gospel ministry is the highest and most sacred work to which a man may be called in this life. In dignity, importance and sacredness the position is superior to the office of any earthly magistrate, ruler, king, or potentate.

Gospel ministers are ambassadors for Christ, standing between God and man, beseeching sinful men "in Christ's stead" to be "reconciled to God." Considering the dignity and sacredness of the minister's vocation no one should assume its sacred privileges and duties without being divinely called and set apart for a work so important and far reaching.

There seems to be a diversity of opinion even among those of like Faith, as to how the call to the Gospel Ministry may be recognized as being divine. To us it seems very important that every Christian have a clear conception as to the nature of work he should engage in, in order to best serve the Lord and His Cause. Both the ordained and unordained should give the matter prayerful consideration in order to find out definitely the Lord's plan of service for them; to this end we hope to be able to present some thoughts which may prove helpful to the reader.

It is clearly shown in the Scriptures that God did in all ages of His Church, call and set apart certain persons to be spiritual leaders and teachers. It was "The Word of the Lord" that constrained the prophets to accept their office and serve the people as spiritual advisers. All the prophets from Samuel to Malachi, "spake as they were moved by the Holy Ghost."

The apostles were divinely called to leave their nets, and other vocations, and become fishers of men. Christ personally instructed them and gave them their sacred charge, commissioning them to go "into all the world, and preach the Gospel to every creature."

The Lord's method of calling men to the ministry in this age may differ somewhat from that which He used in the earlier ages. That is, the method of the divine call has changed, but the fact of the divine call remains unchanged. The call is no longer audible as in the prophetic age, or in our Lord's time, nevertheless there is no occasion to question the fact that God thru the Holy Spirit does "call," "appoint," "set apart," and "send" certain men to preach the Gospel and teach its doctrines.

The minister of the Gospel is called of God to be an "ambassador," a "herald," a "steward," a "representative." How can he be any of these except he has received a commission, or has been appointed as such? The head of every government appoints those who are to represent it, they are known as "ambassadors," "heralds," or "ministers." They are chosen, appointed, and sent. Their business is not their own. They stand as representatives of the powers by whom they were appointed and sent. The mission of the Gospel minister is very similar, he has received his commission from Christ the Head of the Church, and in His Name and authority, he goes forth as a representative of the country of which Christ is King. Blessed the minister who has the assurance that he has been called and appointed to such a high and sacred office!

It is to be feared that many have entered the ministerial ranks who have not been called of the Lord. The opportunity of developing oratorical gifts: the advantage of occupying special social standing; a desire of ecclesiastical honor; a tempting salary; the possibility of steering clear of

hard manual labor, and other selfish motives may be incentives leading men to enter the ministry in this ease-loving, honor-seeking age. Incentives so degrading lower the standard of the ministry and its work.

Those who are called of God to take up Gospel work, usually have a strong conviction that their mission is to preach the Gospel, having a burden for the salvation of souls, and are willing to be used in any way, and in any capacity to which the Lord thru the Church may call them. When the call is really divine there will not only be conviction, but there will be a burning desire for personal holiness, and sweet fellowship with God, also a longing for the essential qualifications and necessary preparation to be fitted for the best possible service for the Master. When the call is divine and the Church Spirit filled, it will be made clear to the Church that such shall be set apart and ordained to the ministry.

The call is usually two-fold in this, the Holy Spirit age. Paul's call was two-fold; the call came to him direct from heaven, but before he went forth to herald the glad messages of salvation to the Gentile world, the Holy Spirit said to the Church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." Then the Church laid hands on them and sent them forth.

We would conclude from the New Testament Record that those whom the Lord calls in this Dispensation to preach the Gospel, should have the assurance of the **call** being divine, having a positive conviction wrought thru the Holy Spirit, and commissioned of God thru the instrumentality of the Church, and "sent forth by the Holy Ghost" as were Barnabas and Saul and others. All such need to be equipped in a fourfold way. That is, with talents consecrated, mind trained, being Word taught, and Spirit filled.

1. **Life and Talents Consecrated.** The spirit of submission and consecration is the foundation, or fountain source of all acceptable, efficient, and effective Christian service, on the part of either the laymember or minister. A full consecration is necessary, which means the placing of all things upon the altar for service; the presentation of body, soul, and spirit to the Lord to be used to His glory; the surrendering of all the faculties and talents to be used for the good of others.

The minister's outward life toward the world will be governed by the inward spiritual life. His supreme aim should be to lead sinners to Christ for salvation, and build up believers in the great doctrines of the Christian religion, this can only be done to the degree that his life is hid with Christ in God, which is made manifest in a life of consecration.

The water in a fountain never rises higher than the source from which it is supplied. Neither can the Christian worker whether a teacher or preacher lead the people into a higher spiritual atmosphere than that in which he lives. The more complete the consecration, the greater the power for service. The religion that our Master taught and exemplfiied was the religion of consecration, which was gloriously manifested in his life and ministry. Only those who are truly consecrated are enabled to instill its doctrines and principles into the minds and hearts of men and women, and lead them into the "secret of His presence."

The consecrated worker is guided and kept by divine power, and is enabled thru the strength of His Lord to live a life of Victory. This is demonstrated in the life of Daniel, Paul and many others. Consecration gives poise to the soul; it gives grace to withstand the pleasures, wealth, and honors of an enticing world; it gives power to calmly face the hungry lions; it fears not the boisterous waves, and raging storms; it leans upon the Lord in times of peril, suffering and temptation; it does not retract when in sight of the faggots at the martyr's stake. The spirit of true consecration enables the worker to sever his connection with friends and relatives, and endure the perils of land and sea, in order to bring the Gospel message to the lost in heathendom. Oh, for a fuller consecration on the part of all God's messengers!

2. **The Mind Trained for Christian Service.** The work of the ministry is the highest and most sacred vocation in which anyone can be engaged, hence the one who is called to so important a work will need the best possible mind preparation. There is no position in life that calls for higher or more efficient talent than does the ministry, and there is no other calling which requires a better intellectual preparation, providing that such preparation and development is in harmony with the Inspired Word. There are those who discount intellectual training, arguing that such training tends to puff up, rather than lead into humility. This is too true in the lives of those who are carnally minded, but not so in the lives of those who are truly consecrated. It was not true in the lives of Moses, Daniel and Paul, they were truly humble, even though they had received more than an ordinary intellectual training. Of Moses it was said, he "was learned in all the wisdom of the Egyptians." God gave Daniel "knowledge and skill in all learning and wisdom." And Paul was educated at the "feet of Gamaliel."

Evidently there never was a time in the history of the Church when the minister of the Gospel needed as much intellectual ability as in this present age. People as a rule are much farther advanced along educational lines. The average pupil at the age of fourteen has more book knowledge now, than many teachers had a century ago. To be a leader of men a minister must have intellectual power as well as spiritual power. But intellectual training must not usurp the preparation of the heart, which is infinitely more essential. An Academic training is not absolutely necessary to real usefulness in the Gospel ministry, nevertheless the minister should have sufficient mental training to enable him to use proper language in delivering his message. The necessary mind training may be acquired outside of the walls of a higher institution of learning. A man may be well educated and yet to a greater or less degree void of scholarly attainments. The apostles whom Christ commissioned to preach the Gospel to all nations, were not scholarly but they were well educated. They had taken a three year Course in the School of Christ, being under the tutorship of the Great Teacher which was an educational opportunity infinitely better than any one has in these days. They failed to have the privilege to attend a college, university, or theological seminary, nevertheless the school which they attended gave them the best training, and most efficient preparation for the Gospel ministry.

There is no question but that special mind training, even an academic education if consecrated to God's glory, and properly used, is helpful in making the minister's work most effective for good. The best that the mind, heart, and soul can acquire, receive and possess, in the way of education, preparation, graces, and talents are none too good for the Gospel ministry.

3. **Word Taught.** The Bible is the storehouse of all spiritual truth, the perfect rule of life for the Christian, the only book that reveals to humanity the realities of eternity, the Book of all Books to bring joy, peace, and comfort to the souls of men.

The Christian worker whether a preacher or not should by all means be a diligent student of the Word, following Paul's instruction to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He needs to study the Word carefully, prayerfully, and diligently, treasuring its rich precepts, soul saving doctrines, and underlying principles in both the mind and heart. "Let the Word of God dwell in you richly" is an exhortation especially needful in the experience of the Christian worker, or minister. It is impossible for the teacher or preacher to give to others that which he does not possess, or does not know, hence it is absolutely essential that memory's casket be filled with the golden treasures of the Word, and the heart filled with divine love and a burning desire to impart its sacred truths to others, then his utterances will be food to the soul, and a means of refreshing to those who thirst for the living Waters of the Word.

The minister's mind and heart must be well stored with the great cardinal doctrines of the Word, such as the doctrine of the Atonement, and the doctrines of Faith and Repentance leading men to appropriate the Atonement: the doctrine of absolute obedience and submission to the will and Word of God, leading believers to Christian perfection; and the doctrine of the resurrection of both the just and unjust,

followed by eternal punishment for the wicked, and eternal glory for the righteous. The hearty acceptance of these essential doctrines, and the faithful declaration of them to both sinners and believers in the power of the Spirit cannot fail to bring about glorious results among those with whom the minister labors.

"Preach the Word" is the divine admonition given to the Christian minister. The Word and the Word only is what lost, struggling, tempted, and tried humanity needs to lead their feet in the paths of righteousness, and their souls safely anchored in the Haven of Rest. In the inspired Word there is a remedy for every ailment of the soul, if it is applied at the right time and in the right way. The Christian worker or minister should not only know where to find the specific remedy, and know its effect upon the human heart and life, but he should also know when and how to apply the proper scriptural remedy.

Sin-sick souls will need sin's remedy applied; the inconsistent will need to be warned; the insubordinate reproved; bruised hearts will need to be bound up; feeble faith will need strengthening; the seasonable word will need to be spoken to the weak, the weary, the discouraged, and the sorely tried. To meet all these and other soul needs the minister must be Word-taught as well as Spirit-filled.

4. **Spirit Filled.** "Be filled with the Spirit," is the divine injunction given thru the instrumentality of Paul to, not only the believers at Ephesus, but to all believers and Christian workers. No minister or Christian worker can succeed in his sacred calling unless he is first Spirit born, second Spirit filled, third Spirit led. It is one thing to be born of the Spirit, but quite another thing to be Spirit filled. In the minister's work of winning souls for Christ and building them up in the "most holy faith" there is always a silent partner in making the work successful and effective in the truest sense. It is the divine co-operation of the Holy Spirit, who is the source of true efficiency in the Gospel ministry. It is "not by might, nor by power, but by my Spirit, saith the Lord."

The Holy Spirit's co-operation in the work of the ministry is assured by "exceeding great and precious promises." "If I depart" said Jesus to His disciples, "I will send Him (the Holy Spirit) unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." He will guide you into all truth." "He will show you things to come." "He shall glorify me: for He shall receive of mine, and shall shew it unto you." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'" It is indeed encouraging to the Christian worker to know that the Holy Spirit is not only his silent partner, but the store-house and power-house from which all his ministerial needs are supplied in making his labors for the Master a success.

The minister succeeds in his calling only to the degree that he relies upon the Holy Spirit to guide him in the selection of his text, in outlining his subject, and in delivering the message. The Holy Spirit qualifies for effective service by imparting power and boldness in delivering the Gospel message, and causing the same to become effective for good in renewing, reviving, and strengthening the hearts and lives of the receptive hearers.

The true Christian worker sustains a sacred relationship with God the Father, and Jesus Christ His Son, thru the Holy Spirit, who is his contant partner in the King's business, of winning lost souls for Christ, comforting discouraged saints, guiding the feet of believers in the paths of duty, and revealing the glorious mission of our Lord to humanity in general. How infinite the Worker's possibilities with such an omnipotent, omniscient, and omnipresent partner! Note the gracious and glorious promise given by our Lord before He ascended to the right hand of the Majesty on High: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Dakota, Ill.

WHO AM I?

Albert A. Rand

I built a bridge across a mighty stream when the world's greatest expert said that it could not be done.

I constructed a great canal after others had given up the task in despair.

I saved a nation that was tottering to its ruin.

I have made more business men successful than anyone else on earth.

I have solved more problems and straightened out many more tangles than all others combined.

Nothing has ever been accomplished or can be accomplished in the realm of business, science, invention, art or religion without me.

Young men and women need me; cannot get along without me.

I will be your friend if you will let me, and do for you what I have done for others. If you will take me and let me be a part of all that you undertake I will be true to you and will lead you anywhere you want to go.

No height is too great for me to climb, no road is too rough for me to travel, no darkness is so dense that I cannot find my way to the light again, no obstacle is too great for me to overcome.

I can find the weak place in every stronghold and turn the bitterest defeat into a glorious victory.

Yet I am yours for the taking.

I am **Faith.**

And with your **Works** I can accomplish all these things for you. — S. S. World

THE TRANSFORMING GOSPEL OF THE CROSS

(Concluded from page 430)

San, in his white coat and cap, was leaning over the little oil-cloth covered table studying his Japanese Testament.

"Sensei," he said, "will you help me find a certain verse?" I was able to help him turn to the verse he wanted—it was for someone in special need whom he desired to help with the Word of God.

Another day when the others were away for their summer holiday and the little waitress was also on her vacation I came down to the dining-room for my solitary breakfast. The cook had laid my place at the table and the first thing that caught my eye was a deliciously fresh and smiling morning-glory floating in my finger-bowl. It was the color of our Oriental sky, deep, brilliant blue. How could I feel alone with such a morning guest, and who but a Japanese Cook-San would have thought to make my plate so exquisite?

Cook-San himself appeared, and he was as smiling as his morning-glory. (The Japanese call them "morning Faces.") After serving my breakfast he hung around with such a brimming look in his face I knew he had something to say and so tried to help him out with it. It was wonderful news indeed — two young women, who had lately come to be servants in our big boarding school, had decided to be Christians. One of them had already asked for baptism while the second, Cook-San hoped soon would be ready.

"Is it not good, Sensei," said he, "that when they come here they can find Christ right here in our place? They do not need to go out to learn of Him."

Every year we give each of our servants in turn a ten-day holiday. Cook-San has welcomed his vacation, ever since he became a Christian, for two reasons. He likes to give half of the time to his church for special Christian work. The rest of the time, those precious, hard-earned days of leisure, he has sometimes taken to attend summer conferences for Bible study. Those conferences in the Hakone hills have been bits of Beulah Land to him.

Years ago the Japenese coined a name for him. Our mission in Yakohama stands on a hill called the Bluff. Because our Brother Lawrence is such a devoted worker and because he is always seeking out the lost and trying to show them the Way, his fellow-Christians in the Japanese Church call him "The Shepherd of the Bluff." We believe that when the Chief Shepherd shall appear this faithful, humble under-shepherd of Japan will be among those who "Shall receive a crown of glory that fadeth not away."

—The Evangelical Christian.

"Faith is wholly the work of God's Spirit, through His Word in the prepared heart, that it is impossible that the answer should not come."

THE YOUNG PEOPLE'S MEETING

DANIEL STANDING FOR THE RIGHT

Topic for February 12, 1922

MOTTO

"With purpose of heart, **** cleave unto the Lord."

MEDITATIONS ON THE TOPIC

I. The Story of Daniel's Stand.—Daniel had been taught when a boy to serve God. He knew what God's word taught about eating and drinking things that defile the body and soul. He was not a boy that acted a weather vane changing whenever the wind changed. Neither was he like a sand pile that would wash away when the water runs over it. He was like a stone wall built on a stone foundation. He had a "purpose" of heart that kept him standing in the face of temptation and trial. He was not to be changed by a tempted appetite. He could not be moved by fear and he could not be bought with money.

His first test of which we read was the tempting of the appetite. The king had appointed food and wine for them while they were going to the king's school. It may have been very tempting and all the boys ate it and drank of the wine. Daniel would not yield to do it but asked for plain food and water instead. He asked to try this for ten days to see if it would not make them fatter than the other boys who ate the king's meat and drank his wine. It proved out all right and then they were allowed to eat and drink according to their conscience the rest of their time.

Another test came later in life when wicked men made a law to keep him from praying to God. The law said that he would be cast into a den of lions if he prayed to any one but the king for thirty days. Now Daniel always prayed to God three times a day. He kept right on praying without fear of the lion's den. And when he was cast in, God kept the lions from doing him any hurt.

Turn to Daniel, first chapter, and let one of the boys read it to get the story as it is told there. Let some one else turn to Daniel sixth chapter and read that story. These will show how Daniel stood for the right when a boy and when a man. I am sure that there are things today to stand for just as noble as when Daniel lived. You may not be in the hands of a wicked ruler as Daniel was, but there are strong fears, and temptations to give up what your parents and teachers have taught you, rather than say any thing. Boys will be tempted with strong drink and tobacco. Girls will be tempted with finery and evil associations. To young Christians will come times when they will be ashamed to pray before those who are sinners. Sometimes it will seem hard to stand for the Word of God when others laugh it to scorn. But if we are set in a purpose of heart to cleave to the Lord, the Lord will help us and we shall be able to stand the tests.

OUTLINE STUDY

I. Things which Jewish Boys Should not Eat or Drink

1. Things which God called unclean to them.—Deut. 14:3-20.
2. Intoxicating drinks.—Prov. 23:31, 32.
3. Eating and drinking things in honor to idols.—Deut. 32:37, 38.
4. Things unhealthful.—Prov. 25:16, 27.
5. Blood.—Lev. 17:10-14.
6. Things torn by beasts or dying of themselves.—Lev. 22:8.

II. It is a Sin to Stop Praying to God.—I Sam. 12:23.

III. It is Sinful to Worship other Gods.—Lk. 4:8.

IV. How we Should Stand for Things as Daniel

1. What our parents teach us in the Lord.—Eph. 6:1.
2. What the Bible teaches us against drunkenness and other sins.—I Cor. 6:9, 10.
3. What we are taught about idols.—I Jno. 5:21.
4. What we are taught about praying to God.—I Thes. 5:17.
5. What the Bible teaches against filthiness.—I Cor. 7:1; Eph. 5:3, 4. (How does tobacco and ugly talk fit these verses?)

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Pure"**
2. Tell How Daniel Stood for a Clean Life.
3. Tell the Story of Daniel Praying Every Day.
4. How God Helps those who Stand for the Right.

For Others

1. Why Daniel Refused to Eat the King's Meat.
2. Daniel's Blessings in Daring to do Right.
2. Helps in Prevailing Prayer.

PERSONAL THOUGHT

Let us be "steadfast, unmovable, always abounding in the work of the Lord."

SEED THOUGHTS

Have Courage, My Boy to Say No!

You're starting, my boy, on life's journey,
Along the grand highway of life;
You'll meet with a thousand temptations—
Each city with evil is rife.
This world is a stage of excitement,
There's danger wherever you go;
But if you are tempted in weakness,
Have courage my boy to say No!

In Courage my boy lies your safety,
When you the long journey begin;
Your trust in a heavenly Father,
Will keep you unspotted from sin.
Temptations will go on increasing,
As streams from a rivulet flow;
But if you'd be true to your manhood,
Have courage, my boy, to say No!

Be careful in choosing companions,
Seek only the brave and the true;
And stand by your friends when in trial;
Ne'er changing the old for the new;
And when by false friends you are tempted
The taste of the wine-cup to know,
With firmness, with patience, with kindness,
Have courage, my boy, to say No!

GOD OUR HELP.—Ps. 46; Heb. 13:5,6.

Topic for February 19, 1922

MOTTO

"Our help is in the name of the Lord."

I. Help of God.—One who helps comes to the rescue of one in need. The idea of need indicates a struggle that has taken place and finds one about to be defeated. The helper supplies the deficiency and brings the struggler out of his difficulty. There is the thought of the personal effort with the strong backing of one who is sufficient to meet the deficiency. God always works with man. He will not help those who are unwilling to do that part which is theirs to do. As Peter received help out of prison, so God helps every soul who trusts in Him. Peter rose and the chains fell off. Peter bound on his sandals and put on his garment and obediently followed the angel of God. God opened the locked doors and gates and kept the guards from waking. When Peter was once outside of the prison, God left him to work out through the means at hand the remainder of his course with the wisdom and sense which an enlightened mind naturally had of God without any special further vision or miraculous manifestation.

We are surrounded with difficulties too great and strong for our weakness to overcome. God is our help. We may advance with confidence that He will be faithful to us if we are trustful and call upon Him in our needs and wait upon Him in any trouble. Yet in all this, God does not expect us to lie down in indifference to the part of our task which we are to do, however insignificant that doing may appear compared to the part which God is to do for us. God expects us to **"ask"** (Jas.4:2) for the help we need and to act upon the confidence of His help by doing the things that may seem useless, except we were trusting him for the rest.

II. The Text.—Ps. 46.—Declares the confidence of the psalmist in God as a helper. He is not a helper afar off, but "a very present help." Such help is the kind we need in any trouble.

Heb. 13:5,6.—This speaks of much the same as the above passage. Our life should be free from that stingy grasping disposition which those manifest who do not know God as a helper. While it is right to seek to make our living, it need not depend on us to the extent that we must be covetous on the one hand, or fearful of losing on the other. God is our helper, and there is no need to fear, even if man should take everything away which we have.

OUTLINE STUDY

I. He is Able to Help.—II Chron. 16:9; Matt. 19:26.

II. **He is Willing to Help Those who Call upon Him.**—Lam. 3:25; Ps. 94:17-19.
III. **He Helps the Upright in Heart.**—Ps. 73:1; 37:23.
IV. **He is Against the Worker of Iniquity.** Ps. 34:16; 50:15-22.
V. **Help that We Need.**
1. Help from the oppression of Satan.—Col. 1:13; Eph. 6:10, 11.
2. Help in any difficulties.—Ps. 103:4; 17:7.
3. Help in our daily lives.—Acts 26:22.
4. Help in trial and temptations.—Nah. 1:7; Heb. 4:16; Rev. 3:10; I Cor. 10:13.
5. Help in affliction.—Jas. 5:13-15.
6. Help in death.—Ps. 23:4; 49:15; Prov. 14:32.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Help"**
2. Help God Gave Us Today.

For Young People
1. God's Power to Help.
2. How We May Receive Help from God
3. Bringing Everything to God.

For Older People
1. What the Help of God Has Meant to Me.
2. Why Some Fail in the Help they Seek.
3. Confidence We may Have in God as Our Help.

PERSONAL THOUGHT

Have I learned to trust God as my personal help in every time of need, so that I can leave worry behind and confidently expect Him to supply all my need according to His riches in glory.

SEED THOUGHTS

God lives! there rest my soul;
God hears! before Him bow;
God sees! and can control;
God leads! then follow thou.
God gives and loves
Look up above!
O heart be done with all thy cares!
You shall live with Him there.
—Schmolke.

When God says to us, "Give me your load, trust me, what you cannot do, I will do for you," He puts our faith to one of the strongest tests. He never consents to carry our burdens unless we give them to Him.—Cuyler.

(TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE)

February 26

With such a wide field there are apt to be local circumstances and conditions which arise that do not apply to other sections in general. In considering the calls from various sections which could not be covered in fifty-two topics it was decided to give room on the list for the local committee to choose and work out a topic of their own as seemed most helpful to their local conditions. Here then is your opportunity to work out something for which you have been waiting. There will be four such topics during the year. You can plan a series of special topics to come quarterly or you can adjust the dates of the regular topics to suit your local convenience and have the topics nearer together. Various ways could be suggested. Some want a special time for some experienced person to give a special talk to young people. Some like to take up some special Bible theme and give some time to that. Some have problems that are specially live questions in a community at a certain time and want to help solve this by a special discussion in Young People's Meeting. There are social problems, educational problems, tobacco problems, strong drink problems, amusement problems, spiritual difficulties, etc., etc. Ask guidance from the Heavenly Father.

MODEST APPAREL.—I Tim. 2:9,10; I Pet. 5:5; Rom. 13:12-14.

Topic for March, 5, 1922

MOTTO

"Only let your conversation be as becometh the Gospel of Christ."

MEDITATIONS ON THE TOPIC

I. "Modest Apparel."—This is a Bible term. It describes in a fitting word the kind of clothing that should be worn by the Christian. It is the kind that speaks out the principles for which the Christian stands. Men of every station are recognized by the kind of clothing they wear. We know the blacksmith by his fitting leather apron. We know what is becoming to men and women of various occupations and stations. Men of the world recognize the principle and act accordingly. If they should see anything in the garment of the Christian that would tell of anything not becoming to the Christian principle, it would at once declare that the profession is not true. Modesty makes one dress in keeping with the principles of Christ for which we stand and in which we live. Any wearing of gold or pearls or costly array is false to the Christian profession, which is to be humble and unassuming in the world. The standards of the world are ever for vain display and to satisfy the demands of lust and pride and worldly approval. No Christian who follows the fashions of the world is truly enlightened. Those who profess to follow Christ and yet follow the lusts of the flesh cannot be truly said to be genuine.

Modesty does not necessarily mean that we are ashamed of ourselves. It means rather that we are ashamed to be caught in worldliness.

Modesty does not mean that we are ashamed of that which marks us as children of God, but it makes us feel to keep ourselves in a place of self-control where we esteem ourselves as insignificant and hence not to make display in any way that would call attention to our personal beauty or attainments. "Gold, pearls, costly array"—This speaks of worldly gain and a caste in society unbecoming the Christian. We are all brethren and should live in such a way as to mark us as such.

OUTLINE STUDY

I. Modesty Defined by Contrast.—I Tim. 2:9, 10. (Modesty appears but once in the New Testament, but the same word is translated, "Good behavior" I Tim. 3:2). It means anything that is **orderly** and in harmony with a submissive humble spirit.

II. Why Modest Apparel is Becoming to Christian People.—
1. Because of the Spirit of their Master within them.—I Pet. 3:3, 4; Gal. 5:22-25.
2. Meekness and quietness of Spirit is not at ease in gaudy apparel.—Ps. 120:5, 6; Ezek. 9:4; II Cor. 6:14-16.
3. Modest apparel is in order
   (a) With the spirit of chastity.—I Tim. 2:9 (shamefacedness); II Cor. 11:2, 3; Rev. 3:18.
   (b) With the spirit of humility.—Rom. 12:16; I Pet. 5:5.
   (c) With the spirit of simplicity and economy.—I Tim. 2:9, 10.
   (d) With the spirit of submission.—I Pet. 3:5
   (e) With the commands of God.—
      (1) For sex distinction.—Deut. 22:5 (cf. I Cor. 11:13-15)
      (2) For separation from worldliness.—Rom. 12:2; Zeph. 1:8.
      (3) For fitness to appear before God.—Jas. 4:10; Rom. 13:14.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Clothe," "clothed," "clothing."**
2. Repeat Bible Commands About Dress.

For Young People
1. The Spirit of Modesty.
2. How Modest Apparel is Fitting With a Christian Spirit.
3. Why Modesty Feels Wrong When Clothed in Worldly Fashions.

For Older People
1. How to Encourage Young People in Modest Apparel.

PERSONAL THOUGHT

Those who trusted in God ever have adorned themselves inwardly rather than outwardly. Are we trusting in God or in the favor of the vain world?

SEED THOUGHTS

Many years ago when I was at Oxford, on a cold winter's day, a young maid, (one of those we kept at school) called upon me. I said, "You seem half-starved. Have you nothing to cover you but that thin linen gown"? She said, "Sir, this is all I have!" I put my hand in my pocket but found I had scarce any money left, having just paid away what I had. It immediately struck me, "Will my Master say, 'well done, good and faithful steward?' Thou hast adorned thy walls with the money which might have screened this poor creature from the cold! O Justice! O mercy! Are not these pictures the blood of this poor maid?" See thy expensive apparel in the same light: thy gown, hat, head-dress! Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor! O be wise for the time to come! Be more merciful! more faithful to God and man! more abundantly adorned (like men and women professing godliness) with good works.
—John Wesley.

Let thy mind's sweetness have its operation
Upon thy person, clothes and habitation.
—Herbert.

JUST PLAIN RESPONSIBILITY

It was said of John Quincy Adams that he was always in his seat in the House of Representatives when it came time for the opening of the session. One day the clock showed the opening hour, but Mr. Adams was not there. "I wonder why he is late," said one member. "More likely," said another, "the clock is fast." The latter guess proved true, and three minutes later, precisely on time, Mr. Adams walked into the chamber and took his seat. Now we can not command the genius of John Quincy Adams, but we can commend his reliability. A man is sure to make his way in the world if people can count on him. Fickleness will ruin the most brilliant lives, but plain dependableness will put anyone in a place of honor and keep him there.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XIII. Officers

1. **Officers Needed.**—In addition to the superintendent, who has general supervision of all the work, there should be one officer for each department of the school and for each special phase of the work. The average school should have assistant superintendents for at least three departments—senior, intermediate, and primary. Special phases of work that should be in charge of some officer are, singing, records, finances, and library.

In a small school with a limited number of workers it may be advisable to give the same person more than one office, but he should feel that he has two offices and that each requires special attention and should not be neglected. One person could act as secretary and treasurer, or as secretary and librarian, but he would be doing double work and should not neglect either office.

2. **Superintendents.**—It goes without saying that all these officers should be real, spiritual Christians and Church members in good standing, but there are also special qualifications which must be taken into consideration for each office. The superintendent should have good executive ability —be able to make plans and carry them out, manage well and make things go. At the same time he should have good social qualities—be friendly and agreeable, taking especial interest in young people and children. He should be able to conduct the general exercises and be a real leader in the devotions but need not necessarily be a fluent speaker.

He should have general supervision of all the work of the school, preside at all meetings of the whole school, general teachers' meetings and meetings of the executive committee.

The assistant superintendents should be especially adapted for the work of their departments. In the senior department thorough Bible knowledge and ability to supervise the teaching of adults is most essential; for the intermediates, one who can attract and manage boys and girls and interest them in the school work; while in the primary department, a lover of children and a good primary teacher is needed.

These departmental superintendents should take charge of their departments when they meet alone and give the instruction that is given to the department as a whole. With the aid of the general superintendent and the approval of the Sunday school committee of the Church they should appoint the teachers in their departments. After that their most important duty is to help their teachers do the best possible work.

3. **Chorister.**—Singing in connection with the other devotional exercises is needed to put the school in the proper spirit for receiving religious instruction. They all come with their various thoughts and interests and they need to be drawn together and to Him who alone can bless the work. To conduct the singing for this purpose three qualifications are desired. The chorister must be devotional, a good singer, and a leader. He must be able to get every one to sing, to sing well and to sing together, with the spirit and the understanding.

He should find good music for all departments and for all occasions, and if necessary, during the week teach the pupils to sing and learn the music. It should not be necessary to teach singing on Sunday. The Sunday school is a Bible school and not a singing school. We sing only to prepare for the devotional study of the Bible.

4. **Secretary.**—Shall we keep records? If it helps to keep more people in regular attendance, then records should be kept, and we need a secretary to keep them and use them, i. e., use them to get a large, regular, and punctual attendance. For this purpose we need a person with good social qualities, who is interested in every one, knows them and can attract them and one who is systematic, careful and exact in keeping records.

In addition to the usual duties of keeping records we would include the duty of getting as many as possible to attend and to come regularly. In order to interest the whole school in the attendance it is no doubt valuable to report the attendance with some comment each Sunday.

5. **Treasurer.**—Money needs to be raised for the expenses of the school, and the pupils should be trained to give for the aid of missionary and charitable work. For this work a person is needed who can interest people in giving, keep good records, and disburse the money according to the wishes of the school.

The treasurer should be well informed as to the various causes needing money and should find ways of interesting the pupils in regular, systematic giving. Reports of how the money is expended, what it accomplishes, or what other schools are doing may be helpful.

6. **Librarian.**—In order to carry out the aim of the Sunday school there are many books and papers that are of great service both to teachers and to pupils. To conduct this work there is needed a person familiar with books and interested in reading and in getting others to read.

The librarian should be able to select books for teachers and pupils of all departments, secure the money for buying them with the aid of the treasurer, take good care of them and above all get people to read them.

SOME PRACTICAL OBSERVATIONS ON HOME DEPARTMENT WORK IN THE SUNDAY SCHOOL

Katie Hostetler

The Home Department may be defined as "that department of the Sunday school which enables every one who cannot or will not attend the regular session of the Sunday school, to enjoy full membership in the school upon the condition of at least one-half hour's study of the current Sunday school lesson each week." The Sunday School Committee of the state of Massachusetts has given the following definition: "The Home Department is the lengthening of the cords and the strengthening of the stakes of the Sunday school by taking it, with its two-fold purpose of bringing souls to Christ and of building souls up in Christ, into the home to those who for any reason cannot or will not attend the regular session of the school." This definition also includes the great primary purpose of all Sunday school work, namely that of bringing souls to Christ and building up souls in Christ.

But to this chief purpose might also be added a few secondary purposes, such as, (1) To make membership and fellowship possible for everyone; (2) To secure systematic Bible study on the part of everyone; (3) To secure recognition and due appreciation of the family and home in our church work; (4) To bring into the home

a truer ideal of family life and privileges; and last but not least, (5) To secure and create the deepest possible interest in the church and all its work.

Having a plan and a purpose also requires someone to do the work. To make it successful there is needed someone with a spirit-filled life, combined with "grace, grit, and gumption" to superintend the work. It must be one who can plan the work and divide the field into suitable classes to make it more convenient for the visitors. Suitable visitors must be obtained for the classes. It requires someone who knows the worth of prayer. Nor should the Home Department superintendent do all the praying. We hear prayers uttered in public services for the Superintendent, his teachers, and for the children of the Primary Department, but how rarely for the Home Department and its members. Perhaps if there was more praying done for those who cannot and will not come, there would be a better interest shown.

The visitor should have much the same qualifications as the superintendent. The success of the Home Department depends largely on the co-operation of the visitors and superintendent. It is a good idea for them to meet occasionally and discuss the different problems and difficulties that each may encounter and give the experiences that they enjoy. I believe that all visitors can testify that there is joy and pleasure in doing that kind of work. Of course not everyone greets them with a smile, and some can not be persuaded to become interested.

Sometimes even those that we have the greatest hope of securing as members will refuse us; others sometimes do not give us a very hearty welcome, but all those disappointments will have been amply repaid when we call on some aged ones who live too far from the church to attend and they tell us how glad they are of having a chance of belonging to Sunday school; or when we come to some invalid who cannot enjoy going to services, and they show us by their smile and willingness to become a member that they appreciate our invitation as an act of kindness that we think of them and bring the Sunday school to them. Then again we have the busy mother with her hands full of little ones and their care, who is glad to get her mind away from her daily work to study God's Word.

I am sure that if the visitors enter the work with the right spirit that they can recall many instances that afforded them real pleasure, and could feel that they received a blessing as well as being a blessing to others. Sometimes we must know how to adapt ourselves and use tact in approaching different ones, but if we go in the way that Christ sent out the apostles He will be with us even as He told them, "For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your father which speaketh in you."

Who shall the visitors be? The majority of them are women, probably because they have more leisure time, and perhaps because as a rule they make better visitors. But there are exceptions to this rule, for they do not always bring in the best reports. One brother of whom the writer has knowledge has a class of five, and all five have studied every lesson of the first three quarters of this year, and I have not the least doubt that they will also study every lesson of this last quarter. I wonder if that does not exceed many classes that we have in our main schools.

But not all classes do that well. In our own school, besides the class of five just mentioned, there are eight other individuals who have studied every lesson of the first three quarters. Quite a number have studied all but one or two. Some average about one-half of the lessons, and some even less than that. Some do not even keep a record of how many lessons they do study. These less interested or negligent ones should be visited oftener, perhaps once a month, and some it would be advisable to visit once every week and go over the lesson with them. However in many cases this would not be the wise thing to do.

Sometimes the reports of some are rather discouraging to both visitor and superintendent. But even if they do only study a few lessons in the year, it is worth while after all, for perhaps thru prayer and persistent efforts they may become more interested. We cannot measure the result of even a few lessons studied. Perhaps in some instances the next generation will bear fruit thereof, for God says through the prophet, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it."

How large is the field? I would say the field is at least as large as your church district, and if the districts around yours do not have a Home Department you can extend it still farther.

Perhaps you do not think you have any in your district who should be in the Home Department. Have you ever made a canvas or a survey of your church district? Have you any church members who are too old and feeble to attend Sunday school, especially through the winter months? Or do you have any who live too far from the church to walk and have no means of conveyance? Or do you have any semi-invalids whose general health and physical condition does not enable them to come? Or do you have any nurses or doctors who on account of their profession can not attend regularly? Or do you have any members who are not interested enough to come to Sunday school? Or do you have anyone living within your district that is not a member of your church (perhaps not of any church) that is not attending Sunday school? I think here we have a great opportunity to work with the unconverted. Many who would not consent to become a member of the church would gladly consent to become members of the Sunday school. And after you have them interested in the Sunday school who knows what the result will be? A Home Department visitor can work with some with whom a preacher can not.

Some might think that the Home Department encourages staying at home, but I rather think that it works quite the other way. After they get interested in studying the lessons at home they will be interested enough to attend the main school. We have one mother who was a member of the Home Department for nearly a year, and then was not satisfied by only studying the lessons at home, but was enrolled as a pupil of the main school, bringing her three daughters with her.

Can we doubt then that the Home Department pays? Of course we can never measure the benefit the superintendent, visitors and members receive, but I believe we all agree that it pays. It even pays financially, for the offerings of our Home Department so far have been sufficient to pay all the expenses including quarterlies, papers, and all other supplies.

Although the Home Department does not do the great things of life and is only carried on in a quiet unassuming way, each one working in our own little corner, trying to brighten and cheer the unfortunate, to interest and encourage the disinterested, and to uplift the fallen, yet it is work such that if we would leave it undone I fear in the last day we should hear that voice, "Verily I say unto you, inasmuch as ye did it not to the least of these, ye did it not to me."

Elkhart, Ind.

A World's Sunday School Convention in Glasgow

Glasgow, in Bonnie Scotland, has been chosen as the place for the Ninth Convention of the World's Sunday School Association. The summer of 1924 is the date and the exact time will be announced as soon as possible. Invitations were received from a number of countries, but Glasgow was chosen by reason of the urgent and continued request of the Scottish National Sabbath School Union, which invitation was strongly supported by the London Sunday School Union. A World's Sunday School Convention has not been held in Great Britain since the one at London in 1898. Sunday school work throughout Europe, which was hurt by the war, will be greatly stimulated. Plans are already being considered to hold national Sunday school Conventions in Europe while the delegates and speakers are there. Special tours will be arranged which will cover the places of interest in Great Britain and Europe and Sunday school meetings may be held enroute as was done so helpfully in connection with the Convention in Tokyo in 1920. At least one tour will include the Mediterranean trip reaching Palestine and Egypt.

CURRENT EVENTS

Disarmament Conference Drawing to Close:—The Conference on Limitation of Armaments, at Washington, has been holding its share of attention during the past month, though much of the time it has been working quietly on detailed questions and only occasionally was an open plenary session held. A flurry of excitement was caused when France announced that she would insist on a capital ship tonnage equal to that of Japan, whereupon Italy announced that she would insist on an equal footing with France. This naturally endangered the whole limitation scheme as proposed among the other nations and representations were made directly to the French Government with the result that France, and also Italy, agreed to take the amount assigned to them by the Conference but insisted on a larger tonnage of submarines and auxilliary craft. The ratio of capital ships among Great Britain, United States, Japan, France and Italy is now 5-5-5-1.67-1.67.

Abolition of the submarine proposed by England was defeated. A compromise agreement to the effect that they should be used according to previous International Law, and that merchant ships should not be attacked was secured. Agreements have been reached limiting tonnage of auxiliary ships and airplane carriers, and there were hopes that satisfactory agreements would be reached between the Japanese and Chinese delegation as touching their particular problems which were being discussed through direct negotiations.

While the conference has not succeeded in doing all that some had hoped for, yet on the whole it has been very successful. The outstanding results are the capital ship ratio, the Pacific treaty, and the submarine limitations. It is very probable that future conferences will be held, giving opportunity for completing some of the things which could not be carried out at this meeting.

French Cabinet Resigns:—Continued dissatisfaction over the way in which Premier Briand of France was meeting the German reparations situation, and in the negotiating of the proposed Anglo-French treaty, led to the resignation of the Premier with his entire cabinet at the end of a stormy two-hour session of the chamber of deputies. Premier Briand was recalled from the meeting of the supreme council at Cannes, where the questions in dispute were under consideration,to give an account of his dealings on the questions involved. He made a dramatic speech which apparently carried a large majority of the deputies with him, and it is almost certain that a vote of confidence would have been given him had he not handed his resignation, together with that of the entire French Cabinet, to President Millerand at the close of his speech. President Millerand has asked Ex-President Poincaire to undertake to form a new cabinet, and it is likely that he will accept. Meanwhile the proceedings of the supreme council are interrupted until the new cabinet has been formed. Apprehension was at first expressed as to the effect of the Premier's resignation on the work of the Washington Conference, but the French delegates assured the public that the deliberations of that body would in no way be affected.

German Reparations not Met:—Germany has officially announced to the allied nations that she is unable to meet the reparations payment due in January and asks that she be given more time for raising the amount. The question brings on a new crisis in the relations of Germany, France and England. The question was one of the important ones up for consideration at the Cannes meeting of the supreme council when that body was disrupted by the resignation of Premier Briand. A German delegation was present at the request of the allies to give the German side of the question. England and France differ sharply on the question of German reparations, the former being inclined to be more lenient with the Germans while France insists on full payment as stipulated by the Versialles treaty. England is working primarily for the economic rehabilitation of Germany and Russia, while France to make her own reconstruction and rebuilding the basis for the rebuilding of Europe.

The Irish Situation:—For some weeks the Irish assembly has been discussing the Anglo-Irish treaty as negotiated some time ago by Sinn Feinn representatives and Premier Lloyd George in London. Acceptance of the treaty was opposed by a part of the dail eireann, including President Eamonn De Valera who held out for a republic instead of a free state as a part of the empire. It was thought that the Irish people overwhelmingly favored acceptance of the treaty and it probably would have been left to a vote of the people had not the resignation of President De Valera resulted in 'the election of Arthur Griffith by the Dail. This assures ratification of the treaty, since Griffith was leader of the Sinn Fein delegation which negotiated the treaty. The British Parliament accepted the treaty almost unanimously a few weeks ago, and the present outlook for Ireland is more favorable than it has been for some time, and it is earnestly hoped that the long period of strife and civil war is at an end.

Newberry Retains Seat in Senate:—The question of whether Truman H. Newberry is entitled to a seat in the senate was at last decided by that body itself in favor of Mr. Newberry by a margin of five votes. It will be remembered that Mr. Newberry was the successful opponent of Henry Ford a few years ago in the race for election to the U. S. senate, but that the validity of his election was promptly raised to question on the ground of exhorbitant expenditures for the campaign. It was charged that $200,000 had been spent in the primary campaign and that the expenditure of such a sum of money was a direct violation of the law, inasmuch as it could not have been spent honestly. The matter has been in the courts for some time and reached the Supreme Court some time ago from which it was dismissed on a technical point, so that the senate itself was the body finally to decide the matter.

In voting to seat Mr. Newberry, after he had made an ardent plea in his own defense, a resolution was also adopted condemning the expenditure of so much money as being "contrary to sound public policy, harmful to the honor and dignity of the senate, and dangerous to the perpetuity of a free government, and that such excessive expenditures are hereby severely condemned and disapproved."

Liquor Violations Continue:—The Eighteenth amendment to the constitution is still being violated with daring boldness, though the increased activity of the Prohibition enforcement commissioner and his helpers is having beneficial results. Numerous raids and seizures are reported daily, and it is thought that eventually they will have the situation pretty well in hand. The wholesale connivance at violating the basic law of the land makes enforcement difficult, for many citizens who would not think of stealing or killing or committing other crimes seem to think it perfectly proper to violate the prohibition law if possible.

One of the serious effects of illicit "booze" is the unmber who are either killed or permanently injured through its use. Much of the stuff is rank poison.

wood alcohol in many cases being flavored, put in old bottles with fake labels and sold as pure whiskey. Since January 1 there have been reported 103 deaths, mostly in New York, Texas, Pittsburg and Ohio, all resulting from the use of poison liquor.

Debs Freed:—Eugene V. Debs, several times Socialist candidate for President of the United States, and twenty-three other so-called political prisoners convicted under the Espionage Act and other war-time laws were released from custody recently by order of President Harding in time to allow them to spend their Christmas outside of prison. Several soldiers serving life sentence were pardoned. The release of Debs was explained by the President as occasioned by the fact that he considered that the ends of justice had been met, and not that he had been unjustly sentenced by the courts. Debs was accused of having helped to obstruct the working of the selective service law and in other ways giving aid to the enemy. He received a "commutation" of sentence, and not a "pardon", the latter carrying with it the restoration of the rights of citizenship while the former does not. It is stated that a number of other cases of individuals who were convicted under war-time laws are under advisement. Several of the men released were ordered deported.

India and Egypt Restless:—Ireland is not the only concern of the British Empire, for no sooner does Lloyd George seem to have one problem solved than others demand immediate solution. The situation in India is demanding considerable attention again at present. The Indian National Congress has declared Mahata Gandhi the sole executive authority over the organization and has ordered the continuation of the policy of non-cooperation and non-violence toward the British rule. Ghandi is gaining more followers daily and his campaign has caused the Government considerable embarrassment. His party has gone on record for complete separation from the British Empire.

Egypt too brings its share of trouble, and but for the promptness and preparedness of British garrisons there serious fighting might have occured. As it was the outbreaks were confined to street riots in some of the larger cities.

High Voltage of Electricity Secured:—According to a recent report, the laboratory of the General Electrice Co., at Pittsfield, Mass., has produced a 1,000,000 volt spark, the highest yet produced by man, although it is only one-fiftieth of the voltage of a flash of lightning. High power electric lines at the present time carry about 220,000 volts, so there is still much development necessary before such high potentials can be harnessed.

The flow of electricity through a power line or a conductor may be likened to water passing through a pipe. The higher the preasure, or voltage, the less the ratio of resistance offered to the current by the conductor. Engineers are confronted by two alternatives; either to use a heavier conductor with a lower voltage, or to use a higher voltage and smaller conductor. The former corresponds to forcing a given amount of water through a large pipe at low preasure, while the latter may be likened to forcing the same amount of water through a smaller pipe at much greater pressure.

A current becomes dangerous when it is carried above about 220 volts. Ordinary electric wires carry from 50,000 to 200,000 volts, but this is reduced by "transformers", the iron boxes on the poles, before it is wired into a building for lighting or power purposes. It is then not considered dangerous, having a pressure of about 110 volts.

INTERESTING FACTS AND ITEMS

A Kansas City pastor has laid aside his ministerial garb indefinitely to enter a factory as a laborer that he may learn about men. He believes that a closer association with men who toil physically will make him a better pastor.

The British India natives' religious scruple against killing any living creature, even a venomous reptile, is a potent cause of the high mortality in that country each year from the attacks of serpents and wild beasts.

A coin-operated shoe-polishing machine polishes both shoes at the same time for a nickel, requiring only one and a half minutes for the operation. The dust is removed, the polish applied and rubbed on every part of the shoe automatically.

The eighth international flower show in New York City has named a gendarme-blue sweet pea "Mrs. Warren Harding." The color of the flower is similar to that for which Mrs. Harding showed preference when selecting gowns some weeks ago.

To further her appeal to the voters, a woman campaigning as Democratic candidate for state auditor of Massachusetts spent $25 for candy, according to her expense account.

A Chicago man who was to have been hanged for murder but got a last minute stay and a new trial in which he was found not guilty, has asked for the rope which was to have hanged him, saying he wanted to build a giant swing for the children in his neighborhood. His request was granted.

Catching a twenty-quart nitroglycerine torpedo as it was blown from the casing by a flow of gas, a workman in the oil fields of Breckenridge, Texas, held it until fifty persons and two hundred quarts of the explosive on a wagon reached safety. He then dropped it back into the hole and escaped.

A colony of enthusiastic men, numbering about fifty, have lately left England to seek an island in the tropics where they can live free from excessive taxation. Wives and children were taken along, and the party will live on the steamer they bought, until settlement can be made. One of the binding agreements made by all was that no politics should be had at all—every one sharing and working alike.

Hog Island shipyard, which at the height of its operation employed more than thirty-six thousand people, has been taken over by the United States Shipping Board and all operations have ceased. One hundred twenty-two vessels were built there since the first keel was laid on February 12, 1918.

The Utah attorney general has ruled that the new law in that state against the sale of cigarettes to any one applies to any article enclosed in cigarette paper, even though it contains no tobacco. The ruling particularly affects articles used for catarrhal troubles.

A process for preserving wheat has been successfully tested in England. By this new process the wheat will be roughed, or crushed, softened with super-heated steam and compressed into hard blocks for use later as flour. It is claimed that this new process keeps the wheat a great deal longer and in better condition than anything previously known.

"SHE ENTERED INTO REST"

(Concluded from page 418)

unable to be about and work, and when he'd try to encourage her, telling her about the beauty of old age, she'd answer, "Yah well, des mach so sei, aber do hab ich nix gudes meh; ich will hame geh."

Both her married sons had died since she moved from the farm to the village, and just she and her lone son remained until the other day when the letter came. How lonely he must be! None of his family left but himself.

Yesterday, New Year morning, while the snowflakes were whirling from the sky and covering the earth with a mantle of pure white they laid her body to rest. What more appropriate time than this for this dear old grey-headed mother of ninety years to be buried neath God's blanket of purity!

"'She has entered into rest." Yes, she has back of her the evidences of a God-lived life, and according to His sure promises she has entered into rest. Oh, how beautiful to enter into that rest at such a grand old age!

Scottdale, Pa.

MISCELLANEOUS

SOME INTERESTING FACTS ABOUT OCEAN TRAVEL

Ocean travel is by no means as rare an experience as it was ten years ago, but we believe that the following extracts from a most interesting article in the American Magizine will be of interest both to those who have had the experience and to those who have not.—Editor.

Lying at a New York dock, not long ago was a ship 901 feet long, 97 feet broad, and 92 feet from the keel to the top deck—as high as a nine-story building! above this deck loomed four huge funnels, each of them more than large enough to hold two trolly cars.

The Capitol at Washington could be put inside this vessel, and leave room for several of the state capitols to be tucked in around it. If the hull were empty and the Washington Monument were put into it, there would be space left for the Statute of Liberty that towers in New York Harbor, and a dozen good-sized monuments in addition.

This monster was the "Aquitania," of the Cunard line, one of the four largest steamships afloat. The others are the "Berengaria"—formerly the "Imperator." but now owned by the Cunard people; the "Olympic," of the White Star line, and the "Vaterland," the German ship allotted to this country after he war but not now in commission.

The "Aquitania" was sailing at noon the day I went down to see her. It was ten o'clock when I arrived, but already the great open space in front of the pier was black with motor cars. One of the signs of the amateur traveler is his eagerness to get on board. People who are taking a first trip across often turn up at the dock hours in advance of sailing time.

Not that they really fear missing the boat, but they want to get settled and then be free to watch the whole performance. Some of the old-timers go to the opposite extreme and only just catch the boat. But the really wise travelers go on board at least an hour before the sailing time.

There is nothing in the world to be compared with the view of New York from the harbor, with its incredible masses of buildings piling higher and higher until they culminate in white crests and gilded peaks against the sky. Yet dozens of passengers, while this wonderful panorama is drifting into a glamorous haze of distance, are sitting in the ship's library, feverishly writing farewell letters to be taken back by the pilot. While they are doing that, they are missing something quite as wonderful as anything they will see by crossing the ocean.

But the peculiarities of human nature begin to show themselves even before the ship starts. For instance, there is always the problem of getting the visitors ashore, The "Aquitania" carries a crew of about 1,000, and 2,887 passengers. On the pier are scores of officials, customs officers, porters, messengers, and so on. Hundreds of men, women, and children are there to speed their parting friends.

Take the first class passengers alone. There may be over seven hundred of these, and most of them are accompanied on board by friends. Gradually the deck beside the gangway becomes almost a solid mass of people. Hundreds of others are in staterooms, or wandering about the big vessel. Suddenly comes a blast from the ship's deep-throated whistle. There is a full hour yet before the sailing time, but it is going to take that whole hour to get the people ashore.

"You wouldn't believe how hard it is to make them move," said one of the officers. "We send stewards all over the boat, even to every stateroom, warning the people to leave. Men go up and down the corridors beating gongs. We blow the whistle. And yet they wil stay until we are actually pulling in the gangway. Often they do this just to attract attention. I have seen people stand there until the gangway was moving and then make a grand hue and cry about getting off. Anything to be the center of a little excitement."

"Suppose someone wanted to steal a trip across," I said. "What is to prevent his just staying on board? No one will know that he isn't a passenger until it is too late."

"That's quite true," he admitted. "But no one can be carried to sea without knowing it himself. If he did allow it, he would be virtually a stowaway, and treated as such. He would be kept a prisoner during the voyage, sent back on the return trip, and given over to the authorities. So you can see that it would not be any pleasure excursion. Anyone who attempted it would certainly regret it."

There are three things of chief interest to a passenger: his stateroom, his seat in the dining saloon, and his chair on deck. The room is always engaged before leaving; and the more experienced travelers arrange also for their table in the dining-room and their chair on deck at the time they engage their passage. But a great many persons leave these details until they go on board. And then the trouble begins.

A ship's staff is like a business organization. At the top there are the executive officers, who navigate the ship and are responsible for its safety and for the maintenance of discipline and efficiency. Then there is the actual business department, with the purser at its head.

The chief steward has charge of the seating in the dining-room, and of that vastly important matter, the feeding of several thousand hungry people five or six times a day. First, a great many passengers have coffee, or tea, and toast in their rooms before getting up in the morning. Then there is breakfast in the dining saloon. At eleven o'clock there is bouillon with biscuits on deck. Next comes luncheon. At four o'clock there is afternoon tea. At seven there is dinner. And later in the evening, sandwiches or some such trifles assuage any remaining pangs of hunger.

It is scarcely surprising, therefore that one of these great ships carries about 400 tons of food on each voyage! There are about 40 tons of flour, for example, and 20 tons of potatoes. Every kind of food to be had in a great metropolitan hotel, from carrots to caviar, can be had on a big ocean liner.

One curious thing about sea voyages is the way the passengers settle down after the first twenty-four hours. People have a hangover from their usual hectic habits, and it keeps them busy thinking up things they'd like to have changed. They want a different room; or their maid, or their valet, wants a different room. A man, or a woman, traveling alone and sharing a room with a stranger, tries to get a separate cabin. People with inside rooms try to get outside ones. Occasionally someone with an outside room, with windows opening on the promenade deck, complains of being disturbed by people walking and talking outside. Others don't like their table companions, and want to change their seats. Some don't like their places on deck. They want to be near the smoking room,-or they don't want to be near the smoking-room. They are too far forward, or they aren't far enough forward. And so it goes.

But the pursers and stewards know from experience that all this "land fever" will soon quiet down. The strangers who

are sharing a cabin will find each other pretty decent companions and cease to be strangers. People will get to feel at home where they are, and will have a catlike aversion to being moved. By the second day, they shake down into their surroundings and acquire an attitude of "Oh, it isn't worth bothering about!"

Seasickness, the old bugbear of ocean travel, is less of menace on very large ships because of their steadiness. But some people go aboard fully expecting to be sick—and that is the best means they could adopt to bring it about. Children are almost never seasick. They are sometimes ill from overeating, especially of the candy which people bring on board in such quantities. But that isn't seasickness—although their parents usually call it that.

People who are seasick may call the ship's doctor, although there is little in the way of medical treatment that will help them. This service is free. There is, in fact, no charge for medical attention in any illnes which develops during the voyage, or for any accidental injury received on the ship.

But if a person brings his illness aboard with him, he pays for treatment, just as he would on shore. He may have rheumatism, or heart trouble, or be convalescing from some acute attack. In that case, he is not entitled to free medical attention.

The wonder is that people can eat as much as they do at sea, and yet take so little exercise. In fair weather those hundreds of tons of food seem to melt away. The ship's staff derisively calls bad weather "chief steward's weather," because it helps him out by bowling over some of the appetites.

"But it doesn't make as much difference as you would think," that officer explained. "Even on smaller vessels, when the weather is so rough that you are pretty certain of a slim attendance at meals, you have to allow a wide margin, because you never know whether people will turn up or not. Sometimes they come and stay long enough to give their order before they have to beat a retreat.

"There is a curious thing in that connection. If, because of a rough passage we had a surplus of food provided for the passengers, and tried to serve it to the crew—say, to the firemen—they wouldn't have it. I might send them lamb chops, for instance, when their bill fare called for hash. But they would turn up their noses and say they wouldn't take the passenger's leavings.' The only thing to do is to serve them exactly what has been specified in our arrangements with their union. Then they haven't any comeback."

The universal favorite in the way of food is fruit, with grapefruit leading all other kinds. According to the steward, Americans want grapefruit three times a day on shipboard, and the British are rapidly becoming equally fond of it. By far the most popular breakfast is fruit, cereal, bacon and eggs, and coffee. At least three out of four first-class passengers give that order.

If a person wants to give a private dinner to friends, he can arrange to have it done, and there is no extra charge. Special menus are printed, which the guests keep as souvenirs of the occasion. The host, or the hostess, can even have the dinner served in a private room. All this is included in the service aboard ship—although it naturally elicits some special fees.

The captain is an absolute monarch aboard his vessel; and the barriers which hedge him about are almost as impenetrable as those which surround an actual king. A favorite boast among travelers used to be that the captain had invited them to his room, or to the bridge. But nowadays the executive officers of a ship have almost no personal contact with passengers.

People crossing on a great liner get only occasional glimpses of the captain. If you, for instance, made bold to bow to him, on one of his rare appearances on deck, you would receive only a courteous but formal salute in return. He may pause for a few words with someone he knows, but he never sits down for a friendly conversation.

Next in authority is the staff captain, who personally directs the navigation of the vessel. The captain is like a chairman of the board in a big business; the staff captain would be the president; and the "first officer," the vice president. The executive officers form a group apart. They do not sit around on deck, even when off duty, and gossip with charming ladies or talk with interesting men.

"I think we, the executive officers, are the most isolated human beings in the world," the staff captain said to me. "With hundreds of people around us, we rarely speak to anyone, except to other members of the ship's staff."

"But why not?" I asked. "You often have famous men on board. Suppose the weather is fine and you are out in the middle of the ocean, where it is perfectly easy to navigate the ship. Can't you ask one of these men to join you on the bridge?"

He shook his head.

The officer on the bridge must not have even an excuse for distraction from his one great responsibility—the safety of his vessel and of the people on board. He is alone there, except for the quartermasters on duty with him. When he presses a button, his unspoken order is transmitted, even to the most remote part of the ship. He must be conscious only of the sea and of his vessel.

"Now suppose he is talking with some visitor on the bridge and suddenly an accident happens. Possibly the presence of an outsider might not interfere with the handling of the crisis; but the people could always say: 'Oh, yes, when the accident happened, the captain was gossiping with So-and-so on the bridge!'

"Or suppose there has been a disaster to another ship, and some of the survivors, in an open boat, see a vessel a few miles away. They try to attract its attention, but it steams ahead without observing them. This has happened, for it might not be possible to see a small boat several miles off. But the occupants are rescued later and they report passing the vessel at, say, three o'clock on a certain afternoon. This report becomes public. And then, someone who was a passenger on the vessel says, 'No wonder the small boat wasn't sighted! At three o'clock that afternoon the captain had a party of visitors on the bridge. He was too busy with them to be attending to his duties.'

"The curious thing about it is that important personages, people who might think they were entitled to the privilege, never ask it or expect it. They appreciate the wisdom of the traditions that forbid it. Young folks sometimes want to be invited. Ladies occasionally say they would like to come up 'for a look around.' Some men hint that they would be glad to be singled out for the honor. But those cases are rare. They merely show ignorance of the customs of the sea."

It has seemed as if the great steamships had reached their limit of luxury and convenience. Yet every now and then some new and wonderful improvement is made.

For instance, it used to take five days to coal the "Aquitania" for each voyage. Now she burns oil, which is pumped through pipes into her tanks. If necessary she could be fueled in three hours for a voyage across the ocean. After five days of coaling, she had to be repainted frequently at an enormous expense. Now she can be refueled and still look fresh and shining. Her 300 firemen have now been reduced to 88 "lamp trimmers." One cannot help wondering what other marvels will be introduced into ocean travel in the next ten or twenty years.

A REAL CONVERSION

Telling of his conversion at the Pacific Garden Mission, Chicago, in 1897, "Mel" Trotter said:

"When I came into this mission I was drunk. Harry Monroe and Mrs. Clark and my brother believed that God could save me, and they prayed with me, and I was saved by the power of the blood of Christ. If they had had a motion picture show at the mission that night I would not have been saved. But they preached the gospel of Christ with power.

"The need today is not more churches, preachers, evangelists, missions, but more prayer and faith. It isn't worked-up evangelism that does the business, but the evangelism that works by prayer. When you refuse to bear the cross you stop praying. The man who bears his cross is the only one who ever gets anywhere in Christian work."—Sel.

THE AWAKENING

D. H. Talmadge

Meet Mr. Ike Keeting, reformed trapper. Possibly you have met reformed preachers and editors and farmers and bankers, but it is not likely you have ever before met a reformed trapper. You'll like Ike. You'll see something in his eyes that will appeal to you. And you will wonder how he came by his limp. He has quite a distinguished limp. Sort of military and yet not. A limp that tells you he has been somewhere at some time—that he was in danger of limb, possibly of life, and came through. Which he did, only not quite as you imagine, perhaps.

Ike was for years a rancher in the north Idaho country. The ranch in its preliminary stages of development was not a money making proposition. Far from it. It was in a rough, wild region, populated for the most part with rough, wild creatures, including the people. It was no more than natural that Ike, casting an eye about for a means of livelihood, should have taken up trapping. There was a good market for furs, and furs on the backs of numerous of his neighbors brought nothing to his purse. Wherefore, reasoning by this and that, he brought some traps and set out to transfer the furs from their natural bearers to certain dealers who stood ready and eager to exchange coin for them.

He did this for a number of years with great success. Did it cold-bloodedly. It was a matter of business with him. Methods did not so much matter so long as he got the pelt. He was not so much given to sentiment. Animals caught in his traps occasionally gnawed their legs off to get away. Not infrequently they thrashed about in an agony until life departed from them. Ike did not think of these things. What he did think of was mother and the babies in that lonely cabin back yonder, waiting and praying for spring, and the snow five feet deep on the level and mighty level.

And then one morning, quite like a thunder clap from a clear sky, as the saying is, he blundered into a trap belonging to another trapper. It was a big trap, calculated to hold a cougar or a bear. It snapped together on Ike's leg, biting well into the bone. The pain of it turned him sick. After a time he made a futile effort to take it off. Then, half swooning, he sank down to wait for relief.

But relief failed to come. The other trapper had been detained, as Ike had been detained many times. Something else which was not relief came. The cougar, for which it is likely the trap had been placed, appeared presently, and Ike felt a sensation new and strange to him. For the first time he sensed the horror of the trapped. His rifle was somewhere in the snow. Thoughtlessly he had thrown it down when the shock of the steel jaws came.

The cougar crept slowly towards him, snarling, its tail lashing. The smell of the blood from Ike's leg was in the air. The animal was hungry and therefore unafraid.

Ike twisted a piece of newspaper, which fortunately he had in the pocket of his coat, and touched a match to it. He threw it. The big cat jumped back. This was repeated until the newspaper was gone. But each time the animal approached a bit nearer the man. And at last—

A rifle cracked, and Ike fainted dead away. The other trapper had arrived just in the nick of time.

And this is why Mr. Ike Keeting is a reformed trapper. Having a clear understanding of the horrors of the trapped, he has lost absolutely all desire to continue in that line of endeavor.

"I reckon," says Ike thoughtfully, "that I wasn't in that trap more than an hour, but I couldn't have learned that lesson in a schoolhouse or by reading in a hundred years. It's all in getting the other fellow's point of view, not in thinking you've got it—What?"

— Our Dumb Animals.

National Sunday School Convention in Brazil

The Fifth National Sunday School Convention of Brazil was held in the spacious First Presbyterian Church of Rio de Janeiro. The pastor of that church is Rev. Alvaro dos Reis, who with his wife attended the World's Sunday School Convention in Japan. The Convention in Brazil is considered by educational leaders to mark a new era in the development of Sunday school work in that vast country which for so long a time has not made the Bible an open book for all the people. There is a growing consciousness on the part of evangelical leaders of all denominations of the supreme place which religious education through the Sunday school must have in the life of the Christian Church, if the latter is to make progress against the tremendous forces which oppose it.

The statistics of Sunday school work in Brazil presented at the World's Convention in Tokyo gave an enrollment of 57,000 officers, teachers and pupils in the 1,300 Sunday schools in Brazil, an increase of about 250% during the seven years since the World's Convention in Zurich. Representatives of these schools to the number of 138 registered delegates came together in Rio for this Fifth National Convention. The object was to consider the means for the greater development of the work. Among the delegates were 27 pastors, 34 superintendents, 44 teachers, 13 school secretaries and 20 pupils. Five Protestant denominations were represented and the delegates came from eight different states of the Federal Union. In addition to the delegates registered, the sessions were attended by large numbers of visitors, the attendance at several of the evening sessions taxing the capacity of the church which seats nearly 1,000.

WHAT THE ROBIN SAID

"Said the sparrow to the robin;
I should really like to know
Why these anxious human beings
Rush about and worry so.
Said the robin to the sparrow;
Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

—Selected.

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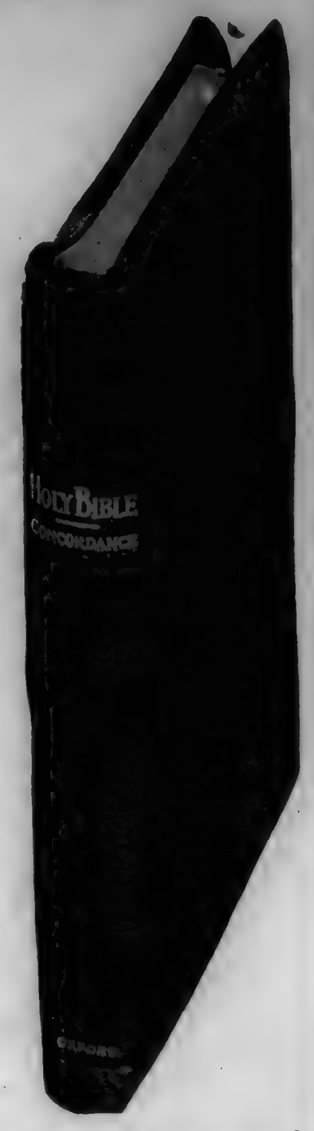

Specimen of type

generations: they [a] call *their* lands after their own names.
12 Nevertheless [b] man *being* in honour abideth not: [c] he is like the beasts *that* perish.
13 This their way *is* their folly: yet their posterity [3] approve their sayings. Selah.
14 Like sheep they are laid in the grave; death shall feed on them; and the upright [f] shall have dominion over them in the morning; and [h] their [4] beauty shall consume [5] in the grave from their dwelling.

[a] Gen. 4. 17.
[b] ver. 20.
[c] Eccles. 3. 19.
[d] Ps. 80. 13.
[2] Heb. *with me.*
[3] Heb. *delight in their mouth.*
[e] Ps. 24. 1.
[f] Judg. 5. 13.
[g] Ps. 69. 30, 31.
[h] Cp. Job 4. 21.
[4] Or, *strength.*
[5] Or, *the*

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.
11 I know all the fowls of the mountains: and [d] the wild beasts of the field *are* [2] mine.
12 If I were hungry, I would not tell thee: [e] for the world *is* mine, and the fulness thereof.
13 Will I eat the flesh of bulls, or drink the blood of goats?
14 [g] Offer unto God thanksgiving; and [i] pay thy vows unto the most High:

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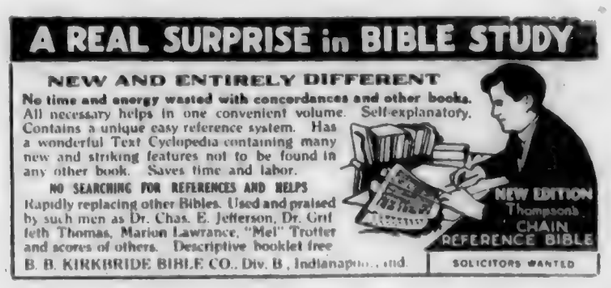
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* * *

The largest garage in the world is being erected in Chicago. It will be ten stories high, and will accommodate one thousand cars. The estimated cost is more than $2,500,000.

Krabill Mahlon 3 dec20

CHRISTIAN MONITOR

MARCH, 1922

House built by David Heatwole in year 1795 when first coming to Virginia. Later used as a shoemaker shop.

(See page 466)

SELECT READING

ECHOES OF LIFE

The Unguarded Moment

C. F. Yake

A visit to the Boys' Reformatory at Huntingdon, Pa., revealed to us some interesting things, the most remarkable of which was the fact that those eight hundred or more inmates, altho being in confinement for various reasons, wore the same general physiognomy, and the same hard lines upon their faces that produced similarity in facial contour. As we passed cell after cell and from one corridor to another this became very evident. Perhaps the uniformity of dress, rooms, equipment, and apartments helped to emphasize the fact and may have made it more prominent; yet tho each had an individual and distinct personality which made him easily distinguishable from all the others, the similarity of facial lines was nevertheless evident. Here then were eight hundred different personalities probably raised in widely diverse and separated communities, and were of different lineage, yet they had a similarity of character that made each a relative of the others.

The fact that they were incorrigible, that they were fellows who had taken law in their own hands and made all things come their way or break, was written indelibly upon their faces. The thoughts they had harbored during their early youth had left the impress upon their countenance and the story of their life could be read in a measure by the silent lines upon the face.

Each one of those deep lines across the forehead had a history of its own. How many thoughts were required to mold it would be impossible to say, and yet it started with a "fire thought," followed by a host of others similar, until they eventually left their mark on the face and culminated in action,—possibly action that with the first thought would have been absolutely impossible to commit, but which, after continued repetition of similar thoughts became an easy matter, an impulsive act,—all done in a moment of time; and yet not, for the act was merely the product of thought that had occupied the mind for years intermittently.

There was a time in the life of these boys, mentally normal, when it evidently would have been very difficult for them to do an unlawful act,—a time when no one would have thought them contemplating any such deed, and yet that must have been the preparation period for the committal of the act later. Their front doors may have been guarded all right and nobody noticed the undesirable guests they were entertaining; maybe even they themselves did so unaware of the nature of their callers, for these callers may have entered disguised at some rear door, possibly an unguarded lattice window of the mind. But they nevertheless were there and left their influence and impressions. Continued calls later thru similar avenues gave them their further opportunities and soon they had possession of this mental home. And from that time to the next step, action was a very little matter.

Whatever may have been the cause, direct or indirect, of molding the thought life of these youths, one thing is sure, that somewhere along the way to adolescence, there were doors left unguarded. Possibly these unguarded doors may have been more the result of one influence than another, yet the fact remains the same, they were left unguarded. And usually these doors are the back doors that have been thus neglected.

The sneak thief seldom enters a house by the front entrance. He usually seeks entrance from the rear, and not until he becomes expert or doesn't care, does he smash the front door glass for admission. And he knows too, that the majority of people are negligent in barring the rear entrances. The rear door goes unlocked because "nobody'll come in there"; the pantry window remains unfastened for, "who'll think to enter there"; and the little secluded lattice window to the cellar remains unbarred for "who'll find that"! And yet these are just the places the thief seeks. The places that folks consider unnecessary to protect, these are his choice places for admission.

Recently a bank robbery occurred without even the cutting of a single bar to gain entrance. Admission thru an unprotected cellar window in the back of the bank allowed the robber's entrance to the first floor and rifling the safety deposit boxes was a "snap" with the acetylene torch. Thousands of dollars were stolen and have not since been recovered; just because a rear window was left unguarded.

Satan is a crafty, clandestine, and surreptitious sneak thief, and he is on the watch for unguarded doors. He does not choose to smash in the front doors and windows or saw thru iron bars to gain entrance unless that is absolutely necessary. He seeks rear openings, and oftentimes he gets admission unsuspected and unnoticed.

This mind of ours is the house we live in and usually the front entrances are well guarded and protected by most of us. We seldom allow admission to undesirable callers here, but possibly thru unprotected and unguarded rear doors and lattice windows he or his emissaries find admission, and before we realize it he is being entertained by us. And unless we dismiss our uninvited caller presently, and bar the entrances we are subject to his future influence, and he will knock for admission unexpectedly. When he gains re-admission and we entertain him he eventually becomes bold enough to try the front door. When this takes place, then beware. For he will soon occupy the house and bind the proprietor, who will then be the victim of his wiles.

Then is the time when the things you do are the things you shunned years before. And in a moment, one act will wipe out the beauty of a whole career. You can call it the unguarded moment if you wish, but this is not it. The unguarded moment was years ago when those first uninvited visitors—emissaries of Satan, undesirable thoughts, gained admisson and were entertained by you. That was the unguarded moment, the result of which is evident in the act when Satan has bound the ruler of the house.

(Concluded on page 465)

CHRISTIAN MONITOR

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UNEMPLOYMENT

Chas. R. Walker, Jr.

I was working on a Spanish labor gang in a copper refinery. My job was to push a truck with a mold on it, or a 200-pound cake of copper, or a bundle of scrap. The gang was wholly Spanish except for a Polish-American chap named Joe, who had been in the A. E. F., and myself. Joe was a mason by trade, but preferred an indoor job during winter months.

It was an old-fashioned mill, a couple of ancient 21-ton furnaces being charged, poured, and entirely tended by hand. The metal cooked all night, and in the morning a little after seven o'clock it was ready to pour. Then the labor gang became active —ten or a dozen of us. We moved up mold after mold on our trucks and placed them in a rough circle, within swing of the ladleman's scoop. A mold was a stone affair that weighed about a hundred pounds, and the ladle a scoop swung on a chain. The ladleman dished up the hot fluid copper and swung it out over the molds. Very gingerly, when several molds were in place, he would dribble the copper into them, filling each to an inch or so of the top. Immediately the gang, with the assistance of a couple of furnace helpers, mounted the molds on their trucks and rumbled them over a rough floor out of the way. I sha'n't quickly forget that floor. It was composed of steel plates that had warped and broken, rising in one spot into miniature mountains, and sinking in another into valleys. With two hundred pounds on a truck a ridge on the floor was the difference between a smooth voyage and disaster.

We were earning at that time 40 cents an hour; wages have since been reduced to 30 cents. Forty-five cents with a fifty-five hour week—five ten-hour days with a half-day on Saturday — meant a weekly wage of $27. But rumors of the unemployment wave were already in the air. Men began to be lopped off slowly from gangs in the rolling mill. There was still enough work to keep the refinery going for a bit, but the storm threatened.

At last came a pay day on which the ax fell on five of the gang. It was inevitable that it should be the necks of the newcomers, and especially of the Spanish—the cheapest form of labor—that should feel it first. The approach of pay day from then on became an ordeal. Any pay envelope might contain a lay-off slip.

At about this time I was transferred to the rolling mill, where the bars of copper we had been making with our ladle and molds were squeezed between two large rolls into sheets and strips for everything from rivets to the copper parts of a dynamo. Here the lopping-off process was likewise in full swing. Most of the common labor was laid off indefinitely, the foremen demoted to rollers, the rollers to helpers. Every few days the time-keeper would come up, looking for intimate information. "You married, Tony? How many children?" That obviously foreshadowed a lay-off for those who did not share the joys of matrimony. Half of my friends, I found, were helping to support their brothers, cousins, and countrymen who had been laid off, and the exodus to the old country had already begun.

Every night we looked at the notice posted on the clock, which stated how many hours we should work the following week. It fell from fifty-five hours a week to thirty-two, and then to twenty-four in some departments. Wages went down in three steps from 45 cents an hour for common labor, to 30 cents, which gave the men working four eight-hour days $9.60 a week. Single men were laid off, and husbands strove to stretch the $9.60 across expenses of a wife and family.

I was working sticker for a while, a job a little superior to the common labor of the refinery. I shoved the end of a reel of metal into a pair of rolls and oiled both sides of it as it went through. There was a bit of knack in setting the guides for the metal and giving it the right dose of oil according to the "gauge" of the metal and the number of the "pass." It was not a hard job, but full merely of unending monotony. A man next me on a similar task had worked at it seventeen years, and a draw-bench operator—who does a job that can be learned in three weeks—had been at his for thirty. Still the primary question was not how to make these jobs more endurable—hundreds of men outside the employment office were fighting for a chance even at the worst of them; the primary question was how to keep them (hot, dirty, or dangerous as they were) going at all.

One day I was transferred to a clerkship in the employment office, and for six months talked every day with men who begged, bribed, and threatened for a job. We made our lay-off and other records and did our hiring—what there was of it—in a triangular building set at the confluence of two roads, just across the street from the big rolling mill. It had once been the company stable, and was now the company garage. Powerful Pierce trucks covered the floor, with two or three Fords among them, except where at one end—the apex of the triangle—a space for the employment office was walled off. As the trucks were busy scrap-carrying from seven to six, the broad floor of the garage served as waiting-room for hope-lit job aspirants.

I remember on the first Monday of my clerkship I went out with the employment manager into the garage to hire two men. There were between a hundred and a hundred and twenty in the room, pressing upon us when we entered and forming a close-packed ring of bodies with craned necks. The room was silent except for the scraping of feet. As I looked into their faces they began to fall into the familiar types I had companioned for months in the mill. There were Russians who looked as if they had been molded into men roughly and somewhat hurriedly. Their clothes—except the young men's—were loose-fitting and shabby, and faces visible over bulky shoulders were thin and pale. There was a group of Spaniards, slouching for the most part, several with the high velvet close-fitting pants the new Spanish wear to America from Spain. Portuguese Negroes were there, very neatly dressed, with pressed green and blue coats, ties, and high collars. They seemed to cling to gay American-made clothes even in the face of starvation. There were Greeks, thinner than the others, of slight build and a less healthy complexion, and a number of Americans stood aside near the garage door, looking at the eager hunkies rather contemptuously.

The employment manager nodded to two men he recognized as lay-offs from the wire mill and turned to the door. The crowd followed him with a dull buzz in personal entreaty which ended in irony and profanity when he entered the door. "Come tomorrow, hey? All time tomorrow! tomorrow," said some one, bitterly. "How he get job?"

said an Italian, spitting on the floor with emphatic disgust.

During the afternoon men dribbled in by twos and threes. There were some who maintained an artificial and even painful cheer in the face of continual joblessness, and some who gave you the detailed causes of their profound despair. I remember an ex-sailor who had the courage of a whole battleship. He crossed the floor with a sea-lurch and said:

"Morning, Mr. Fielding. Nothing doing, huh? The first hundred years is the worst. Well, see you tomorrow." As a rule he went off with a grin of immortal good humor, but sometimes he'd remain for a yarn or two told with a mixture of sailorese and cowboy American. He came every few days for two months; and left off finally without a job.

Then there was a laid-off fireman, who addressed the employment manager as "my dear." He had been firing in the powerhouse when three shifts of eight hours was the practice there. The company suddenly decided to restore the twelve-hour day in that branch, and he was dropped. "My dear," as we came to call him, had a manner that was almost annoyingly conciliatory. He would have made—except for the fact that he talked at all—an ideal type of working-man for a nineteenth-century British manufacturer. He never spoke ill of the company, or of his foreman, or of the system. He smiled a wan and deprecating smile, and told his difficulties in a voice composed in equal degrees of appeal and desperation. It broke gently as he finished the sentence. When told, as he always was, at the end of an interview that there was no job, but that we would keep his name, he would sigh in a very thorough fashion and retreat with appealing but unhostile eyes. The employment manager was always on the verge of being moved either to laughter or tears at sight of him. He was a Pole, I think—and where he picked up "my dear" as a form of address I have been unable to guess. He had a good case for a job—had been with the company four or five years, and had a family of children. After several weeks he was rehired.

Then the opposite type, whose spirit had not been distilled into sighs and a personal appeal. Long months out of work, with the accompaniment of hungry children and moral and physical decay, bred a more active form of despair.

"Got a job for me?" asked an Italian of this party who had worked in the rolling mill for three years.

"No job today," I said.

"Me work wire mill," he returned, "long time."

"No jobs anywhere in the mill," I returned.

"No work six months," he said. "Whatza matter, no job?"

"No orders, no job," I said, repeating the phrase of the employment manager.

"No eat," he said, wrinkling his forehead into a scowl. "Whatza matter—want me steal, eh?" he said under his breath going out the door.

Or take Joe, a refinery worker, who always came in with his shirt open at the neck. He had a powerful build, his face was red, with a few pimples on his forehead, and he had bulging eyes inclined to defiance.

"We haven't a job in the mill today," I said.

"I work here before, ladleman. Whatza matter?"

"No jobs to give you," I said.

"Pretty bad time," he said, and then, after a pause: "You hear 'bout Bridgeport—twenty thousand no work. They raise trouble pretty soon. Mebbe you hear 'bout Chicago—bombs—blow up the buildings.

He looked as if he was sorry he couldn't express himself on the situation in the language of Chicago.

A considerable group of visitors could be classified as the men who built their hopes upon drag. For the most part the drag was removed with some skill and joy by the employment manager, for we began early to keep lists of men classified by length of service, fitness, etc.

We began, for example, to ask everybody, "Are you married?" till it became very well known that, other things being equal, we gave jobs to husbands. One young American slouched against the rail on a Monday morning and said, "Got a job for me?"

"Married or single?" I asked.

"What can a single man do?" he cried, bitterly. "Well, all right, I'll get married."

Some of the men who loitered all day in front of the employment office were the so-called "dead wood" of those companies that had taken the dull season as a God-sent time to "clean house." These characters would perhaps drift finally to charity or to city dependency; some would hold over by the help of friends till business reawakened. But among them were plenty of householders, respectable taxpayers with large families and no resources, or old men whose families had grown up and left them or from whom they had parted in the old country. There was Joe Renick, for example.

He was a sweeper in the brass rolling mill, and had fallen with the first, because he had no "dependents" and because he was "non-productive" labor. Joe visited and begged with us daily for several weeks. He was a short man, a Lithuanian, with gray hair and a very uncertain and halting walk. He had the "shakes" in his hands. When he asked for a job, and was refused, he rarely repeated his request or insisted much. He would stand and stare past you with a look which indicated how completely puzzled and stunned he was by his fate.

He brought in his bank-book one day and silently handed it to me. Eight months ago he had been laid off by the company. His October balance showed between four hundred and five hundred dollars, which in ten and fifteen dollar amounts had been drawn out through the winter. There was eleven dollars left on deposit. I got the story later. He had saved up his earnings as sweeper during the fat war years of 1917 and 1918, intending to go back to the old country to die. He was to sail early in October. Then, since business was good, he figured he would work a few more weeks, earn enough for his passage, and take his savings home intact. But the depression caught him in the midst of earning that passage money. The savings of the war were gone. He was an old man, as workers go—fifty-five or sixty—with little prospect of a new start.

The absence of special privilege seems to most men a kind of injustice. I took a walk through the rolling mill one day in search of the time-keeper, and passed an old roller whom I knew. He was thin and tall and English.

"Hey, how's the jobs?"

"Poor."

"I see yuh hired five men last week," in an accusing voice. And then: "I've got a friend here, a Johnny Bull, O. E. A. F. Lodge, see? Can't get a job. What's the matter with your employment manager? An O. E. A. F., I say—"

Foremen and officers of the company were somewhat subtler; they sent men to the office with special recommendations, but unless the men had a record of service, were especially fitted, and otherwise met requirements the halo of drag was removed and they were dismissed. Only occasionally a combination of influences swept a man in.

Unemployment strictly has its victims not only among the jobless, but among the half-employed—the men who work a three-day week or three days every two weeks. There stands out very clearly in my memory the figure and story of Racinski. He was a wire-drawer. Enough orders trickled through to keep the wire-makers busy for eight hours on Monday, Tuesday, and Wednesday. Racinski earned a few cents over twelve dollars a week, and the wife and four children absorbed it. It was enough to buy food on, but he fell behind in rent. His landlord was Mr. Bernheimer, who grew impatient and took the thing to the courts; he "factorized" his pay. The Court ruled that Mr. Bernheimer should have Racinski's wages paid direct to him until the debt was cleared. The debt was forty-eight dollars. According to law, the landlord can factorize all of a man's wages for rent. Racinski worked for two weeks without a pay envelope; then he came into the office.

"I want see big boss," he said.

"He's busy just now; sit down."

For an hour and five minutes Racinski sat thinking visibly about his grievance. The concentration enlarged his eyes and caused him to bend his chin forward on his hand. Twice during the hour he shifted his position and held one hand tightly with

the other. The employment manager came out of the office and said:

"What can I do for you?"

Racinski got up like a released trap and stood in front of the employment manager, who put his hands on the railing that divided him from the workmen. He opened his mouth to speak, and hesitated as if the words that he knew in American could hardly hold what he had to say.

Finally he began with great sullenness, "No pay, whatza matter, no pay?"

He followed this with a very obscure rendering in Anglo-Russian of his children's suffering and his own.

The employment manager knew the story of factorized pay. He said: "It is because you haven't paid your rent. They take your pay till your rent is paid. After that all right."

"No money buy food, buy clothes—my babies—"

"When you have paid your rent from your wages, you get money again."

"Give me pay," said Racinski.

"You have paid two weeks' rent already; after two weeks more you get pay again," said the employment manager.

Racinski was silent a long while. The words he had been hearing were obscure American; there was only one thing certain about them—they implied some sort of refusal. He lifted his chest and shoulders and returned to the attack. His voice was high.

"Me work two weeks—no pay—my baby no eat, me no eat three day—"

"I will took the matter up and see if we can't do something. Come and see me again."

The ideas in the wire-drawer's mind were very simple, conclusive ones. They were that his family was starving, that he had come for help and hadn't got it. One hand flew jerkily upward. He drew his fingers across his throat.

"You want kill me, I guess," he said, and left in a stumbling flight.

After the encounter the office sat a little stunned. Then the employment manager ran out in the street after the wire-drawer. He arranged to have his family fed by the Salvation Army.

Every few days the office and the loiterers in the garage experienced the thrill of seeing a man hired. One Monday we "took on" fifteen. They were picked out from "priority lists" we had been keeping for months. Out of a jammed, outer office we nodded one by one to the fifteen. They came into the inner office quickly, half hopeful, half suspicious. Then came the ritual:

"Name?"

"Where you live?"

"How old?"

"Married?"

"How many children?"

They went out through a side door and through an iron gate into the street. Some of them held up the red paste-board pass like a flag as they stepped into the crowd of devouring eyes.

The news of those fifteen jobs found its way to all parts of the city in innumerable ways. It went forth by scrap trucks going to the other mills, by delivery wagons passing strolling workmen, by women returning home from work, by workmen out early and going home on trolley cars. It went into New Poland, and New Naples, and New Russia, and before morning would certainly be noised abroad in adjoining towns. In a half-hour the street in front of the employment office was jammed with a crowd that began to interfere with traffic. I went out into the crowd.

"Say," said a man whom I used to see in the machine shop, "they tell me the company's taking on two hundred men this afternoon."

The employment manager came to the door and looked at the crowd.

"That's all," he said.

—From the Outlook.

A TRAGEDY

Wanted, A first class Church Quarrel, must be in good robust condition.

A short time ago this advertisement appeared in a leading medical journal. Not knowing that it was to be a subject for vivisection, a certain church immediately furnished the article desired.

The result of the experiment appeared in the next issue of the journal.

It is as follows: In answer to my advertisement a fine living cadaver commonly called a "Church Quarrel" was brought to my office before beginning the operation. I found it necessary to bind my subject securely, on account of his having conscientious scruples against being dissected alive.

Finding that my keenest knives made no impression I procured a hammer and cold chisel, and after three hours hard work, succeeded in penetrating the skin. Then a most unexpected thing happened.

Such terrific odor came forth that I was obliged to leave the room.

A policeman, seeing my hasty exit, came up to ascertain the trouble, stopped, sniffed, then turning, beat a hasty retreat, remarking that it was off his beat anyway.

From the outside I opened the windows of my office, and after the wind had blown through for several hours, I managed to enter. Scattered all about the room was a conglomeration. There were lies, little, white ones, medium, and some whoppers. Envy, spite, malice, were intermingled

Rudeness, carelessness and indifference to other people's rights, were lying side by side. In one corner was a bunch of tattling gossip, and back-biting.

But the one thing I was seeking for, and for an hour I searched diligently, but failed to find was one particle of Christianity. I gathered the Monstrosity together, placed it in a box and in the dead of night buried it, and not a soul to mourn.—Christian Conservator.

THE TEST

"But, father, it's not wrong."

"No," said the man slowly, "it's not."

"Then I may go!" exclaimed the boy, happily. "It will be loads of fun."

"Son, you are old enough to decide for yourself, and I won't say you may or may not go. I would rather leave the decision entirely with you."

"But you don't want me to go?" said the boy, reluctantly.

"You've heard my objections, but as you say, it's not wrong, and you are to decide for yourself."

"I wish you would not put it that way. I want to go so much; it will be such a jolly crowd and they will have a splendid time. Please say you think it will be all right."

"Son, I don't want to preach to you and I don't want to prejudice you in your decision, but I want to remind you of one thing. This is not a question between good or bad; it is a decision between good and best. If it were a question of right or wrong, I know you wouldn't hesitate; in fact, I think there would only be a little temptation for you. It is in choosing the best that the test comes.

"So many of us are satisfied if we just crawl out of the muck of wrong, and don't try to climb up the hills of better and best. The world, as a rule, is satisfied with the merely good. So the sacrifice—for in choosing the best we usually have to make some sacrifice—seems to be unnecessary. But every time you have a chance to choose, and you choose the best, your character grows a little stronger, finer and higher. And when you decide that merely good is sufficient, your character softens a little.

"Sometimes men are made famous in a moment by the hard choice of the best; famous men have been ruined by failing to take the highest way. The law may make you choose the good, but only with the help of God can you choose the best."

There was silence in the room for a few minutes, then the boy heard a shrill whistle of his chums, and hurried out to answer it.

The man sat and wondered; but the boy did not go.—The Youth's Companion.

IT IS NOT ALWAYS EASY

To apologize,
To be unselfish,
To take advice,
To be charitable,
To be considerate,
To keep on trying,
To think and then act,
To profit by mistakes,
To forgive and forget,
To shoulder a deserved blame,
But it always pays. —Exchange.

EDITORIALS

The Simple Life

We have heard much about simplicity but how many of us really believe in it? We have often spoken of the Simple Life, but how many of us live it?

Many of us seem to have vague, impractical, and theoretical ideas of just what we mean by the Simple Life. Some earnest thought on the subject might help most of us.

Everyone who professes to be a follower of Christ and who has promised to follow as nearly as possible in His footsteps must become an advocate, by word and deed, of the Simple Life, for that is the kind of life that our Master taught and practiced.

Simplicity does not mean ugliness but beauty; not slovenliness but neatness; not asceticism but service; not sorrow but joy. It does not mean a denial of things that are essential for our greater usefulness but the right, proper, and legitimate use of them.

The simple life, among other things, includes the following:

The use of clear, forceful and direct language, free from by-words, slang, and exaggerated statements.

Freedom from worry or excitement. A calm demeanor in the face of anything that may happen.

The use of simple, energizing, and sustaining foods.

Simplicity and modesty in attire, yet with due regard for neatness, cleanliness, and that which is becoming to the individual.

Reading only that which is calculated to make one more helpful, efficient, and better qualified for the duties of life.

Giving the body and mind the proper amount of exercise, sleep, rest, and relaxation.

Attempting no more work than should properly be the share of one individual.

A keen delight and frequent enjoyment in the haunts of nature, with birds and flowers and the wild things of the wood.

An appreciation of the matchless greatness of Jesus Christ, and an earnest endeavor to follow His steps and to so order our lives as to win His approval.

After all, the greatest things in life are the simplest, and the greatest men and women are those who live the closest to Jesus Christ Himself and are least bound down by the small and trivial things of this earth. To be quiet and unassuming, frank and absolutely truthful, simple and unaffected but genuine and true, and to seek the welfare of others without continually crying out for our own rights and deserts, is possible only for the true follower of Christ.

The Prophet sums it up very nicely when he says, "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The Problem of Unemployment

Probably few. if any, of us have ever felt the pinch of poverty because of an inability to find employment.

We have never been compelled to walk the streets begging for work, or to seek, interview after interview in fruitless quest for an opportunity to earn an honest living for ourselves and those dependent on us.

It is precisely because we have never experienced these things that we are printing, on another page of this issue, an article from The Outlook, on "Unemployment". We bespeak for it a careful and a thoughtful reading.

Government investigators estimate that during the past year from three to five million men in the United States have been out of work. Can we realize what this means?

These were not lazy, shiftless, irresponsible men. They were men who are accustomed to hard toil. Some of them had succeeded in laying up a small sum of money for future needs but many of them had been living from hand to mouth. Many of them had families to support. They did not ask for charity. They asked for work, and they were refused! They sought nothing more than that which should be the right and the privilege, as well as the duty, of every normal healthy man,—the right to work for a living. Their failure to find this was through no immediate fault of their own.

That such tragedies are being enacted before our very eyes and in the midst of our boasted civilization and Christianity calls for a serious consideration of our duty as Christians towards those who are thus unfortunately situated, and towards the causes that make such conditions possible.

What shall the Church do in this matter? What does God expect of her? What shall we as individuals do? Can we hope to better such conditions? Shall we undertake to secure the passage of new laws? Or to enforce those already in existence? Or shall we be indifferent to the whole problem and say that it is no concern of ours? Or is there some other way in which we can do our part? These questions are of vital concern to every one who seeks to do the will of God.

There are several fundamental facts which must not be overlooked in our consideration of the above questions. In the first place, there is real human need as the result of these conditions, and the teaching of Christ's Gospel is to the effect that we should help those who are in need, whatever may be the cause of their suffering. To see those who are suffering and to turn away from them without helping them in some way is not consistent with

Christian principles. Clearly, we are in duty bound to help where we have opportunity.

In the second place, these conditions are the result of sin, and sin is something which is tolerated in the hearts of individuals. It may be that many of those who are suffering are not the chief sinners, but somewhere, somehow, the unfavorable conditions so frequently found are the result of disobedience to the laws of God. Sin is the basic element in everything that is wrong in the world today.

But there is only one way by which sin may be overcome. The Gospel of Jesus Christ is its antidote. As Christians we have accepted that Gospel and allowed the power of God to purge us from all uncleanness. We therefore become the exponents of the Gospel and it becomes our duty and privilege to carry it to those around us. If men everywhere should accept the message, sin and the conditions which it brings about would disappear. And while this is more than we may hope for, yet it is the goal for which we should strive and for which we should do all we can to bring it to pass as completely as possible. With that our responsibility ends.

The editor does not believe that the panacea for all of these ills lies, as some hold, in legislation and the promulgation of the social gospel. True, the Church must have a social message, and we need proper legislation, but these alone can never bring about ideal conditions. All the legislation in the world will not change the heart of man. It is only the power of God that will do that, and as long as this power has not wrought the change we will continue to have many of the abuses and evils that are existing in the social order today. Reform movements are good in their place, but they are not adequate. God spoke to Elijah not in the earthquake, or the fire, or the whirlwind, but in the still small voice. And it is only as that quiet power works in the hearts of men that the evils of the present day are effectively abated.

Meanwhile, as suggested before, we must not be indifferent to the need for practical remedies to the conditions which exist today. We should feed the hungry, clothe the naked, shelter the destitute, and do whatever we consistently can to make conditions more tolerable for those who have not been so fortunate as we ourselves, whether they be in our own land or in foreign climes.

And in so doing we will often be able to do the greater and the more fundamental thing,—win the individual for God.

A Problem in Percentage

Several years ago a western brother contributed One Thousand Dollars to the Mission Board for a "Quarter Fund".

Out of this fund quarters are to be loaned to Sunday school pupils for investment in the spring of the year, and in the fall the quarter, together with at least one-half of the proceeds of the investment, is to be returned to the Treasurer of the Board. Thus the original fund is kept intact from year to year, while the proceeds of the investments are used for mission purposes.

Our Mission Board Treasurer has just reported that last spring $175.75 of the available One Thousand Dollars was invested in quarters by Sunday school pupils. This amount brought a net return of $1303.21, or an average gain of 745%.

At this rate, what would be the proceeds of the fund if all of the One Thousand Dollars had been loaned out last spring, instead of only $175.75? We will leave our readers to compute the amount.

But that is not all. What do you suppose the five hundred or more boys and girls who had those quarters (some of them had more than one) have gained for themselves besides the money which they have actually turned into the treasury for mission purposes?

Unquestionably the money side of this proposition is infinitesimally small compared to the interest in missions that has been aroused in the hearts of the growing children. The feeling of having contributed something to the Master's cause through their own efforts is a mighty stimulus to children (and to grown-ups as well) toward a greater interest in the cause that was aided, and toward securing a greater knowledge of the same subject. If all of our boys and girls can be thus interested, and if this interest can be developed and fostered as they grow into manhood and womanhood, we need not fear for the future of the mission cause in the Mennonite Church.

And who knows but that this work may be the starting-point of an interest and a concern in missions that will some day lead to the dedication of a number of lives to the foreign field that might otherwise never have found their rightful sphere of service? Who knows? And who can calculate the percentage of gain in this phase of the investment?

We believe that the work should be encouraged, and that this spring a much larger amount should be put into active use. Let everyone interested, Sunday school teachers and Superintendents especially, write to our treasurer for details of the plan which will be gladly given.

Watch Your Label

Have you examined the label on your paper recently?

We are glad for the large number of our subscribers who have paid their subscriptions in advance, but there are still a number on our list whose labels read "Dec 21", and some even not as late as that. A renewal from such will be very much appreciated.

The policy of the House is to continue sending papers until notified that they are no longer wanted. By far the majority of our subscribers prefer it thus, so that the paper will not be stopped in case they fail to renew exactly on time. In case however, that you no longer desire the paper sent to your address please notify us promptly to that effect.

We appreciate very much the loyal support our subscribers have given in the past and trust that you have found the paper of sufficient merit to warrant an expectation for your early renewal as soon as your subscription expires. Or if not convenient to renew now simply state that you expect to do so as soon as possible.

Thank You!

CHRISTIAN LIFE

THE VALUE OF CONGREGATIONAL SINGING

A. B. Kolb

Religion sings, and yet not all religions sing. There is no voice of sacred song in Mohammedanism.

Since we are considering the value of congregational singing it may not be out of place to ascertain what the hymns that we sing really are. Augustine defines a hymn as praise to God, and another early Christian writer calls hymn singing a devotional approach to God in our emotions, both in our words and our singing. This emotion reverently acknowledging the Divine Being in song is a constant element, and wherever felt, makes the song a worship.

There are poems and there are hymns. A hymn may not necessarily be a poem, but a poem that can be sung is more than just a poem. Imagination makes poems; devotion makes hymns. There can be poetry without emotion; but a hymn never. A poem may argue; a hymn, never. Philosophy composes poems, but not hymns. It is no love-symphony when the lion thinkers roar. The moles of science have never found the heavenly dove's nest (I am referring to that beautiful hymn:—"Come, Holy Spirit, heavenly dove, With all thy quickening powers.") The Sea of Reason touches no shore where balm for sorrow abounds.

The value placed upon music in olden times, and the expression it gave of deep religious emotions, is nowhere among all religions so nobly or devoutly expressed as among the chosen people of God. We get snatches of their inspired hymns in the Deliverance Song of Moses and his sister Miriam; the song of Deborah, and Barak, and the song of Hannah (sometimes called the Old Testament Magnificat); in the hymns of David and Solomon, and all the Temple Psalms; later, at the time of the nativity, the Glory Song of the Christmas angels; the praise song of Elizabeth, of Mary, the mother of Jesus, of Simeon, and lastly, the great Hallelujah of the celestial host heard by the apostle John on the Isle of Patmos.

The singing of hymns and sacred songs by assemblages congregated for praise, prayer and worship is therefore as old, almost, as the age of man. It has ever been one of the highest and mightiest forces for the kingdom of God and the salvation of humanity.

Inasmuch as the use of hymns and sacred songs applies to every phase of the Christian life and its activities, the value of their use in religious gatherings depends not only on the selection of proper subject matter contained in the hymns used, but that in the use of the hymns selected, the congregation learns to express, with the Spirit and with the understanding also the sentiments of the hymn used. In expressing our ideas, or our emotions or convictions in private or in public, in speech, it seems entirely natural that the manner in which we give expression should conform with the emotions or impressions we wish to convey. In our singing, unless we are, as the message bearers of God, awake to and in harmony with the thought conveyed in the words we sing,—in praise, in devotion, in worship, in prayer, or whatever the sentiment of the words we sing may be—we are failing or at least lacking in proper appreciation of the hymn, or in our devotion and faithful assistance in that part of the public service in which we may all unite with heart and voice to sing God's praises and make His will and His love and His saving grace known.

To enhance the value of congregational singing there should then be the actual and hearty participation of all, in mind, in spirit and with voice to extol the glory, the goodness, the mercy, the power, and the salvation of our God, and to implore ferevently, with our united voices and our hearts and minds for the guidance of the Holy Spirit as our Guide in the faithful conformance to our Master Teacher's instructions. Under the blessing of God our voices thus used, will not rise to the ear of God as the noise of tinkling cymbals or the sounding brass of such as merely open their mouths to be heard of men, but our songs will rise to the throne of God as an offering of sweet incense and of our devotion to His holy will.

Much might be said of contributory features that go far toward making the congregational singing a helpful part of the public service. Much depends upon the leader. He should know the subject of the minister's sermon, and select hymns, that so far as possible, voice the sentiments or accord with the subject of the sermon. The value of such co-operation on the part of the minister and chorister is always helpful.

In all our singing we should constantly bear in mind the solemn fact that God has given us our voices for His praise, and that whether we sing in our daily work in the home or in the field or wherever we are, in the public assembly for the worship of God, He wants the heart's praise and adoration, its supplications and every emotion and expression of the heart as expressed in our songs, in all sincerity, and in integrity of purpose. Such singing cannot fail to inspire the congregation and the ministry with new desires for all that means growth in grace and the upbuilding of God's kingdom upon earth.

Elkhart, Ind.

PRACTICAL LESSONS FROM THE BOOK OF HEBREWS

Earl Miller

So often people are inclined to think that the book of Hebrews, as the name implies, was written only to Hebrews or Jews, and is therefore of but little value to us as Christians. The tendency is then to neglect this book more than the others. It is true that it was written to Hebrews, but these were professing Hebrew Christians. They, at one time, could be commended for their labor of love towards God, and their endurance of persecution for the cause of Christ, but were just now at the point of giving up their faith in Christ and turning back to old Judaism. So it is the purpose of the author of this Epistle to separate these people from Judaism and get them firmly established in the faith of Jesus Christ. It is his purpose to show them how much superior Christianity is to Judaism. Bearing this in mind we can readily see of what practical value it is to us today. A study of this Epistle will bring such a knowledge of the Person and work of Jesus Christ, that will be lasting, and the individual will get to the real foundation of Christianity, and thus he will be able to appreciate more fully the faith for which he stands. There is a story-thread running thru the entire book, which can be found in every chapter. It is JESUS CHRIST, The Son of God, The Great High-Priest of our profession.

It is interesting to see some of the comparisons between Christianity and Judaism. The system of worship which the Jews had was typical of the work of Jesus Christ. They were, as it were, living in the shadow of good things to come. With the coming

of Christ the "shadow" was put away and the "good things" were set up. Those sacrifices which they offered up year after year were not sufficient to purge their conscience so that they had no more remembrance of sins, because year after year there was a remembrance made of sin. Their salvation rested in the typical import of those sacrifices. The blood of animals was not sufficient to take away sin but by living in obedience to the command of God, and by looking forward to what it typified, the atonement was accomplished, but they could not enjoy the rest of a purged conscience as a Christian can today.

When Christ came into the world He knew that God had no pleasure in sacrifices and burnt offerings for sins, but as He said, "A body hast Thou prepared for Me. Lo, I come to do Thy will, O God." So it is by this will that we are sanctified, "thru the offering of the body of Jesus Christ one for all." Do we realize what this means to us? And more than that, Christ did not offer up the blood of animals to redeem us but He offered up His own blood, and obtained "eternal redemption for us." Now then if, when under the law, the sprinkling of the blood of animals and the ashes of an heifer, upon the unclean, sanctified to the purifying of the flesh, "How much more shall the blood of Christ who thru the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

When we think of the great sacrifice on Calvary, and see its sufficiency and its completeness, then accept it thru faith there comes a great change into our lives. The fact that man's nature is corrupt, and has been ever since the fall of our first parents, demands a sacrifice like this in order to bring him back to God, and to create a new nature within him. The sacrifice of Christ on the cross accomplishes all this. We are filled with adoration and praise when we think of how that while we were aliens, God, thru His great love for man, sent His only begotten Son into the world to accomplish this much needed sacrifice. He was made a little lower than the angels, and lived in this world in the form of human flesh, a perfect and sinless life. Then God thru grace (not justice, but grace), laid Man's guilt upon Him, and permitted Him to suffer the penalty of sin in man's place. Great must have been the agony of His soul when He cried out, "My God! My God! Why hast thou forsaken Me." When His side was pierced His blood was poured out upon the ground. Now then God says that the "blood of Jesus Christ cleanseth us from all sin." This sacrifice is complete. It is the propitiation for the sins of the whole world. But why is there so little faith on the part of man to believe it? In his daily life he believes the word of his fellow-men, but why not God? Surely the witness of God is greater than the witness of men. It is only when we believe and accept thru faith this great sacrifice that the "peace of God which passeth all understanding will keep our hearts and minds thru Christ Jesus." What the believing child of God needs most today is to have a full and complete vision of the Christ of Calvary; its purpose and import. Then with a believing heart he can rejoice, as never before, in the Christ of his salvation, and thru the unction of the Holy Ghost, he becomes partaker of a divine nature, and the righteousness which is in Christ Jesus is freely imputed upon him. He then stands before God justified, forgiven, his sins covered with the blood of Jesus, and his "life hid with God in Christ Jesus." All this, and more, comes to us thru faith in Christ. O! for more faith.

Another lesson we may learn from this Epistle is that of coming "boldly to the throne of grace." When we think of the One who presides over the house of God as High-Priest—Jesus Christ—and of how He suffered and was tempted in all points like as we are, and how He can have compassion upon all men, why should we not come "boldly to the throne of grace?" The tabernacle, as we well know, was divided into two parts: The Holy Place and The Most Holy Place, or sometimes called the Holiest. In this second division was the "mercy seat" or the meeting place between God and man. Into this Most Holy Place, the people were strictly forbidden to enter. The high-priest alone could enter in, and that only once a year, just long enough to make the atonement. But now, thru the death of Christ and the shedding of His blood, this vail or division was rent, and the Most Holy Place is opened up for us to enter into boldly. So we today are able to enter into the Holiest, to the "mercy seat" or meeting place with God, as only the high-priest could do, under the law. And with the language of the text, "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way which He hath consecrated (new made) for us thru the vail, that is to say His flesh; and having an High-Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for He is faithful who promised."

Besides all the lessons we may learn, from this Epistle, for our well-being, and for joy in the Christian life, let us not forget one thing. That Jesus, in order that He might sanctify us with His own blood, was taken without the gate, and there, He suffered bearing the reproach of the world. So with this in mind let us not be ashamed to go unto Him without the camp bearing His reproach. Let us not be like the young Christian who left his home for work at another place, and when he returned home was asked how he got along. "O fine," he said, "They never knew that I was a Christian." Real joy and peace come in when we let people know that we are Christians, and are living witnesses for the Christ who died to save the world. "Let us go forth therefore unto Him without the camp, bearing His reproach."

Harrisonburg, Va.

AN INSPIRED MEMORY

(The facts of this story came to the writer from an Australian Minister.)

Some years ago there rode into a wild little township of Western Australia—in the region known as the "out-back"—a young minister. It was his first pastorate and the first attempt to represent the Christian Church in that neglected and sparsely populated district. The drinking saloon and gambling hall had been in long possession—the Church had arrived all too late upon the scene. By his plucky attacks however upon the population of the settlement the young sky pilot soon gathered a band of the better sort of men. They began to build a wooden church. Materials were not plentiful and a lot of the interior was composed of packing-case wood. When finished it was decidedly interesting to notice here and there upon the flooring such legends as "Hudson's soap," "Sunlight," etc. By accident or design the floor of the pulpit bore the words, "Beware! Dyamite!"

Thus a healthy Christian work was begun. The cause, however, had one especial foe. He was a man of notorious reputation, a hard drinker, an inveterate gambler, and unhappily, a man whose delight it was to lead the innocent and the inexperienced into evil. This man declared publicly his opposition to the "preaching-shop," and his contempt for all sacred things. "If the sky pilot comes to my shanty," he said, "I'll kick him out."

One memorable day this man discovered a spot upon his face that disquieted him. He turned into the one surgery that the little town held, to consult the doctor. Later on he came running out of it mad with rage and fear. Hurrying to the saloon he began to drink furiously. Presently he was telling everyone with oaths and curses that he'd got cancer of the face and had been given only a few weeks to live. Armed with whisky bottles and raving drunk he reeled home to his shanty to "drink himself"—so he proclaimed—"to death."

That day the sky pilot had taken a wide circuit of the district on horseback, preaching at various outlying homesteads. In the deepening dusk of evening he was riding slowly home, and his course led him past the little shack where the drunken atheist lived. He could not help but think of the man, though as yet he knew nothing of his plight. Suddenly, like a flash of lightning, memory lit up his mind with a scene from the past. He was seated in a large church in Melbourne. The huge congregation filled the building to overflowing. There was a movement in the choir and a man stood up to sing. In a magnificent baritone voice he sang that greatest of songs.

Gounod's, "There is a green hill far away." As with his mind's eye the minister looked upon the singer's face, he was startled to find himself looking at the very man who there in that town was his implacable enemy. The singer and the atheist were the same man. The shock of the discovery caused him to jerk his horse's head violently round. He rode straight up to the shanty door and rapped sharply upon it with his riding crop. It was the face of a madman that looked out from the partly opened door. The eyes of the drunkard fairly blazed with anger as they took in the fact that his visitor was the sky pilot. But before the oath was uttered, or any attempt at violence made, the young minister said quickly, "I don't want to upset you, mate, but I wanted to tell you that I once heard a man sing, in a church in Melbourne:

"There is a green hill far away
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all."

You were that man, mate!" he continued.

The drunken fury died out of the man's face. "Come in," he said hoarsely; then later, "Yes! I was the man—God help me—I can't sing it now."

And there in that rough little shack the sky pilot had the supreme joy of leading that wretched soul, who had fallen so far from virtue and decency, back to him who is at last the only refuge of the sinful soul.

Some weeks later the poor fellow died. But those weeks were far happier for him than many of the preceding years. When his body was laid to rest in the little God's Acre outside the town, nearly everybody was present, and after the minister had told the story of how God had inspired his memory they all joined in singing. —S. S. World.

THE YOUNG CHRISTIAN SOLDIER'S CONFLICT

Rozella Sproal

The young Christian soldier of today has much indeed to conflict with. It seems that Satan in his subtle way has provided so many different things to attract the attention of our young people, and has succeeded in painting his picture so bright, and making life seem so full of fun and pleasure, yet seem so harmless and innocent, that many times our young people especially are led away not realizing the temptations that will come through attending worldly places of amusement.

Perhaps it is the picture show, perhaps the dance hall with its dazzling lights, perhaps a desire for late hours on the street, or the use of profane language or the singing of foolish popular songs that are neither uplifting nor edifying; and oftentimes associates of questionable character that start the downward trend of our young people.

As we look about us we meet with sin and opposition on every hand and we in our own strength cannot stand in the slippery places where we have to go without the grasp of a higher and stronger hand to hold us up.

Christ lived in the world and met with sin and opposition and has overcome the world and bade us be of good cheer. And by the giving of His own life He has made it possible for us to be overcomers also **through faith** in **Him.**

Christ prayed in behalf of his deciples while yet on earth, and is much concerned about us today. When temptations come if we would only stop for a moment and listen to His prayer in St. John 17:15 "I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil," it would take the seeming sweetness away from the things that so sorely tempt us; and help us as young Christians soldiers to come out more than conquerors.

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. **Jesus loved and died alone.**

And of the lonely way His disciples should walk He said: **"Straight is the gate and narrow is the way** which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.—Selected.

MOTTOES THAT HAVE MOVED MEN

"A Church must send or end."

"God's plan depends upon man."

"The mission of the Church is missions."

"The Church must go to the lost or go to oblivion."

"The non-missionary Church is dead or dying."

"Our only concern is to win the victory, regardless of cost."

"Anywhere, provided it is forward."

"Prayer and pains through Jesus Christ will do anything."

"The prospects are as bright as the promises of God."

"Love never asks how much must I do, but how much can I do?"

"A man may give without loving, but he cannot love without giving."

"The goal of history is the redemption of the world."

"The more religion we export, the more we possess. Love grows by exercise."

"We can do it if we will. We can do it, and we will."

"Only as the Church fulfils her missionary obligation does she justify her existence."

"I declare, now that I am dying, I would not have spent my life otherwise for the whole world."

A GOOD BOOK I HAVE READ

The Divine Inspiration of the Bible

This book has strengthened me in the thought that the Bible is the Book of books.

Arthur W. Pink plainly proves in fourteen chapters that it is a divine revelation from God. Beginning with our need of it, he shows its perennial freshness; the unmistakable honesty of its writers; the character of its teachings; its fulfilled prophecies; their typical significance; its wonderful unity; its marvelous influence; its miraculous power; its completeness; and its indestructibility; so that the believer receives an inward confirmation that the Scriptures are verbally inspired.

The most conservative of critics are compelled to acknowledge that all the Books of the Old Testament were written hundreds of years before the incarnation of our Lord hence the accurate fulfilment of these prophecies can only be explained by the Bible itself. "Prophecy came not in old time by the will of man; but Holy men of God spake as they were moved by the Holy Ghost. II Pet. 1:21.

Jennie D. Ebersole,
Souderton, Pa.

MISSIONS

NOTES AND COMMENTS

Pioneering in Borneo: — Rev. C. M. Worthington, Methodist missionary, is the only white man other than some Dutch government officials who ever visits Pemangkat, in a lonely recess of Dutch West Borneo. Some Chinese are there in the plantations, and they have erected at their own expense a comfortable little Methodist Episcopal church, which is self-supporting. Besides helping in the organization of the church, Mr. Worthington has established schools for both Chinese and Malays in the town, and has led an anti-gambling campaign that forced the Dutch officials to take formal action and practically stop gambling in that locality.—Christian Advocate.

A Mass Movement:—The Bamendu people in the British territory in the Cameroons is experiencing a mass movement, directed by Asili, a former teacher. He has seven helpers who are instructing about 1,000 candidates for baptism. The missionary himself baptized seventy-six Christians. He spent two days in Bamendu and from there went to Bafut where he met a company of twelve young people who defied their chief and looked at the missionary as a liberator. He first went to the king in order to salute him and then spent the evening with the Christians, promising them to obtain the king's permission for their baptism. Eventually, the king consented and when the solemn rite took place in a large court of the village, he was present with a large crowd of attendants. The breach has been made and God will give the victory.—Der Evangeliche Heidenbote.

Making Christ Known at Miraj:—Dr. W. J. Wanless, of the Miraj Hospital in South India, is sometimes asked by his patients: "Who was Jesus Christ?" He always replies: "He who built this hospital. He who is relieving you of your pain and freeing you of your disease. Because he is here, you are here. But for him these nurses, these medical helpers, the comforts of this hospital would not be at your disposal. He is worth knowing. He is worthy of your faith. Believe in him and accept him and you will find a two-fold life—the saving of body and soul."—The Continent.

Travelers in Tibet:—In answer to several inquiries as to whether missionaries are allowed to enter Tibet Proper from the East, Rev. James C. Ogden writes from Batang, in Eastern Tibet: "Within limits we are. We may travel freely the northern route from Tatsienlu to Chando, and any of the southern roads to the same point, when local uprisings do not hinder. As to west of Chando, we are not definitely informed, but indications are that the Tibetans would not hinder in case there are no treaties to the contrary.

"The Tibetans are very strict in keeping certain customs, and observing regulations, and it would be advisable for all travelers whether officials, missionaries, merchants, or scientists to acquaint themselves with them, and be sure not to give offense. There are in some places regulations against shooting animals, as well as a religious sentiment against taking life, and for a foreigner to go through the districts shooting right and left only causes the natives to hate and obstruct him, and it makes it difficult for all. White men should be done with their 'Lord of creation' attitude and act like guests in a land not their own."—Missionary Review.

Celibacy Abolished:—The Polish National Catholic Church at their Synod held in Scranton, Pa., last June, unanimously abolished the celibacy of priests as an institution contrary to the freedom of men, immoral and obnoxious. About 150 delegates were present. It will be optional with the members of the various congregations whether or not they want a married rector.

The Scranton Times said editorially that this decision is without doubt one of the most important steps taken since the organization of the Polish National Catholic Church, a quarter of a century ago.—The Converted Catholic.

Jewish Evangelization:—In the evangelistic work for Jews in America, the Presbyterian Board of Home Missions employs thirteen workers, four ordained ministers and nine women missionaries, in five fields —Baltimore, Philadelphia, Newark, Brooklyn and Chicago. The great need in all of these fields is suitable buildings. Yet in spite of handicaps and Jewish opposition during the year 1921, twenty-one Jews and Jewesses confessed conversion and the workers report a number of inquirers at the present time. The following resolution was adopted by the Committee on Jewish Evangelization:

"That we continue to keep before ourselves as a committee the necessity of evangelistic work among the Jews, which from the first has been our aim, and that we express our desire that work for the Jews may as soon as possible be commenced in New York in some adequate way, as well as in other cities." The spiritual side of the work is especially emphasized by this committee.—Missionary Review.

Revival of Religion in Britain:—A renewed interest in religion is evident from reports of Nonconformist churches in Great Britain. The Scottish Kirks have added more than 50,000 members, and the most encouraging fact about it is that unusually large numbers of young people are among them. Wesleyan Methodists for the first time in a decade are able to report an increase rather than a decline. English Methodists are showing enthusiasm for their religious enterprises, and moving toward union among branches of Methodism.

Baptists have had an old-fashioned sweep of spiritual power in an eastern village, and a thousand persons have professed a change of heart. In a time when the churches have felt prolonged discouragement these evidences of religious awakening will strengthen their faith.—Congregationalist.

What is a Diglot:—A diglot is a Bible or a Testament or smaller portion of the Christian Scriptures printed in two languages in parallel columns. At any rate that is what it means in the language of the American Bible Society. These two-language books are prepared as a means of Americanization and Christianization of the immigrant within our gates and have been used with great success in all parts of the country. The Society now has more than 33 such diglots in which English and some other language are printed in parallel columns. These include—Bohemian, Bulgarian, Chinese, Finnish, French, German, Greek, Hebrew, Hungarian, Italian, Japanese, Persian, Polish, Russian, Spanish, Turkish and Yiddish.

It is the purpose of the Society to enlarge this list of diglots so as to meet as far as possible the needs of those in our own land, where more than 100 languages and dialects are spoken. Already the Scriptures are available in the mother tongues of all our immigrant population, but it is believed that the two-language books will greatly help in the Americanization program.

Inquiries and suggestions are invited by the American Bible Society, Astor Place, New York.

EDUCATIONAL MISSION WORK IN SOUTH AFRICA

Elizabeth Greider

Africa has become an island by the cutting of the Suez Canal, yet physically it stands in closer relationship to Asia than to Europe. It is separated from Asia by the Red Sea. The climate is more like Asia than Europe. Since the Equator cuts Africa at an almost equal distance from its northern and southern extremities, it is the most tropical continent in the world.

Africa forms a compact mass containing about 11,500,000 square miles. There are four principal river basins in the continent, the Nile River being the largest. The broadest part of its basin occurs in the upper half, its width being1100 miles. The Niger River is in the western part and the Congo flows thru the high table land of the north. The Zambesi is south of the Congo which stretches almost across the width of the continent, but flows exactly in the opposite direction.

It is the country south of the Zambesi with which we shall deal at this time. This part is known as South Africa. It is not as much subject to heat as the northern part. The average rainfall is about ten inches a year, most of which falls during the winter months.

The flora consists mostly of shrubs and bushes and the forests are matted together with creepers and choked with dense undergrowth. In the extreme southern part are valuable mines of gold, diamonds, copper, coal, and iron. Africa leads the world in most of these minerals, but many mines are not opened because of the inadequate commerce and trade relations. This is not hard to understand when we know that no rivers are navigable for commerce and there are no good harbors along the west coast. South Africa is mostly British, with a strip of Portuguese territory on the east coast north of Delago Bay; and a stretch of German territory on the southwest side lying both north and south of Walfisch. South Africa thus defined contains many tribes. They belong to the Bantu family and do not quite resemble the true Negroes, who have their home farther north.

The Bantu is the most important native factor in the development of Africa. He is graceful in attitude, proud in character and carriage. He speaks a language so similar to that of neighboring tribes that they have little difficulty in understanding each other. The beauty, plastic power, and richness of the Bantu language amaze all. Perhaps no other language is capable of greater definiteness and precision.

Speaking generally there is no native language in Africa. Tradition is largely based on myths and vague ideas. In all the teaching given, regard is paid to the traditions and beliefs of the non-Christian, and the Christian faith is built up on what is true in such beliefs. For instance these people believe in the existence of God, whom they call "Great, Great One," and this name is used for God by the Anglican Church missions. South Africa does not even have a history that is in any way suitable for the natives.

The musical gift of many of the African native tribes is remarkable. Much good is done by the introduction of hymns in the vernacular instead of the low native songs.

There has been a difference of opinion as to the teaching of the English language to the natives. One prominent man advocates the use of English both as a branch of study and a means of instruction because, (1) it is of great service to the natives in their relation to European colonies; (2) because it is necessary for commerce and other forms of civilized life; (3) for the sake of good government and polity; (4) because of its literary value. While another takes a firm position in defense of the vernacular; (1) mother tongue must be kept the medium of thought and emotions; (2) native ministers will have to teach natives who have a very slight knowledge of English; (3) that their own language contains and can explain all that they need to know.

In questioning the relation of education to Christianity, most of the missionaries tell us this—"Education is an indispensable factor in the spread of Christianity. The importance of education on the foreign field cannot be exaggerated." The special purpose which educational work serves in reference to missionary enterprise as a whole may be stated under five heads:

(1) It enables pupils to read the Bible and other devotional books for themselves. (2) It trains the minds of the people, frees them from the bondage of superstition and error, tends to clear prejudices and prepares the soil for Christian faith. (3) By a combination of general and technical training, it helps those who come under its influence to lead intelligent and useful lives and gives them the power to earn their own living.

In Africa there are not only whole villages in which there is not a single person who can read, but whole tribes who have no written language. Only one tribe in Africa had a written language before the missionaries came. Africa owes its schools to the missionaries. Though a few schools are under the state, they are all controlled and most of them are under the church. For natives there is one school for nearly 2,000 of the school population.

The rate of literacy in the Union of South Africa is given as five per cent for men and women; fifteen per cent for boys and girls. In other states of South Africa, it is as low as one per cent. Only one to two per cent of the native children attend school. But in recent years Africa has undergone a change due to mission work—that is the intellectual awakening.

The problem especially in Uganda is to strengthen the second generation of Christian children who know nothing of old heathenism. Born of Christian parents, baptized young, taught elementary Christian truths, they yet lack stability of character. The problem is met by the establishment of boarding schools for the boys and the girls. The question of industrial work is important and missionaries consider whether they have not laid too much stress on the Bible teaching in the past to the exclusion of the practical side of education.

One of the most important problems is the education of girls and women. Since the chief profession of native women is marriage and motherhood, education must fit them for these vocations. Therefore the importance of industrial training is urged. The girls must learn cooking, laundry work, sewing and cleaning; they must learn a little hygiene to take care of the sick and young. This industrial work has been of the greatest value to missionaries as a means of getting in touch with the women.

In some mission schools, all who enter as boarders work half the day at industrial work, which they are taught in the early morning by the missionaries' wives. The senior girls have housecraft, dairy work, laundry and needlework, by means of which they often earn a livelihood, thus raising their position and giving them an economic value in the country. This very often stops early marriages.

Important as industrial training is in the course of study, the main purpose to be kept in view in the education of women is the raising up of a Christian ideal in the home. Except in Cape Colony not much has been done in the way of training native women as teachers in Africa. One drawback to the attainment of great efficiency in this direction lies in the African characteristic of native women—a love of ease that shirks responsibility. The older uneducated women are the strongholds of heathen superstition and education alone can break down prejudice in the minds of their daughters. Someone has said no work is more hopeful or promising than work among girls and young women of Africa.

In South Africa, with the exception of Natal, missionaries speak well in the main of Government systems of education, tho most complain of the smallness of grants. The state system now demands a higher standard of knowledge and skill in teachers than before. Just what significance does education have in mission work? The question can be answered in this manner: the Bible means readers, and readers mean schools, and schools mean teachers, and teachers can only be trained in places especially designed for that object; and if the Bible is to be read people must be taught how to read it. If missionary education gave no other power than ability to read the Bible, it would still justify itself.

Amongst missionary institutions which aim at providing native agents for this part of Africa's evangelization, as well as for preaching, there is one known as Lovedale.

The following description of Lovedale gives one an idea of the aims, the work and success of that institution.

It was named after Dr. Love, one of the first secretaries of the London Missionary Society. Lovedale lies 700 miles north-east of Cape Town and about 80 miles from the Indian Ocean, in an open and fertile country, with the Amatole Hills rising 7000 feet in the background. In the early twenties, men were sent out by the Glasgow Missionary Society. These men sowed the seed which has produced all later results, and the mission has now spread over an area extending nearly 200 miles northward. As the converts increased and small schools began to grow, it became necessary to have a place to train native agents as teachers, evangelists and preachers. And in the year 1841. Lovedale Missionary Institute was founded and opened with eleven natives and eight Europeans.

The chief aims of this institution are fourfold: (1) To take young men of intellectual and spiritual qualifications and train them to be preachers; (2) to train young men and women as teachers for native mission schools; (3) to give education in various industrial arts, such as carpentring, wagon-making, blacksmithing, printing, book-binding, telegraphy, and agricultural work of various kinds to natives, that they may become industrious and useful citizens; (4) to give a general education of an elementary kind to all whose course in life has not been definitely determined.

Each department has its own special aim, but the main purpose of each is to Chrsitianize, not merely to civilize. To develop Christian character is a difficult problem under unfavorable conditions as are found in Africa. It is non-sectarian, and undenominational. Instruction in the Bible and in practical religion is the first work of the day in all the classes, and the only work on Sunday. Morning and evening worship is held in the dining rooms. At noon every Wednesday a prayer-meeting is held, and each workman drops his tools and attends the meeting. Self-support is the financial aim, though the complete result has hardly yet been reached.

Religiously, its work and progress stand thus: there was once a time when in all that valley there was not a single Christian or a Bible or a school or a book. There was heathenism and ignorance. A little rude church was built with thatched roof and a clay floor: the seats were yellow-wood slabs nailed to low uprights driven into the soil below, and the work of preaching the gospel began. For a long time there were no converts, but those early men labored in patience and hope. There are now two churches close by each other.

Educationally, the work extends from the alphabet in the station school to a simple theological course. In addition to the work in the week days, there is the Sunday work, with Bible classes and two or three services in different languages, and also evangelistic work carried on in villages by several of the students.

The question is often asked, "Do natives make use of their education?" Statistics show that they do, and they also show that they have entered almost every phase of life-work; the majority are doing well, turning their education to fairly good account, and becoming useful members of society.

Industrially, there is a separate section of work which forms one of the main features of Lovedale. That is instruction in various industries which include printing, carpentring, wagon-making, etc.; and various domestic industries such as laundry work and sewing for girls. It has been fairly successful but the lack of funds is holding it back.

Other difficulties occurred in the early days in getting natives to learn trades. To some occupations they took readily. Every native can understand the value of being able to make a chair or table or to repair a wagon. But with printing it was a different matter. By patience and much persuasion one apprentice was gotten and now there is no difficulty. From the Lovedale press a large number of native school-books, hymn books, Pilgrim's Progress, and other publications have been issued. Medically, it has been possible lately to erect a small but well-equipped hospital.

Lovedale has been the pioneer of missions of this kind in Africa, and it had to pay the price which all experiments and pioneers involve. At most larger stations there is more or less of industrial work. But the "combined mission" is the one that seems to suit the present condition of the African continent.

The African race is certain to survive and increase. It possesses a wonderful vitality. Nevertheless the chief hope of the African is the Gospel of Christ. The gospel of work and gospel of commerce are also important and necessary, but by themselves they are not enough. In the advance of the African races there is one danger ahead. It is the over-confidence and satisfaction with themselves displayed by so many of those who have been partially educated. Yet it is evident that a new Africa is arising and its industries, when properly developed, could supply both food and raw products. But with all the material products it still remains true that "the most valuable asset" in Africa is the African himself.

"The African will not by a few bounds reach the higher levels of civilization and saintliness, but what the Gospel of Jesus Christ has done for Europe and America, it can also do for the New African Continent of a future day."

MOHAMMEDANISM IN RELATION TO THE ARMENIAN MASSACRES

Chris Graber

Whenever our American people are told the story of Armenia with its history written in persecution and illuminated with the blood of martyrs, or when they read it from the pages of some manuscript, the one question that always is asked (either audibly or in thought) is, "Why?" Why all this suffering? Why are the Turks so heartless? Have they no spark of conscience or human sympathy?

I want to admit right in the beginning that these are indeed hard questions to answer; also that the underlying motives for all the cruel acts of the Turk have never been confessed; yet there is one underlying principle stimulating this cruel nature of the Turk that is fundamental and far-reaching in its effect. In fact it is the basis for all conscientious effort whether true or false. It is his religion.

I am not going to attempt a treatise on Mohammedanism (Islam) in general but I shall confine myself only to that part which affects Armenians and Armenian measures. However a few general statements regarding Isalm are necessary. A very good article on the origin and practice of Mohammedanism appears in the January 1922 number of the Christian Monitor.

For the most part Mohammedans are very faithful to their creed. They may not all be so careful in the outward observance of ceremonies such as prayer five times a day, proper observance of the numerous feast days, etc. (See Ralph Smucker's article on "Hindu and Mohammedan Festive Days" in Jan., 1922, Christian Monitor for the most important feast days) yet when it comes to carrying out the direct commands of the Koran, the Moslem Bible, and standing for its creed, practically all Moslems are as faithful as the members of a clan in vindicating a family feud. For this there may be reasons. On page 144 of "Selections from the Koran" we find a quotation from the Koran, "If they turn back from the faith take them and kill them wherever ye find them." No wonder they are true to their faith! It is a matter of life and death.

We shall now quote briefly from the Koran, passages which give direct commands concerning the treatment of Christians, or infidels, as all non-Mohammedan sects are called. These quotations are taken from "Selections from the Koran" a translation from the Arabic Koran by Sale, Wherry, Muir Hughes and other English students.

Koran Chap. V, "They are surely infidels who say God is Christ the Son of Mary. O true believers (Moslems) take not the Jews or Christians for your friends; they are the friends the one to the other; but

whoso among you taketh them for his friends he is surely one of them."

Koran Chap. II, "Fight for the religion of God and know that God is he who heareth and knoweth. Kill them wherever ye find them for temptation to idolatry is more grievous than slaughter."

Koran Chap. IX, And when the months wherein ye are not allowed to attack them shall be past, kill the idolaters wherever ye find them. Take them prisoners, besiege them, lay in wait for them in every convenient place. If they shall repent and observe the appointed times of prayer and pay the legal alms, dismiss them freely; for God is gracious and merciful. O prophet! wage war against the unbelievers and hypocrites and be severe unto them for their dwelling shall be hell, an unhappy journey shall it be thither."

Chap. XLVII Koran. "When ye encounter the unbelievers strike off their heads until ye have made a great slaughter of them."

These injunctions to warring, persecution killing and worse are repeated over and over again in the Koran. I have quoted only a few of the most striking. All this is declared to be of high merit in the sight of God and anyone dying while fighting in defense of the faith is promised immediate admission into paradise. Koran, Chap. III verse 158, "Moreover if ye die or be slain in defense of the religion of God, unto God shall ye be gathered."

Is it any wonder that a man will destroy, torture and murder if his Bible not only permits but directly commands him to do so? Is it any wonder that a man will kill hundreds of his helpless Christian neighbors if he is promised by his Bible a star in his eternal crown for every life taken? Yes, friends, Christians are charged with religious persecution and the fact must be sorrowfully admitted. But there is this great difference. Christians have persecuted contrary to the commands of their Lord. Moslems in obedience to the commands of their prophet are to persecute and kill so long as the world shall last.

Wayland, Iowa.

RISE AND DEVELOPMENT OF CHRISTIANITY IN ASIA MINOR

John Warye

(Concluded)

In 1914 came the great war. Turkey became an ally to Germany and again began to muster her forces to the utmost. As usual in such times the Christians suffered and this time more than ever. A systematic deportation was made of all the Armenians in the various villages. In this deportation one and one-fourth million never reached a "place of safety." They starved to death, died of cruel treatment, or were killed outright. Churches, schools, and entire villages were destroyed. The entire country became one of horrors and suffering. Real conditions cannot be exaggerated. To give some idea of this period we quote from one of our orphan stories as told by the boy himself:

"My name is Garabed, eleven years old, and I am from Boghazlian. The Turks killed my parents and all my relatives. There is a Turk named Sooleyman Hara-Alie Agloo who was a friend with my father. He came to our house and took all of our goods, money, wheat, camels, sheep, etc., and promised to keep us from the murderers. We went to his house with my mother and sisters. I was staying in a room. When I looked out of the window my mother and sisters were going to be killed. I began to cry with all of my power. I opened the door and ran after them. Reached the valley named Koord-deresi. The Turk women, young men, gendarmes, boys were ready there and began to kill. A boy took me for to kill and threw me down. There were many thousand dead bodies. I kept myself among them. No one saw me. It was dark. Every wounded man, children were asking help, weeping, asking a drop of water. I slept there, and woke up. It was morning and I ran away and came to Boghazlian. The Turks called me Alie but I am Garabed now." Garabed Majerian.

At first the deportations did not affect the Protestants and the American schools were kept going. At last the Turks would not even spare these places. We quote from one of the students in the American school for girls at Talas: "On a bright morning in May when everything was bright and cheerful, our hearts were filled with sadness because our school was surrounded with soldiers and gendarms. All the girls and teachers (native) in the school would go to the city. When Miss L. told this to us for a few minutes the school was filled with sobs. But a few minutes later all the girls began to get ready bravely."

The missionaries staid at their posts as long as they could help their people or until they were ordered out. In a few stations one or two missionaries remained on during the war and did a great service in relief. One missionary lady went out with her people as an exile and in rags suffered with them until there were none left to suffer with and she returned. With the American buildings used for Turkish hospitals and the Protestant population practically wiped out the missionaries staid out of Asia Minor for a few years living in suspense and wondering what could be done for the remnant of the people for whom they had given their lives.

In 1919 a few months after the signing of the Armistice the Near East Relief came to the rescue. It brought money and personnel from all America. The American Board loaned their buildings with many missionaries and the work of reconstruction began. The hospitals were refitted, orphanages established, and industrial work started. But where are the 200 Protestant communities with their native pastors and many teachers? In Ambassador Morganthau's book on Turkey he tells how when these people left their homes they said, "Pray for us. We hope to meet you in heaven." Most of the church has been transplanted to that land where neither death or the Turkish government reigns.

In November, 1919, the Turks in Asia Minor outside of Constantinople organized and chose as their leader Mustafa Kemal Pasha. Their capital is at Angora and as a political party they are known as the Nationalists. They are opposed to the Peace Treaty and have as their slogan "Turkey for the Turks." Because of the war with the Greeks and the French they have stopped the American post and also prohibited Americans from traveling. Thus they are hindering both missionary and relief work. The high hopes for a new era and a new Turkey after the war have been blasted by the cruelties of the new Turkish government. Again the Christians are enduring imprisonments, deportations, and death. We hear many saying "This time they will kill us." The fear existing and the memories of the past have paralyzed them.

However the work to some extent goes on. The sea coast schools and a few in the interior are running. Anatolia college which is at Marsavon operated about 18 months and was ordered closed by the government in March, 1921. At the important orphanage centers are Sunday schools whose attendance fluctuates with the political situation. Hospitals are taking care of the sick, Christian Americans are giving material and spiritual aid to the downtrodden and bringing rays of hope to those whose hearts are crushed.

We now ask what has been accomplished and what remains? The answer cannot be told in a book. Wars and governments cannot wipe away the results of the 60 years of sacrifices of Christian missionaries. The buildings and libraries nearly all remain as before, the missionaries are respected more than ever and all races are everywhere desirous of help. Church prejudices no longer exist and the Gregorian Armenians are more willing to work with the Americans. The Turks even come with their problems, with their orphans, schools, and refugees. America is the only nation that this country can respect and look to for help. The many mission outposts have a possibility of being re-established. Places left vacant by Christian martyrs cannot be left in their empty condition. The Greeks have not suffered so much and the Armenians will always rebound to a noble cause if given liberty. Only a few of the Turks in the past have become Christians but the many prayers ascended for their behalf cannot much longer remain unanswered.

"God will have everything; and until then there is no permanent rest."

BIBLE BURNING IN MEXICO

An Address given by Mrs. Eglon Harris, at Church House, Westminster.

In calling to mind instances of the destruction of the Word of God by Roman Catholics in Mexico, I may mention that not only copies of what some Romanists call a perverted version of the Scriptures have been burned, but their own Roman version, translated with the authority and permission of Pope Pius. Hundreds of such New Testaments forwarded with a permit from Rome, and prefaced by a letter of the Archbishop of Chile, were sent from this country into the State of Yucatan. The Bishop of Merida, finding that many of his former communicants did not appear at the time of Mass, nor come to confession, made inquiry as to the cause, and it was on account of these New Testaments printed in London and sent to Mexico to a Roman Catholic priest. These were afterwards collected, and we know that hundreds were burned. I was able myself to secure fourteen of them, and they are kept in Mexico to show to any who do not believe that those who profess to be the servants of Christ would burn the Word of God.

The first instance I should like to relate was in the town of Tehuacan. I was walking through the streets one day, reflecting rather sadly that, of all the books I had distributed, I did not know of one that had been read—they were torn up at once—tracts, Gospels, New Testaments. Just then a Major met me and said: "Do you know anything about those books that have been burnt? I want a large-print one." A few weeks later I sent him such a copy as he required, when he observed: "Now I shall want someone to explain it to me." I gladly offered to go every day to read and explain the Scriptures to him.

Some weeks later the Major sent for me in haste. Holding out a burnt Bible to me, he said: "What do you think of it?" "I am sorry," I said, "to see you have burnt the Word of God, after all we have spoken together about this book." "Oh! do not think I burnt it." He then explained that he had a servant who in confession had told the priest that he was reading this book. The priest ordered her to take it away from him, and the next morning it was missing. The Major questioned his wife, and then called the servants together to see if they knew anything about it. As no one acknowledged touching it, he said he would call in the soldiers to clear everthing out of the house, for he would have the book found! This so frightened the girl that she said: "Please, sir, I took it to the priest." "Then you must go and get it back," said the Major. After many difficulties from the priest's reported absence, first in one place and then in another, he was tracked to his house, which stood on one side of a public square. The Major then brought out two battalions containing eight hundred soldiers, and they lined up in the square, encircling the priest's house. Finding denials were useless, the priest eventually called his cook, and the Bible was produced. She had put it into the fire as directed, but naturally a closed book would not burn!

The Major then wished to know why the priest had wished to burn that Bible. It seemed such an opportunity for spreading the Gospel, that I said to him: "Would it not be well to tell it the whole of the eight hundred soldiers?" "Yes, for they know all about it." In the barrack yard the men were lined up, a little table was set, and the burnt Bible placed on it with my own Bible. There, on that Saturday afternoon, I was able to tell them why the priest burnt the Bible. With such texts as "There is no other Name," "Without money and without price," I explained the matter to them. After I had finished, the Major asked if each soldier could have a Bible. This meant an expense of 800 dollars, 800 times 3s. 6d. On going an hour or so later to the post office I found one letter there containing £5 to purchase Scriptures for free distribution. If ever I had a proof that God is over His own work, it was then and there. We had gone on for over twelve months, sorrowing over the lack of results, but now there were eight hundred men ready to seize some portion of the Word of God, and someone in England had it put into her heart to send us £5 for free distribution to cover the cost. Within a few weeks these men all had some portion of the Word of God, and the Major set some of the most intelligent of the men to give reading lessons, so that in six months every one of these eight hundred men could read!

Through this incident I obtained an introduction to other barracks in the country. The Major, after his conversion (which, I think, had not taken place at the time when the Bible was burned, although that led him to further inquiry) actively helped in furthering the distribution of Gospels and tracts amongst the soldiers in Mexico, and during the twenty years that have passed since that time we have had the joy of handing some portion of the Word to 75,000 soldiers. Many of them have professed faith in the Lord Jesus Christ.

At that time we had been driven from house to house. In the fourth house we had occupied, my dear wife was taken ill. While she lay dying, a woman tried to carry off our little girl. I ran after her, and having crossed several streets I overtook her at the Temple door of the Roman Catholic Church.

Fourteen years later, at a service in Orizaba, several persons were baptized. One of them, a woman, told me that she had kidnapped my little girl. The priest had formed a league against me, and it was agreed to steal away my child and have her baptized, so that I would cease to have any claim upon her. "Now," said the woman, "instead of the priest baptizing Elgie, you have baptized me."

This is only one of the numerous instances where we have seen that Satan has been outwitted. The very fact that this woman was tempted to steal away our child and get her baptized led to her own conversion and baptism fourteen years later.

I went into a house one day where there were two men to whom I presented a Bible, told them the price, and asked them if they would like to buy it. One said: "I could not read this." Thinking that he referred to his eyesight, I spoke in Spanish, meaning to say, "I suppose your sight is not good?" What I really said was: "I suppose you have the evil eye?" (I did not know Spanish so well then.) They laughed, and bought a Bible each, then asked to come into the street. Shaking the Bibles from the covers, they burned each one! Afterwards I found that one had given me a bad dollar. A shopkeeper across the street called me to him and said: "Do you know who these men are?" "No." "They are priests in laymen's clothes." He then asked me if I would come over once a month and let him be my agent in Cordova for the distribution of the Word of God. The result was that soon we were having meetings there, through the burning of these two Bibles in the public street.

When living in Orizaba, I was returning from a missionary journey when I got into conversation with an Indian chief. He called for four hundred Indians, to whom I spoke of the Savior. I left with them a few copies of the Gospels, but I had only gone about one mile towards home when I was overtaken and clapped into prison. and a huge beam placed against my door. About half an hour later the beam was moved, and the door swung open. A voice said: "Now you may go." I stepped outside, but saw no one, so thankfully started on my eight miles walk to Orizaba. About seven months later a Mexican met me and said: "I should advise you not to go to Ixhautlancillo, unless you carry a pistol. I am the judge of Ixhautlancillo—your wife saved my wife's life. Seven months ago I went to see the chief, and he told me he had a prisoner. From his description I knew it must be you, so I insisted upon your release." I then learned that I had been imprisoned by order of the priest.

On one occasion I visited Tlacotalpan, where the Roman version of the Scriptures had been circulated. A girl called to me across the street: "Do you know anything of a book which tells of some girls being invited to a wedding, and they went to buy wine?" She showed me the leaf of a burnt Bible, saying: "I picked this up," and pointed out to me the words, "and while they went to buy, came the bridegroom." After the word "came"

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BIBLE STUDY

FAITH AND PRACTICE—ACTS

The ordination of deacons in the administration of the benefits of the Church to those in need was the outcome of increasing burdens as greater numbers were added to the Church. The Church in Jerusalem was rather cosmopolitan. There had been gathered togethtr there people of Jewish blood from every nation under heaven, also proselytes to the Jewish faith and among them some who had accepted the faith of Christ. National lines had not been obliterated as yet, and the wall of partition was not broken down. The Hebrews neglected the Grecian widows in the daily ministrations with the result that ill feelings existed and murmurings were heard by the apostles. This was the first indication of any serious trouble or division of sentiment among the brethren. This difficulty was taken in hand by the apostles, when they called together the multitude of the disciples.—Acts 6.

We note, first, that the question of the unity of the Church was not the one considered. It was not raised at this time. There was perfect unanimity among the brethren in Jerusalem, as yet, concerning those Grecians having part in the faith of Jesus and in the fellowship of the Church. The neglect, undoubtedly, was a result of the favor which was shown by the Hebrews for those of their own nationality when distributing the necessaries of life. It was a natural condition, and not one that was purposely carried on. That it required attention and amendment is evident from the steps taken by the apostles. The difficulty was brought before the whole assembly, and the solution was also declared openly before them all.

We note also, that the difficulty was not an insurmountable one, for the apostle Peter declared that the past conditions were not **reasonable:** that it was not acting according to good judgment that the apostles should leave the Word of God and serve tables. That which appeared to be unreasonable could be amended according to reason. It was according to this method of solution of the problem that the deacons were called into service in the first Christian Church at Jerusalem. There were men to be set over the work of ministering to the material needs of the people while the apostles gave themselves to the work of teaching men the Word of God. As in the case of Moses, what he was not able to do on account of the greatness of the burden that rested upon him, he appointed other men to do for him. There are certain human limitations that men will reach beyond which they cannot go. Reason calls for assistance and God has always honored the application of reason where it was righteously applied and justly used.

Reason not only showed to the apostles the need of helpers in the work but also the need of the right kind of men and the number required at this time. Moreover the apostle called upon the assembly to make use of their sense of the fitness of things and their appreciation of the present need, in selecting from among their number those who would best serve in the capacity required.—"Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Three qualifications were set forth,—honesty, Holy Spirit and wisdom. With such men in charge of the ministration to the needy the apostles could readily and unreservedly give themselves to prayer and to the ministry of the Word. —v. 4.

The plan proposed by the apostles was approved by the multitude to whose judgment it appealed, for it pleased the multitude. How successful they were in making the selections from among them is witnessed to by the character and work of at least two of the number chosen, Stephen and Philip.—v. 5. Stephen was a man full of faith and of the Holy Ghost. Philip was a man who was led by the Spirit in his mission for Christ (See chapter 8). Another feature in the selection of those who ministered in the Church was that a proselyte of Antioch was chosen among the number who would therefore, be a representative of the Grecian widows, being of Gentile origin, and their needs would be more faithfully considered. In every respect the choosing of the deacons showed good judgment and discretion on the part of the apostles and the multitude of the believers. The fact that the apostle referred to this matter as one that appealed to reason does not indicate that it was not undertaken under the guidance of the matter for the decision of the Lord as was the case in the choice of a successor to the bishopric of Judas Iscariot. God honors the judgment of men in the choice of His servants as well as directing the choice where men, who have reached the limit of their judgment, call upon Him for decision. The selection of the seven men was approved by the apostles and their ministry was sealed to them by the laying on of hands.

The difficulty in the midst of the brethren having been removed by the appointment of deacons to wait upon tables, the peace of the Church was again established and the Word of the Lord was increased by the greater opportunity of the apostles to give themselves to preaching the Gospel among the people. As a direct result of this new organization in the Church many more people were reached with the Gospel in Jerusalem, and more effective work was possible among those who were previously not rached, for a great company of priests also were included among those who were obedient to the faith. Two things were directly responsible for this quickened effort on the part of the Church,—peace among the brethren and increased opportunity for testimony on the part of the Apostles.

The ministry of Stephen, one of the seven men chosen to wait on the widows in the daily ministrations, was active in the testimony of the Gospel as well as in his special sphere of service. The Holy Spirit had endowed him with special gifts. He did great wonders and miracles among the people. There is no account as to the nature of the wonders and miracles performed by Stephen. That gift was given for the purpose of confirming his testimony of Christ. The nature of his preaching is recorded, even the discourse in the presence of the high priest is recorded. The first opposition encountered by Stephen was in his discussion with the libertines, possibly a class of Jews who were very jealous of the law of Moses, but not very scrupulous concerning truth. Defeated in the truth of the Word of God, they endeavored by treachery and deceit to undo the work of this servant of Christ. The record of their doings is found in the latter part of chapter 6. The record of the defense of Stephen is given in chapter 8.

The Word of God having had a new impulse and having a great victory among the priests, was now to pass through a new test. Hitherto there had been threatenings and imprisonments. These failed to shake the faith or the courage of the believers or the apostles. In a new effort of opposition the rulers were directly incensed at the truth presented to them by Stephen. They were accused of resisting the power and Word of God, and as having killed the Just One whose prophets had been slain by their forefathers. They were cut to the heart by these accusations. But when Stephen, through the Holy Spirit saw Jesus standing on the right hand of God and had declared to the Jews his vision, the hate and vengeance of the enemy broke all fetters and Stephen was stoned to death. Thus ended the life of one whom God had honored with a remarkable degree of suc-

cess in the ministry. This was also a climax to a period of success in the work of the Church, but it did not impede the progress which the Lord, through His Church, was making in the work of the Gospel. Persecutions continued, and the work of the Lord increased and spread abroad into new fields and into wider spheres of influence. The Lord was in the midst of His Church.

The Workers' Column

The Guardian of the Children.—Mark 9. March 12.

(Junior)

I. Jesus teaching a lesson in a home.—Mark 9:33.
  1. In Capernaum.
  2. After a Journey through Galilee.—v. 30.
  3. After He had heard His disciples contending which should be the greatest among them.—v. 34.

II. A child, the example for home and community life.—
  1. A lesson for those who desire to be great.—v. 35.
  2. A lesson for those who would desire to be useful—a servant.—v. 35.
  3. A lesson for those who would desire to be loving and kind.—v. 37.

III. The child a pattern under the love and care of Jesus.—
  1. He called the child to Him.—v. 36.
  2. He set the child in the midst of the disciples for a pattern.—v. 36.
  3. He took the child in His arms as a token of love.—v. 36.
  4. The child was under the blessing of His name.—v. 37.

IV. The child under the protection and guardianship of angels.
  1. Their angels always behold the face of the Father which is in Heaven. —Matt. 18:10.
  2. Their angels note the offense that may be done against the little ones. —Matt. 18:10.
  3. Offenses against the little ones will be noted and punished.—Matt. 18:6.

V. The love and protection of the children an example of the love and protection of the Lord to those whom He loves.—
  1. Acts of mercy to them will be rewarded.—Mark 9:41.
  2. Every offense will be punished.—Mark 9:42.
  3. Every child in every home brings into the home the presence of an angel of God to care for and protect it by the love and power of the Lord.

The Appeal of Rome.—Rom. 1. March 19.

Missionary

I. The urgency of the Gospel.—1:1-6.
  1. It was the purpose of his apostleship. v. 1.
  2. It was his duty as a servant.—v. 1.
  3. It was the one purpose of God for him—separated unto the Gospel of God.—v. 1.
  4. It was the eternal plan of God.—
    a. Long before promised.—v. 2.
    b. Fulfilled and proven by the resurrection of Jesus.—v. 2.
  5. It was for all nations.—
    a. To be preached among all nations. —v. 5.
    b. The Romans included among the nations.

II. The appeal of great possibilities.
  1. The work had already proven a success.
    a. Those who had believed had been an occasion of thanksgiving unto God.—vv. 7, 8.
    b. Those who had believed were well reported of throughout the whole world.—v. 8.
  2. The character of their faith was right.
    a. They enjoyed the grace of God.—v. 7.
    b. The peace of God and of Christ was with them.—v. 7.
    c. They were beloved of God.—v. 7.
    d. They were accounted as saints.—v. 7.

III. The appeal of love.
  1. The love of Paul for them was unfeigned—being witnessed to by God.—v. 9.
  2. It was proven by the constancy of prayer on their behalf.—v. 9.
  3. It was accompanied by an ardent desire, an object of prayer, to go to Rome.—v. 10.
  4. The greatest object of the desire was to minister to them the blessings of the gospel.—v. 11.

IV. The appeal of spiritual fellowship.
  1. The desire to establish them in the faith.—v. 11.
  2. To give to and receive from the comfort of the Gospel.—v. 12.
  3. To bless them and be blessed by the faith of believers.—v. 12.

The Cross of Christ.—Gal. 6:14. March 26.

Music: "In the Cross of Christ I Glory."

I. In the Cross of Christ I Glory.—Gal. 6:14.

II. Towering O'er the wrecks of time.—"The World is crucified unto me."

III. All the light of sacred story gathers round its Head.—"In Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature."—v. 15.

IV. When the woes of life o'ertake me.—"I bear in my body the marks of the Lord Jesus."—v. 17.

V. When the sun of bliss is beaming.—As many as walk according to this rule, peace be on them and mercy. —v. 16.

VI. Bane and blessing, pain and pleasure. —"They desire you,—They constrain you;—Be not weary in well doing,—Let us do good unto all men."—vv. 12, 9, 10.

VII. Joys that through all time abide.—"He that soweth to the Spirit shall of the Spirit reap life everlasting." v. 8.

The Message of Assurance.—I John. April 2.

I. The assurance concerning the Savior.—
  1. That it was He promised from the beginning.—v. 1.
    a. Heard by the apostles.
    b. Seen by the apostles.
    c. Looked upon and handled.—v. 1.
    d. Convinced that He was the Word of life.—v. 1.
      (1) By the life that was manifested. —v. 2.
      (2) By what they had seen.—v. 2.
      (3) By all that they could witness to.—v. 2.
      (4) By all that they could show, and that was manifested to them from the Father.—v. 2.
  2. The purpose of their witness.
    a. To establish the faith and confirm the fellowship of others with the apostles.—v. 3.
    b. To seal the fellowship of believers with the Father and the Son, Jesus Christ.—v. 3.
    c. To fulfill the joy of believers.—v. 4.

II. The message or Gospel of assurance.
  1. God is light and in Him is no darkness at all.—v. 5.—The Word.
    a. Those walking in darkness are not in fellowship with him, regardless of their testimony.—v. 6.
    b. The assurance of walking in the light.—
      (1) They have fellowship one with another.—v. 7.
      (2) The blood of Jesus cleanseth from sin.—v. 7.
  2. God grants the forgiveness of sins.—vv. 7-10.—The blood.
    a. By the blood of Jesus Christ.—v. 7.
    b. By the confession of sin.—v. 9.
    c. By the faithfulness of God to forgive upon confession.—v. 9.
    d. Conditions where there is no confession of sin.
      (1) Where men say that they have no sin.
        (a) Such deceive themselves.—v. 8.
        (b) The truth is not in them.
      (2) Where men say they have not sinned.
        (a) Such make God a liar.—v. 10.
        (b) His Word is not in them. v. 10.

Conclusion:—Those who walk in the light of Faith in Jesus Christ, the Son of God, in the light of His Word, and in the acknowledgement and confession of sin, have the grace of fellowship with believers, with God and His Son, and have the forgiveness of sin, through His blood, confirmed by the faithfulness and justice of God.—

THE UNGUARDED MOMENT

(Concluded from page 450)

It is a serious thing; indeed it is! Example after example, illustration after illustration might be cited from the Bible and everyday life. The newspapers are filled with them, church councils reveal them. Neither is there class distinction. The great and insignificant, the renowned and the unknown, the mighty and the weak, the noble and the ignoble, Christian and non-Christian,—all classes fall victims to these ambassadors of the destroyer of mankind, and one stands and exclaims with astonishment and awe, "How are the mighty fallen!" And how Satan rejoices in his accomplishments, when he has bound the owner of the house and compelled him to do his (Satan's) will.

And friend, none of us have anything to glory in ourselves, for we are all subject to his artifices and devices. Let us beware of the unbarred doors, the unfastened windows, and the unguarded moments of our life; and let us not depend upon the strength of ourselves but upon the strength of One who is our constant stay, lest unawares Satan gain admission and we fall.

Scottdale, Pa.

A plant in St. Paul, Minn., is turning thousands of gallons of buttermilk collected each day from the creameries of the cities of St. Paul and Minneapolis into a powder which is easily shipped and stored. Adding water to the powder turns it back into buttermilk. Little change takes place in the drying process

EDUCATIONAL

OLD SETTLER STORIES

II. Early Settlers in Virginia

L. J. Heatwole

Documentary evidence sustains the statement that at as early a period as the year 1727, there were at least three Mennonite families located permanently on the main branch of the Shenandoah river to an old Indian field known as Massanutten, in Rockingham county, Virginia. Names for heads of these families were Strickler, Rhodes and Kauffman. In the few years that followed, others reached the section bearing the names of Stauffer, Graybill, Heistand and Brubaker. Further evidence shows that Rhodes, Heistand, Kauffman and possibly Strickler were the first Mennonite ministers to preach in the state.

Other settlements of our people in the year 1754 appeared along the North Fork of the Shenandoah near what is now Woodstock in Shenandoah county where the family names were Fauber, Funk, Graybill, Stauffer, Shank, Swartz and Wenger. Stauffer and Graybill are mentioned as having been the first ministers in this settlement.

Local Hindrances

An obstacle that proved to be a great hindrance to the growth and prosperity of these isolated colonies was the strong opposition manifest on the part of worldly-minded people and those of other denominations around them. Mennonites, though confining themselves strictly to their own homes during periods of worship, were sometimes rudely interrupted in their meetings and members harshly dealt with, even to the point of assaulting and beating the minister who was in charge of the service.

Other causes for great disturbance and unrest came with the occasional Indian outbreak that made it necessary for whole families to remove temporarily to distant places of safety, the Mennonites sometimes going as far as to points lying east of the Blue Ridge. Since they refused to join with the colonial troops in fighting back the Indian foe, their presence with the early settlers became very unpopular.

Massacre in the Family of Preacher John Rhodes

An account given by Samuel Kerchival author of "History of the Valley," shows that in the month of August, 1766, the home of the aforesaid Mennontie minister, John Rhodes was attacked by eight Indians who were led by a white man. Bro. Rhodes was standing in the door as the party approached the house, where he was shot and fell dead. His wife and one of the sons were killed in the yard. Another son was some distance off in a corn field, and hearing the report of guns, climbed a tree to see what it meant. Here he was discovered by one of the Indians and killed. The third young lad attempted to save himself by flgiht, and had partly crossed the river where he was overtaken and killed in the stream.

In this time, the eldest daughter Elizabeth, caught up her little sister, about a year and a half old, ran into the barn and secured the door. An Indian followed her and demanded that she open the door, and then tried to force it open. While he ran to the house for fire, Elizabeth crept out on the opposite side of the barn, and running through a field of tall hemp, carrying her little sister, crossed the river unobserved and reached the home of a neighbor in safety. After plundering the premises, the Indians set fire to all the buildings—the smoke and flames being plainly visible to eye-witnesses on the opposite side of the river.

The lives of two other sons and daughters were spared for the time and they were taken along as captives. The one was a small boy about nine years old, and being weak and unable to travel, the Indians killed him when reaching the top of the first mountain. The two daughters upon refusing to go further were both barbarously killed at the same place and their bodies left to be destroyed by wild beasts. The remaining son was taken to the Indian camps, where, after remaining in captivity for about three years, he returned to his friends and relatives to become the ancestor of a surviving branch of the family, of which P. S. Rhodes of Woodstock, Va., is today one of the distinguished members.

Other Privations of the Frontier Mennonites

From the foregoing circumstances it is seen that the story of early life with Mennonites in Virginia carries with it much of the element of privation and hardship. The great problem of establishing settlements so far beyond any means for protection and a definite resource for the every-day needs of life, were not to be measured otherwise than at the risk of extreme peril and sacrifice.

The frontiersmen when first reaching this part of the state, usually built their cabins or half-faced shelter screens at nearby springs or on the banks of streams. Inside of these the accommodations were most simple and primitive. Comfort and protection from the elements were little better than that of open camp-life in the woods.

However, before the pioneer could thus become settled in a new home, there was the long journey of more than two hundred miles to travel from Pennsylvania, a great portion of which had to be made over sections of country where there were practically no roads, and the course that had to be followed was by way of the many winding passages of streams that had to be also often crossed. Again, since the section of country to which they came was covered with a heavy growth of timber, there arose the necessity for opening up entirely new roadways to allow wagons and pack horses to reach the particular spot that had been selected for a home.

The First Homes of Comfort

Later on came the time for more commodious quarters that took the form of houses built of rough-hewn logs with the crevices closed up with chinks of wood and mortar. The floors were formed with heavy puncheons laid with the edges close together and the upper surfaces smoothed out with the foot-adz. The roof was formed with clapboards that were split out in thin sheets from even grained logs. These were laid in rows with sufficient lap to turn water and were held in position by heavy timbers laid over the roof crosswise.

Most of these buildings were spacious enough for the comforts of the family, and also provided room for the hominy block on which, by the strokes of a heavy pestle, corn was made fine enough to be boiled into hominy or coarse mush, or to be baked into bread and Indian Paune. These when flavored and seasoned with the broth coming from fried wild meat, proved to be the only, and yet a most wholesome table fare during those early times.

The only means for heating such a building during the winter months was that derived from the family fire hearth, over which also, all cooking and baking was done in hand-kettles, cook-pots, Dutch-ovens, with skillets and frying pans that were supported by fire-trammels and dog-irons. In another part of the building, often in an upper loft, and sometimes on the porch, was kept the loom, for weaving the family's supply of clothing material, and as a rule, every family had to have its

weaver and tailor, as well as its carpenter, cooper and shoemaker.

With such an array of mechanics and artizans in about every home there came with each pioneer to the wilds of Virginia an outfit of tools and equipment consisting of gun, powder-horn and shot-pouch, tomahawk, hand-axe, broad-axe, riving-froe. hand-saw, drawing-knife, auger, gimlet, awl, foot-adz and other small items, while table ware consisted largely of wooden plates and bowls with occasional spoons and dippers of the same material. Each member of the family had his sharp metal knife that was used for cutting meat and preparing other food for the table.

The Coming of the Heatwoles

With some such list of supplies, along with clothing, bedding, a wife and four children, all loaded on a wagon, David Heatwole, the ancestor of all the Heatwoles in Virginia and possibly elsewhere in America, the first Mennonite deacon known to the Church in Virginia, at the age of twenty-eight years, in 1793 bade farewell to his friends and kindred near New Holland, Lancaster county, Pa., and after making some stops along the way, finally reached the end of his journey in Rockingham county, Va., and established a home for the rest of his life on a small farm of eighty-seven acres located two miles south of the present city of Harrisonburg. Tradition coming down from father to son through four generations, states that the team he drove to Virginia, was rigged up with straw pads for collars, ropes for back, girth and hip-straps, and with draw traces of the same material.

His wife's maiden name was Magdalene Weland, who had before marriage passed through a period of extreme hardship when a girl of fourteen years, having for some years resided in the portion of Pennsylvania lying between the upper forks of the Susquehana river. Twice was her family driven from home by the Indians and their dwelling burned. Final escape was made by way of the river in a small canoe, but not before one of her brothers had been shot dead and another wounded. Magdalene and other members of the family escaped death by lying flat down in the bottom of the boat from which the upper edges were partly splintered away by the continued firing of the Indians from the shore.

The cut on the front cover represents the first house erected in Virginia by David Heatwole which was erected in about the year 1795. The same building was in later years supplied with a modern roof and used by him as a shoemaker shop.

For five generations the offspring of David and Magdalene has multiplied to more than one thousand persons, many of whom have never settled far away from the parental home, the rule being not to locate beyond the landscape view against which the Mole Hill does not lift its sentinel head. Hence the section of country lying in full view of Weavers Mennonite Church can today well bear its title: "The Land of the Heatwole Fathers."

In one of the oldest cemeteries of the county, two grave stones, on which the inscriptions are now all but obliterated by the hand of time, mark the last resting place on earth of David and Magdalene Heatwole, each having died in the seventy-fifth year of their age. There is perhaps no other family among Mennonites in Virginia, in which the paternal and maternal Christian names are perpetuated more generally in after generations.

Dale Enterprise, Va.

LIFE WORK TALKS

IX. Relief Work

Orie O. Miller

The term, "Relief Work," as used in this paper, refers to physical help given to those suffering from any national or natural physical disaster. Our slums, our poor, our unemployed, we have always with us. The state, local organized charities, and local churches are doing what is being done for such. But when whole populations or nations suffer physically, and lack the most essential necessities of life because of the effect of war, pestilence or some natural disaster, then a different, a more extensive work is necessary. Past and present wars are the causes of such conditions in eastern European countries now. The famines in China and India, and the present one in Russia were caused by the general severe drouths in those countries. The earthquake in San Francisco, the eruption of Vesuvius, and the recent flood in Colorado brought similar conditions in other countries.

The result of relief given to people suffering from such circumstances are both immediate and remote. Immediately, lives are saved. The organization that is equipped to help, and arrives on the scene earliest, can do the most effective good in this. Not only are lives saved, but people are bridged over severe mental or financial crises. A relief organization with ample funds can soon organize some form of industrial activity. As people are kept busy, their minds are kept away from despondency, and the small income often gives them the start again towards self support and independence. Such efforts will never be forgotten in the minds of people so helped. When relief is extended under such cricumstances in the spirit and in the name of Christ, indelible impressions in favor of Christianity are made which may bear fruit years afterward.

Relief work is always made necessary under abnormal conditions. A young person cannot decide to take it up as a life work in the same manner in which he would decide to be a farmer, a physician, a teacher or a preacher. Christ's own life shows it to be a Christian work. Since it is Christian, God needs persons to engage in it. To be in the largest sense efficient, the worker must feel that God has definitely led him in the decision. Oft-times the decision to enter this work has to be quickly made. It is urgent and cannot be put off.

The type, cause, or place of the need generally determines the kind of worker needed to relieve that need. Following immediately in the wake of war when manpower is scarce, and when homes are needed for the aged, the women and children,

Russian woman collecting twigs, leaves, and bark to be ground up and used for flour. This has been the chief diet of thousands of people in the famine area.

it may be necessary to send young men as workers, who can endure any hardship, and who can themselves supply in part the shortage in man power. At other times the people may suffer most because of a

Corner of a room in a Russian Hospital in the Famine Area, showing lack of equipment and pitiable condition of children.

lack of work and of capital to provide work. Then business men and administrators are needed to devise ways and means, whereby available funds can most effectively help the largest number of people. At still other times the needy can best be helped in institutions, especially is this so in the case of orphans, and then are needed educators, matrons, physicians, etc. In general the call may come to either of two classes. It may come to the young person, who has not yet settled on his life work. The young person usually finds it easier to accept the call, than the older one, being as yet free from family and business obligations. He may just be out of school, may be qualified as a mechanic or along some other special line, and even though lacking in experience may fit well into a relief organization, especially if such has been organized for some time.

But often the call will come though to the older person, who may already be busily engaged in business or farming or church work. Perhaps because of a particular need in connection with the relief efforts, a worker of his special experience and ability may be required. This may be his definite call. There may be family obligations. For such an one to go would entail a distinct sacrifice, and perhaps in a number of ways. Many who might be qualified for such particular work, simply cannot go. To them the call does not come. To those whom God calls, a way is opened. God does the final choosing of workers. In relation to this, as well as to any other present need, every Christian holds himself in readiness in the spirit of "Here am I, Lord send Me."

Some other general qualifications which every person considering relief work should have, may be summed under five headings. 1. The worker must be well grounded in the Christian faith. Especially is this true when the work is done in a foreign country. The relief worker is ordinarily not a missionary in the strict sense of that word, and perhaps for that very reason is subject to special temptation. His fellow workers may not even claim to be Christians. He is constantly in their company and away from the usual Christian influences and surroundings. He must in numerous ways readapt his Christian living to new and most unusual circumstances. This requires both a knowledge of and a belief in the essential principles of Christianity. 2. He must be a person of tact and diplomacy. Relief workers are usually gathered from all walks and stations in life and brought together as one family. To live and to work happily with these others requires tact. Tact is also needed in the contact with those in need. There is always the danger of pauperizing rather than helping them. To carry on relief work requires constant contact with officials in the country where the help is given. To be polite and diplomatic in all relations with them will smooth the way over many otherwise difficulties. 3. He must be resourceful. The worker will find that the customs, language religion, and manner of living of foreign peoples are strange. He must sympathetically understand their life and ways, in order to help them. He may lack the supplies and equipment most needed. For instance automobiles may be sent with the spare parts missing. He should be able to carry on somehow, no matter what happens. 4. In general, it may be said that every relief worker should have some notion of business and business principles. Relief work consists largely in either direct or indirect distribution of supplies and money. Many of the supplies need to be purchased and others made. People must be hired and institutions built up. Clear records of these various operations must be kept and reports made out. Every worker has some of it to do. 5. Most important of all, the Relief worker should have the heart, soul, and purpose of the missionary. He should have a clear idea of the purpose of his work. He should attach to it the purpose that Christ gave to similar work He did. To Him it was almost always the occasion of illustrating concretely a spiritual truth. The worker needs to say very little about his religion or his belief, perhaps the less the better. His life, his manner of associating with fellow workers, his relation to and evident concern for those he helps, his impartiality and fairness in dealing with them, his humility and patience, all speak louder than anything he might be able to say.

To some, then, the call to enter this field comes in one form, to others in another. The important consideration is that God calls, and not that love of adventure, excitement or travel stand foremost in the list of reasons for taking up the work. All of us Christians will heed the cry of those who recently may have been better situated than we are, and who now, through no fault of their own are destitute. We should think of ourselves as in their place, and then quietly take the matter to God in prayer. He will help us to look into our lives, and to honestly see whether our biggest contribution to those people could be in giving our lives for their help, or in giving of our means and prayers. After being certain about His call, we can joyfully enter the service, trusting Him to open the way in that service and to make the necessary sacrifice worth while.

To one so called, this work brings the deepest Christian joy. To see the sick raised up, the hungry fed, the naked clothed, the orphan cared for, the home reestablished, hope revived, communities restored to normal living, brings with it the joy that Christ Himself must have had in His earthly ministry. In working through the various problems that come up in connection with such work, one is brought into a closer working relation with His Master than is possible in scarcely any other way. The worker constantly goes to Him for guidance. Conditions are so new and abnormal that no other successful or safe course is available. Finally such a worker will find later, in whatever other work he may engage in that all these experiences are helpful, or at least the memory of them happy.

"Jesus must be to us the Fountain of light and knowledge and truth. The Holy Ghost must be in us an everflowing stream of energy, perseverance fire, love, zeal, courage, and fruitfulness."

"To His professed followers who excuse themselves for lack of opportunity, Christ says, "Lift up your eyes and look on the fields, for they are white already to harvest."

SKETCHES BY THE WAY

X. Samaria and the Holy City

Jesse N. Smucker

The night by the Jordan passed quickly and again the morning light appeared over the hills of Galilee. With a last farewell look at our chosen ground we were off. We stopped for a few minutes at Tiberius and then climbed out of the Galilee basin and again passed along the road by which we had entered. Soon we came to Cana where we stopped for a little while only, taking several pictures of the women at the well with their black waterpots. We passed through the little village of Nazareth and as we mounted the ridge on the west the whole plain of Esdraelon lay stretched out before us.

Here we left the road by which we had come from Carmel several days before and began the descent to the plain. To view the surrounding country from this point is a grand sight. Before us the world's greatest battlefield, across to the right is majestic Mount Carmel, and to the left Mount Tabor. The descent to the plain is quite steep and the road makes many a curve and turn, as it leads to the plain below. Then we sped out across the level country right through the midst of the plain. At Jenin we stopped long enough to eat our lunch of bread and fish from the sea of Galilee.

We were now entering Samaria and from here on had hilly country. It was beautiful scenery all along. Winding picturesque roads, led back and forth, up and down, among the hills. We stopped at the foot of the hill upon which ancient Samaria had been built. Leaving the Ford here two of us began climbing up the hill upon which the city had been founded by Omri nearly a thousand years before Christ. It was easy to see how this spot might be a great stronghold. The city was situated on a fine large isolated hill surrounded on all sides by wide fertile valleys. We passed through the ancient gate where the ruins of an old wall are plainly in evidence. From this point I could see, far to the west, the sands on the shore of the Mediterranean. Once inside the old gate one is impressed by the great row of stone columns. They are twelve in number standing in a row and must be the remains of a once glorious temple. Up on the extreme summit of the hill are great heaps of ruins, stones and walls which but feebly suggest the magnificent splendor of this once famous city.

But again we are on our way, winding among the hills until suddenly we see a beautiful narrow valley open up before us. A city lies nestled peacefully on one side of the valley. This is Nabulus as the Arabs call it, but better known to us as Shechem, the place where Abraham erected his first altar in Canaan, and the two mounts on each side of the valley are none other than Mount Ebal and Mount Gerizim, the mount of blessing and the mount of cursing. They are about five hundred yards apart and in the pure air of Palestine are easily within hearing distance. Just beyond Shechem is Jacob's well. This is one of the Biblical spots about which there seems to be no question as to its certainty. A church is now built over the well and as we entered the priests were having some kind of service, and kept reading and responding in a doleful way. Tired and thirsty we sat thus on the well recalling to mind how the Savior had sat at the same place and so wonderfully revealed himself to the Samaritan woman. One of the priests now came to draw us water. Truly the well was deep,—over a hundred feet, and the water was remarkably cool and refreshing.

Leaving Jacob's well we passed on into Judea, passing close by the site of Shiloh and Bethel. Toward evening, just before sundown, on coming to the top of a hill we saw to the south on another hill the old sacred city,—Jerusalem. A thrill went thru me as for the first time the old city stood forth on the sky-line, in plain sight. Just at dusk, the benediction hour, we entered the city and like a benediction to the day's travel it ended our journey. Early morning had found us by the sea of Galilee; twilight found us in the City of David, filled with thoughts and emotions which only an experience of this kind can bring.

I cannot put on paper the impressions that came to me during that week's stay in Jerusalem. Not only are all the ancient places intensely interesting, but the very atmosphere of the place attracts one with a strange fascination.

The first morning I hunted up the American Consul to have my passport renewed, then, with one of the N. E. R. men whom I had met at Aleppo as guide we began our explorations through the city. We had an interesting guide book, "Walks about Jerusalem" which with its many illustrations and clear descriptions proved a great aid. We went through the Jaffa Gate, then on into the old city on Mount Zion, entering the famous Zion Gate. We went thru some of the ancient places and then entered the Tower of David from the top of which we had an excellent view of the city and out over the Temple Area, across the deep valley to the Mount of Olives.

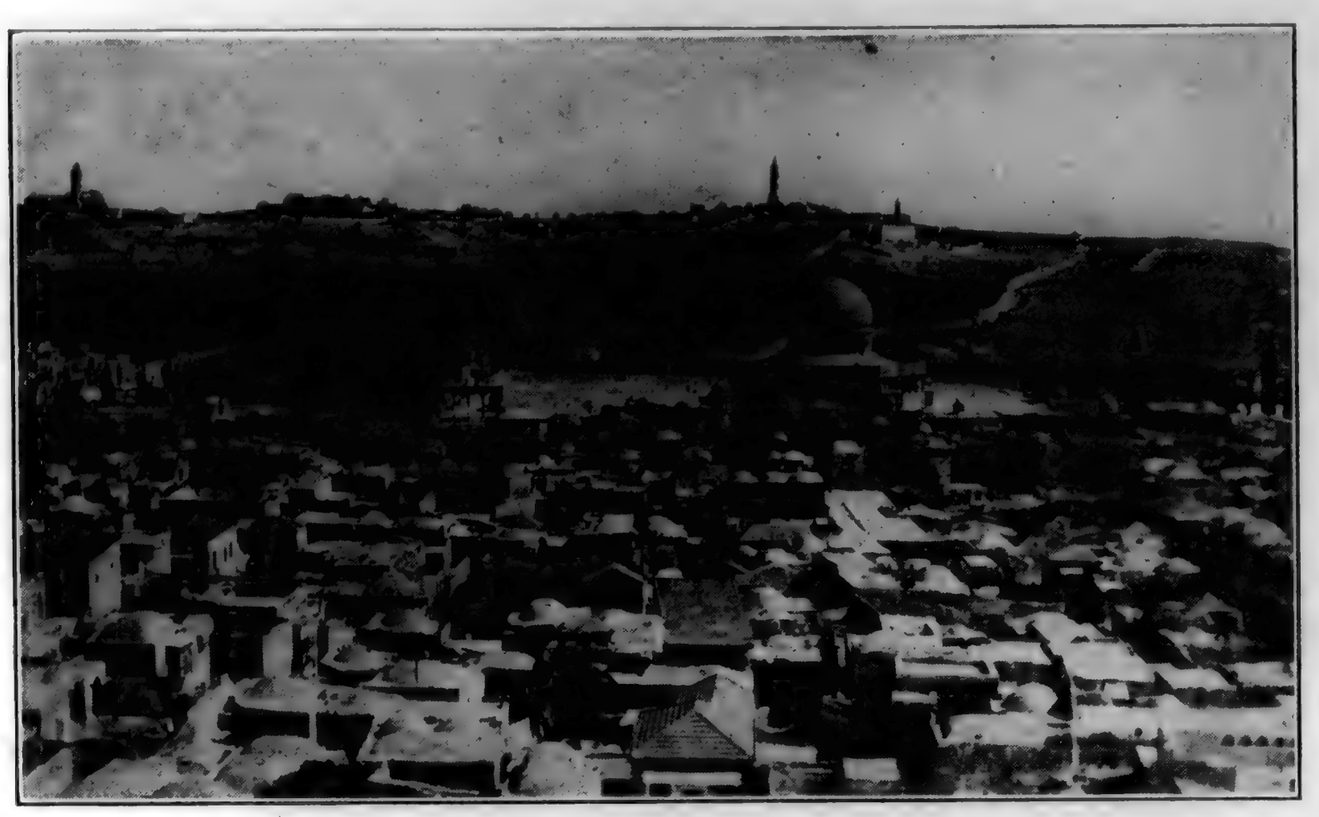
The afternoon we spent on the Temple Area which is one of the most interesting places in the city. This is in the place where Solomon built his wonderful temple. It must have been a wonderful place in its glory for the area is very large with many pillars and two large mosques. No Jews venture into this area now for fear of treading on the spot where the ark of the covenant may be buried. We entered the large mosque on the south side, the mosque of El Eksa, going through it quite carefully. It was evening now so we left the Temple Area, passed through the Stephen's gate, in old times called the Fish Gate and supposed to be near the spot where Stephen was stoned. We went through the Valley of the Kidron, passed the Garden of Gethsemane and as the sun was setting climbed the Mount of Olives. It was a much steeper climb than I had imagined. Reaching the top we passed the Church of the Ascension and came out into a beautiful olive grove where my friend's tent had been erected.

That night among the olive trees under the open sky made an impression upon me I can never forget. Nor shall I ever forget the early morning. The sun was not yet up and looking toward the east down over the hills, far down, I caught my first sight of the Dead Sea and to the north of it I could see a fine silken thread which I

"One is impressed by the great row of stone columns."

knew must be the Jordan. In the background were the high hills of Moab and above them the glory of the morning sky.

On our return to the city I stopped for a moment at the point where Christ probably stood as he wept over the city. Then we came to the Garden of Gethsemane and as we entered and passed quietly from place



The Holy City. Mount of Olives in Background.

to place among the old Olive Trees a feeling of awe and reverence came over me. Silently I read again the accounts of Christ's agony at this spot. We seemed to be treading on holy ground, too sacred to venture to describe. Leaving the Garden we entered Mary's Tomb, a cave near by, then again passed through Stephen's gate and went to the pool of Bethesda, at the entrance of which the gospel story of the place (John 5:1-9) is found written in 85 different languages.

Next day I was specially privileged in securing permission to pass through the Church of the Holy Sepulchre. Within this wonderful structure we had pointed out to us the supposed spot of the crucifixion, even to the very spot where Christ's cross was situated; also the Sepulchre the place of the appearance to Mary and many other wonderful places. The traditions and superstitions connected with so many of these places are of course unreliable, yet while one cannot be sure of the exact locations they must be in that immediate vicinity. From the tower of the great German church near by we had another splendid view all over the city.

The afternoon we again spent in the Temple Area. We went through the great "Dome of the Rock" commonly called the Mosque of Omar. Here is the great natural rock which has all sorts of superstitions connected with it, but is thought to be the original sacrificial rock of the first temple. Then with our Moslem Sheik as guide we were permitted to go through the great underground Solomon's Stables and other places to which the tourist is seldom admitted. From here we passed along to the Jew's Wailing place where the Jews daily gather and weep and wail over the destruction of their city. Some of the old stones are worn smooth with the fingers and lips of the wailers. Passing through the Dung Gate I sat by the Pool of Siloam in the evening gloaming.

Perhaps I should tell about the visit to Bethlehem, past the Shepherd's field and Rachel's tomb, seeing the birthplace of the Savior, but that will take another chapter. The night run up the Mount of Olives in the Ford must also be left until later.

Smithville, Ohio.

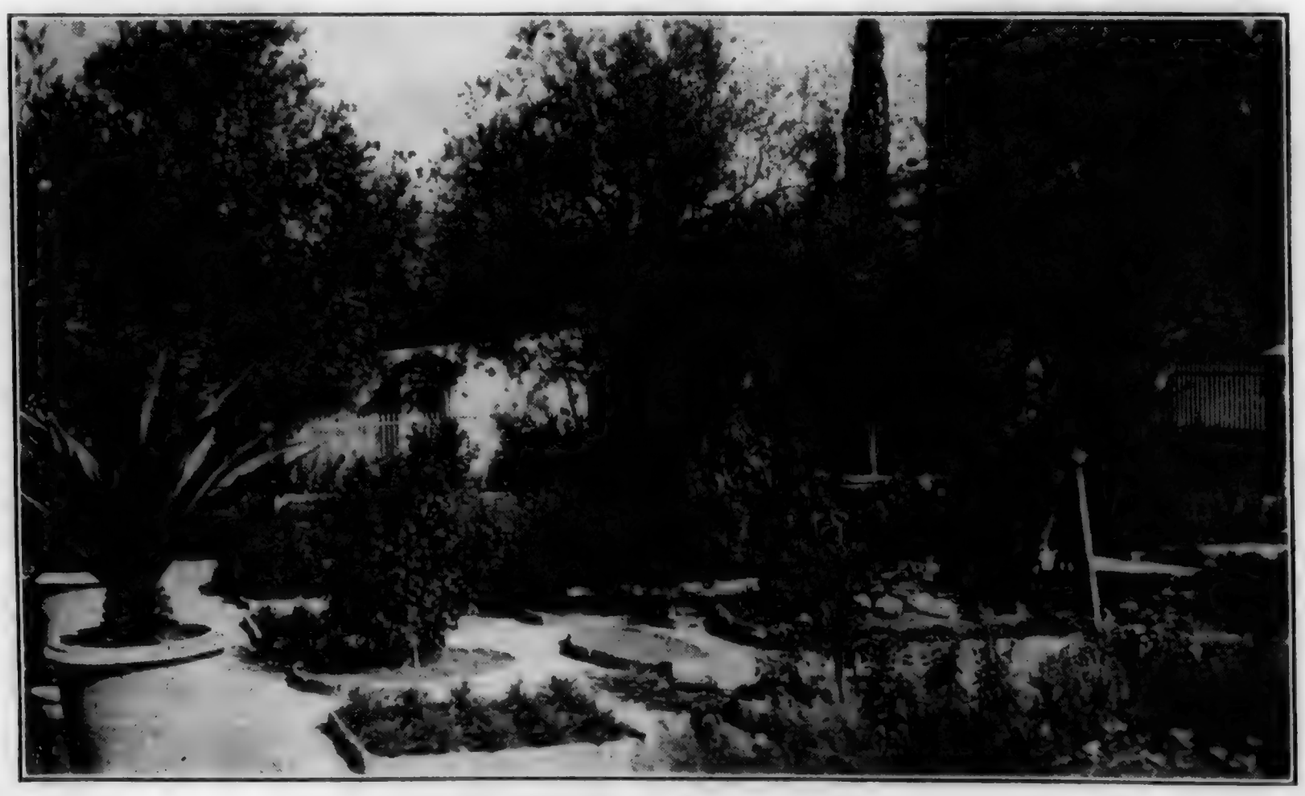
CHILD LABOR DAY

The return of Child Labor Day, observed annually on the last Sunday of January, calls attention to the conditions surrounding the child worker on the farm, as shown in studies recently made by the United States Department of Labor through the Children's Bureau.

In sections of the Texas cotton belt included in these studies, young children work at hoeing and chopping the cotton, and even at heavier kinds of field work, such as plowing, harrowing and cultivating. Practically every child ten years of age or over in the sections studied was employed in the fields at some time during the year; ten hours or more was the average working day, during the season, reported for more than half the children, and many reported an average working day of 12 hours or even longer. Although most of the children worked only a few months, much of the work falls at a time when school is in session. Teachers reported that half or third of the children who should have been in school by September did not register until November or later. Illiteracy on the part of father or mother or both was reported for 7 to 9 per cent of the white families and about a third of the colored families visited. Many of the coming generation will be likewise handicapped if field work continues to keep them out of school.

The Influence of a Sunday School Book

Eighteen months ago an Egyptian young man, Mr. Yusef Iskander Grace, a member of the Orthodox Coptic Church, came to Rev. Stephen van R. Trowbridge's office in Cairo seeking to learn how he might work for Christ within his Church. Mr. Trowbridge who is the Sunday School secretary for Egypt, representing the World's Sunday School Association gave him an Arabic copy of Dr. Marion Lawrence's "How to Conduct a Sunday School," and a week later the young man resolved to devote his life to introducing Bible study among the children of the Coptic Church. The priests have for centuries discouraged individual study of the Word of God, reserving the reading and interpretation to the clergy. Thus the Word has been smothered and neglected. But through this new effort of fifty young men, led by Mr. Grace, 2800 scholars, chiefly boys, have been gathered into classes, and have received New Testaments or single Gospels, besides weekly lesson helps. The movement has spread from Cairo to Alexandria, Assiut and provincial cities.



In the Garden of Gethsemane

THE YOUNG PEOPLE'S MEETING

HOME BLESSINGS AND HOME DUTIES. (Jr.)—I Tim. 5:4; Eph. 6:1-3.

Topic for March 12

MOTTO

"Even a child is known by his doings, whether his work be pure, and whether it be right."

MEDITATIONS ON THE TOPIC

I. God has wisely set all things in order. He has planned that while children are not strong in body or in understanding of mind parents and elders should care for them and plan for them. Because of this plan all the boys and girls who have parents and homes have been receiving many blessings for which they have never been able to pay in money or in work. And it will be impossible for anyone to ever pay back the debt they owe to God and to their parents in full. But there is a way to show that we are not ungrateful, without a thought of the blessings we are receiving, and never showing any thanksgiving or desire to return the kindness in loving service. It is this way which we want to consider in the Topic before us.

Children who grow up, take all the good things which God has given in the home and never stop to think what duties they owe in the way of obedience, love, service, honor, and gratefulness are missing the best part of their lives and are guilty before God. "Hear, O heavens, and give ear O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me" (Isa. 1:2).

II. **The Text—I Tim. 5:4**, shows how it is looked upon that children should first show piety at home in loving service and care of their parents when they have grown able to do so and their parents have come to need their help.

Eph. 6:1-3 shows that God has planned that children should honor their parents by faithful, obedient lives. God will send blessing upon such children for time to come.

OUTLINE STUDY

I. Home Blessings

1. Parents.—Ps. 113:9; Ps. 128.
2. Love.—Prov. 15:17.
3. Help.—Prov. 3:12; I Tim. 5:8.
4. Teaching.—Prov. 22:6.
5. Example.—Prov. 20:7.
6. Food.—Prov. 31:27, 28; Lk. 11:11-13.
7. Shelter.—Jno. 12:3.
8. Clothing.—Prov. 27:26.
9. Happiness.—Ps. 128:2.
10. God's goodness.—Ps. 128:4.

II. Home Duties

1. Obedience.—Eph. 6:1.
2. Service.—I Tim. 5:4.
3. Love.—Eph. 4:32.
4. Honour.—Prov. 23:22; Ex. 20:12.
5. Diligence to learn.—Prov. 6:20; Eccl. 12:1.
6. Thankfulness.—Ps. 68:19.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Home"**
2. Blessings of Father and Mother.
3. Blessing of Food and Clothing.
4. Duties to My Parents.
5. Duties to Brothers and Sisters.

For Others

1. Home Gratitude.
2. The Happy Christian Home.

PERSONAL THOUGHT

I need a loving thoughtful heart, that I may do my whole duty in return for the home God has given me.

SEED THOUGHTS

Sow the seeds of obedience and you shall reap a harvest of honored and loved manhood or womanhood.

Sow the seeds of loving service and it will come back to you in boundless measure beyond what you can ask or think.

Sow the seeds of gratitude and you will fill the hearts of heaven and earth with gladness and your own heart with peace.

Sow a faithful childhood and you shall reap a noble manhood and womanhood.

"Cast thy bread upon the waters; for thou shalt find it after many days" (Eccl. 11:1).

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that or whether they both shall be alike good" (Eccl. 11:6).

APPEALS FROM OUR MISSIONS—THE RURAL FIELDS.—Acts 16:9, 10; Rom. 1:14-17.

Topic for March 19

MOTTO

"We are ambassadors for Christ."

MEDITATIONS ON THE TOPIC

1. **The Lord's Call to Rural Fields.**—The Lord is no respecter of persons. He does not call to one field and have us pass another because He does not care for the other. But God calls always along the line of the readiness of both harvest and laborers to come together. When the Spirit forbade Paul to go to Asia and Bythinia, it was because He had the field prepared in Macedonia first, and so revealed it to His servant. Later the others were open also.

So the call to rural fields is coming to the church today in the Spirit's leading and is paving the way to reach other fields hitherto closed. The fact of the man in the vision saying "Come and help" is sufficient claim upon our attention that we should make effort to find a way to go, as the Lord has given the gift. Let us go in person. Let us go in spirit and prayer. Let us go by such service as will make it possible for souls to receive the help required.

II. **The Text—Acts 16:9, 10**—shows how Paul received the appeal by God's vision to him and how he interpreted it and acted upon it.

Rom. 1:14-17 gives the spirit of willingness in Paul to go where God wants him to the full extent of his ability, and how he regarded the Gospel as sufficient for all classes of men.

OUTLINE STUDY

I. Visions of the Need.

1. Shepherdless Sheep.—Matt. 9:36.
2. Neglected children.—Jno. 21:15.
3. Corrupted youth.—Ps. 119:9; Eccl. 11:9, 10.
4. Depraved manhood and womanhood. —Prov. 14:12.

II. The Call for Help.

1. Soul winners with the Message of Salvation.—Eph. 4:11-16; I Cor. 12:27-31; Rom. 12:4-8.
   (a) Pastors.
   (b) Evangelists.
   (c) Teachers.
   (d) Personal helpers
   (e) Faithful obedient lives.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Call."**
2. God's Call to the Children.

For Young People

1. Godly Visions of Need in Rural Fields
2. Responsive Message Bearers.
3. Shepherdless Sheep and Other Needs that go With it.

For Older People

1. The Message that Helps in the Rural Field.
2. Meeting the Needs by Delivering the Message.

PERSONAL THOUGHT

Lord have I passed by your leading and vision and entered the field of my own thought in face of Thy forbiddings? Help us to know and do Thy bidding.

SEED THOUGHTS

The rural field is the key that will unlock the door to the regions beyond in means, workers and moral backing. As God "suffers us not" to enter other fields by various hindrances, will we close our eyes to the call that He gives in the fields about us?

The mission Spirit is the Spirit of Christ. It is the Holy Spirit in us prompting us to serve others for Jesus' sake. There is a call to service for every believer,—a service of some kind. The rural field at home offers the largest variety of types, since we are largely equipped with language and adaptability already.

Why should we stand by and look on, when the only hindrance to our entering the field is a willingness to consecrate all to the service?

MY FAVORITE SONG AND WHY.—Rev. 14:1-5

Topic for March 26

MOTTO

"Is any merry? let him sing psalms."

MEDITATIONS ON THE TOPIC

1. **Favorite Songs.**—Songs affect us when they touch our souls in the most direct way. While every Gospel truth has a fitting place in every heart if it but finds its way there, there are various channels by which the message may be carried to the best effect. A song that appeals to us most is one that is able to bear the message in words and melody suited to the state of our heart. The better suited the song at different periods of our life and growth in grace, the more apt it is to be our favorite.

It may be possible for us to have a favorite that reveals our lack of spiritual appreciation. We may want it for the music or simply for the frivolity of the sentiment. We may want it for some thought hobby that makes us a religious bore rather than a worshiper. Let us seek to appreciate the song that draws us nearer to God and fits us for His presence in our hearts.

H. **The Text.—Rev. 14:1-5.**—This gives us a vision of a worshipful band in glory who have a new song peculiarly suited to their own experiences and appropriate in praise to Almighty God, and to the edification of those who hear. It is their favorite for that hour.

OUTLINE STUDY

I. Occasions and Conditions Which Make a Song a Favorite.

1. Times of Affliction. Ex.—What a Friend We Have in Jesus.
2. Times of Rejoicing. Ex.—Come Ye that Love the Lord.
3. In a time of Godly sorrow. Ex.—Alas and did My Saviour Bleed!
4. In Seasons of Thanksgiving. Ex.—I Will Sing of My Redeemer.
5. In Seasons of Praise. Ex.—Praise God from Whom All Blessings Flow.
6. Songs expressing prayers of our heart. Ex.—I Need Thee.
7. Songs deepening Gospel Messages. Ex.—Almost Persuaded.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textwords, **"Sing," "Praise," "Rejoice."**
2. Repeat from Memory a Favorite Song.

For Young People

1. Give One or More Favorite Songs and Tell What Makes It Precious to You.
2. Discuss How Growth in Grace Will Develop Our Appreciation for Certain Songs.

For Older People

1. Songs That Never Wear Out.
2. Songs Which the Ransomed Shall Sing..

PERSONAL THOUGHT

Favorite.—Do I favor songs that bring greater glory to God or that bring only satisfaction to flesh and its vanity?

SEED THOUGHTS

"Praise God from whom all blessings flow,
Praise Him all creatures here below.
Praise Him above, ye heavenly host.
Praise Father, Son, and Holy Ghost.

Every heart, and every tongue both in heaven and in earth may have a fitting song that goes out to God, and if born of true spiritual worship will form one grand harmony before the throne of God. Is my favorite of this kind?

THE ASSURANCE OF SALVATION.—I Jno. 5:1-21.

Topic for April 2

MOTTO

"These things have I written unto you, ...that ye may know that ye have eternal life."

MEDITATIONS ON THE TOPIC

I. **Assurance of Salvation.**—There are forgers and false witnesses regarding every thing of value to man. Men try to pass their goods upon us at true value and it often fails to stand the test. Just so it is with salvation. Jesus testified, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." There are many self-deceivers, chiefly those who hear and do not.

"Salvation is of the Lord." Unless it is, it is not a true salvation. We may rely upon the record of God that we are saved by faith in His Son (Jno. 5:24). We may rely upon the witness of the Spirit in our hearts who comes to those who obey (I Jno. 3:24). We may be fully sure of the witness by trying the spirits whether they are of God, and the Spirit within us in likeness to Him.

We know by the print He bears. We know when we believe and when we have truly yielded. We know by the new springs of love and joy and peace, etc., enkindled in our hearts. We know when we are seeking to please Him and we know when He hears our prayers. When in weakness we have failed and sought Him in repentance, we know His forgiving love and the renewal of a right spirit within us. "Blessed assurance."

OUTLINE STUDY

I. Who are the Saved?

1. The regenerated.—Jno. 3:5; Matt. 18:3; I Jno. 5:4.
2. The blood washed.—Rev. 7:13-17; 1:5.
3. Free from Satan's power.—Col. 1:13; I Jno. 5:18.
4. Spirit sealed.—Gal. 4:6; Eph. 4:30; 1:13, 14; Rev. 7:3, 4.
5. Made heirs of glory.—I Pet. 1:3-5.

II. How we are Sure of Our Salvation

1. By the testimony of God.—I Jno. 5:11.
   - (a) That the Son of God has come in the person of Jesus.—Matt. 3: 17; I Pet. 1:17, 18; I Jno. 5:6-9.
   - (b) That the believer in Jesus is accepted because of the seal of the Spirit.—Acts 5:32; I Jno. 3:24.
   - (c) That the Spirit we have received is the true Spirit by His fruit in our lives.—
     - (1) Bearing witness with our own spirit.—Rom. 8:15, 16.
     - (2) Producing holy fruit.—Gal. 5: 22, 23.
     - (3) Obedience.—I Jno. 2:3-6.
     - (4) Love for brother.—I Jno. 2:10; 3:14; 4:12.
     - (5) Love for God.—I Jno. 2:15-17; 5:3.
     - (6) Confidence in prayer and answer to prayer.—I Jno. 3:19-22.
     - (7) Understanding of Godly things. —I Jno. 5:20; 2:27; I Cor. 2:12.
     - (8) Confession of Jesus as Christ.— I Jno. 4:2.
     - (9) A life of righteousness.—I Jno. 3:6-11.
     - (10) Victory over the world.—I Jno. 4:4; 5:4.

SUGGESTIVE ASSIGNMENTS

Textword, **"Know."**

1. Let all bring evidences of salvation according to the Word.

PERSONAL THOUGHT

Help us Lord to be satisfied with nothing but the truth about our salvation.

SEED THOUGHTS

"For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

"Blessed assurance, Jesus is mine,
O, what a foretaste of glory divine,
Heir of salvation, purchased of God,
Born of his Spirit, washed in his blood."

BIBLE BURNING IN MEXICO

(Concluded from page 463)

the page was torn away. (The Spanish word for "came" (vino) also means wine.) This led to my giving this girl a copy of the New Testament. The next time I went to Tlacotalpan, I met with some men who said: "We were hoping to see you to talk to you about having a meeting in this place." They had met together and drawn up by a paper signed by twelve prominent persons in the town, asking that we should send a teacher to teach this book. We have sold 124 Bibles in that place. This happened something like eighteen years ago.

SKIMMING IT

"If you are going to give a pan of milk, don't skim it first," the old grandmother used to say; meaning, if you are going to do a favor, don't spoil it by an ungracious word or manner.

Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse?

"Another errand? I never can go down town without half a dozen commissions!" complains Bob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again," exclaims Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby and distressed if any one thought her unwilling to render such office, but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that it is Tommy's turn. Thus all day long people who love one another skim the sweetness from every service they render.—Nashville Christian Advocate.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XIV. The Course of Study

1. **Uniform Lessons.**—In the early days of the Sunday school various kinds of lessons were used by different schools. Many memorized scripture verses and passages, others used series of Bible questions and answers. Each denomination tried to solve the problem of providing lessons and helps for their schools. Finally in 1872 an interdenominational committee agreed on a plan of selecting lessons for a term of seven years that would, somewhat systematically, cover the entire Bible. These lessons were to be studied by all classes in all schools.

The very evident advantages were, that the best helps could be economically provided for all schools; all the teachers could work together in the preparation for teaching; all the members of the family could unite in the home in the study of the lesson and it promoted unity among all Protestants and gave the inspiration that comes from participation in a large movement. Without this co-operation no doubt most schools would have had very inferior lessons and helps for many years.

The chief weakness of this system, that has become more evident in recent years, is that these lessons are not equally well adapted to the pupil at different periods of his life. Not all of the Bible is equally suited to the child or youth and therefore by using the same lessons for all classes it must be true very often that some of them will find the work very uninteresting and unprofitable. Another difficulty is that by selecting only passages here and there the pupil fails to get a systematic view of either the books or of the Bible as a whole. These lessons have served a good purpose and it may be true that they are still the best for teachers with little training in systematic Bible study and in the principles of teaching.

2. **Supplementary Work.**—For those who continue to use these lessons we would urge that they supplement them with special work suited to each grade, thus providing for the lack above noted. These lessons could include such material as the names and classification of the books of the Bible, the study of the lives of Biblical characters, outlines of Biblical history, geography, of Bible lands, the learning of important Scriptures, such as the ten commandments, beatitudes, and Lord's Prayer. Some such work required of each class each year will add much to the Bible knowledge obtained in passing through the various grades of the school.

3. **Graded Lessons.**—There have been for many years some schools that did not adopt the uniform lessons and various publishers have provided systems of graded lessons. In 1908 after much deliberation and some experimentation the International Sunday School Association, which selects the uniform lessons, decided to provide graded lessons as well. Those who begin to use these lessons must expect to find some difficulties. Each teacher has his own lesson and he can get very little help from other teachers or from a teachers' meeting. There will probably be no comments on these lessons in the religious papers, and consequently the teacher will need to be more self-reliant and stand on his own feet. This, however, will not be a disadvantage in the long run, for it develops strength in the teacher. The pupils may not like the more painstaking work required to use these lessons successfully, but this can be overcome by the increased interest that can be developed in subjects suited to their age.

4. **Grading and Promotion.**—Whether the lessons be graded or not the pupils should be classified according to age and ability. Perhaps the best general plan is to follow the public school grading, and yet there may be those who for some reason fall behind those of their own age in the school and would much prefer to retain their former classification in the Sunday school. In all cases it is a matter of determining where each pupil would get the most from the school.

A fully organized school has departments for each of the periods of childhood and youth as follows:—Beginners, under six; primary, six to eight; juniors, nine to twelve; intermediate, thirteen to sixteen; seniors, seventeen to twenty; adults, over twenty. In small schools there should be at least three organized departments with special general exercises for each in their own rooms. The six divisions named above can be grouped by putting the first two into primary, the next two into the intermediate and the others into the senior department.

Most schools have their special provision for the primary but it is probably more essential to do our very best for the juniors and intermediates. This is the critical age and we will probably either win them for Christ or lose them from the school permanently. If we fail here, we lose the fruits of the primary work and will have no material for the senior department. By all means let us do our best to make room for the intermediates.

Where formal requirements can be made in the way of mastering certain knowledge before being promoted it aids in making the pupil feel that this is real school work and that promotions really mean something. Promotion exercises may help to make them feel that they are making real progress when advanced to a higher department. But on the other hand to enforce a rigid standard and drive some pupils away is also undesirable. Let us aim to hold all the pupils, place them where they will get the most good, and give them the work that will be of most value to them. The child does not exist for the school but the school for the child.

EARLY JEWISH EDUCATION

Allen Christophel

Education may be defined as a preparation for living and an organization and development of our physical, moral and religious and intellectual powers for the problems that may come to us. With this definition as a basis we wish to consider the subject.

The Jewish education was largely fostered and aided by the religion of the nation. Throughout most of the history of the nation religion was responsible for education. Such was the case with nearly all pre-Christian nations but especially so with the Jews.

We realize that the Jewish education fell far short of perfection but I think we find that its defects were greatly outclassed by its merits. Regardless of the fact that the Jewish nation is scattered and its people are despised a comprehensive study of their education will arouse appreciation.

Their educational history is divided into four periods. The characterization of these periods is largely determined by the form and manner rather than the content of education. The first period has no beginning date but is supposed to end at the coronation of Saul about 1043 B. C. In

this period the nation was ruled by the Judges and the priests were teachers. The second period (1043-538 B. C.) was characterized by a period of national organization and strife with outside forces. Prophets sent by God served as teachers during this period.

The third period (538—Birth of Christ) was a period of political disagreement and during this time more thorough educational work began. The teachers were the scribes and the rabbis. The teaching was done at the synagogue and on its outer porch.

The fourth period extends from the birth of Christ until the present time. It is the period of the elementary school. The previous periods were combined with this and also secular education of the times that those developed. The subjects studied at different times were history, writing, reading, simpler mathematics, law and morals. Their chief books were the Bible and the Talmud. Their methods were by rote repetition and memorizing. They trained according to the ages of children in the following order: From six to twelve, law writing and arithmetic. From ten to fifteen their course was from book of Mishnah in the Talmud, at fifteen the Gamara of the Talmud. The adults were taught from the Bible. Those intended as leaders were placed under the tutorage of their best rabbis. The nation was divided into twelve tribes. The tribe of Levi consisted of their teachers and they were distributed among the other tribes. Their idea of the universe was given through Moses. In doctrine their belief was purely monotheistic and ethical in form. Resulting from this education were some of the greatest minds the world has ever known. They were the first to formulate a definite and substantial theory of the cause of the universe, viz. God. Following is a formulation of their idea. "The supreme being admitted no limitation; he inspires every decree of the legislator; every undertaking of the captain of the host; and was ever ready to direct all affairs of men and punish their negligences and sins." Their doctrine was a protest against Pantheism and idolatry.

The law as given by God through Moses gave a perfect model for life, but because of the imperfections of man, and by the addition of the "traditions of the elders" it was inevitable that certain weaknesses should develop in Jewish education.

In a consideration of these weaknesses we find that it emphasized memory above other powers of the mind. History tells us that much time was spent in committing laws, commandments, etc., and they were often repeated four hundred times. It tended to crush spontaneity and trained all in one mold.

In the second place it was given for Jewish children alone. Certain ceremonies were required of all Jews and other nations were regarded as enemies to their well being. Since their work in education grew out of their religion we readily see that those that had no part in their religion received no educational benefits save by contact.

Its applications were rather finite. For the masses the primary requirement was to do the commandment given by those inspired of God. In their code of laws they were commanded what to do and what not to do without logical explanations in all cases. We see that the content was extensive but led to mere observance with little thought.

Fixed external customs fostered idolatry. The figure of the ark represented the presence of God. Their sacrifices were made to atone for sin. These conditions being as we remember the words of Paul "that the worship is not in the creator but in the beast sacrificed." For those not considering the cause and ultimate purpose for these things it led to a form of idolatry. The last and greatest criticism is that it failed to supply necessary substitutions for human limitation. In other words it tended to formulate doctrines without taking into account that man is human and unable to walk perfectly and the "teaching of the law wrought (suggested) sin." With the coming of Christ and by His atonement this fault was remedied.

In a consideration of the merits of the Jewish education we would first say that it gave equality to all. Directly contrary to other nations women received equal rights with men. Women were taught the best known arts of housekeeping. This also includes the fact that society was not organized into castes or classes but equal rights were given for all. Their idea of God and worship by each one was the great originator of individualism.

Their discipline was rigid but reasonable. This may seem contradictory. "He that would spoil his son spareth the rod" is modified by a doctrine "One punishment should be followed by two caresses." Discipline and rigidity to standards always help to form control of self and exact conduct and thought. To prevent enmity and hatred and repression of individuality it must be mild, sympathetic and reasonable.

Following this they emphasized early training of the child by the parents. "Thou shalt teach them (my words) diligently to thy children." "Train up a child in the way he should go" are extracts of the commandments given them. More than this the children were all taught a craft. This provided an ability to supply his physical needs.

This training by the parents helped to develop the fourth merit, it demanded and taught respect for the parents. "Honor thy father and thy mother" is a doctrine worthy of commendation.

Despite the fact that the Hebrews were continually afflicted by invaders, or were in bondage, their training developed a people that were unified in their religious and educational customs and patriotic to their nation. Some of course drifted away from their faith but a remnant still remains.

Another merit is that it emphasized punishment for wickedness. Despite the fact that the idea of cheating and craftiness is associated with the Jews there are many Jews that possess an enviable character traceable no doubt to this doctrine. "If you grasp too much at once you grasp nothing at all" and "Precept upon precept, line upon line" are doctrines that emphasize one salient necessity, thoroughness and logical presentation of knowledge.

Allied with this is the fact that stability of character and devotion to duty were inherent qualities of those that really did receive the "good things" in their education. Unflinching and unreserved courage characterized a good Jew.

We know that the ark represented the presence of God and that beasts given for sacrifices were simply symbols to direct their minds to the source of these things. While it remains that this did cause a drifting away by some, to those that really attempted and could grasp them it unfolded great possibilities. The symbol was present and should certainly have directed their minds more fully than abstract thoughts. Much more could be accomplished if some visible images were present to represent the divine if the mind does not then center on these. Althought this perhaps led some away many can attribute their appreciation of worship to some object that will bridge the gap between our finite minds and the abstract conditions that exist.

The apostle Paul could interpret the terms of divinity more thoroughly than other apostolic teachers. We believe that all of his teaching came by divine revelation yet he himself gives the secret of much of his knowledge when he speaks of himself as "educated at the feet of Gamalial." Gamalial was one of the greatest rabbis of the Christian era.

The Jewish nation was the nation that was selected by God for the carrying on of His kingdom to humanity. They have in times past produced some of the greatest men of the world. Moses, Solomon, David and Abraham though possessing faults stand as a testimony to the greatness of their training. Paul the greatest worker in the church after its establishment by Christ, stands as a testimony of what they may yet accomplish. The Jews lack one thing, the acceptance of Christianity and the prediction of Paul will doubtless be fulfilled. They shall yet become the chosen people. Their religious training so far excels that of the Gentiles that we can see the truth of his conclusion.

Summarizing we should say that for men of meager ability and lack of devotion the Jewish education was too profound; for men of ability and devotion it afforded training that always has been unsurpassed Those that could not abide by its teaching illustrate the former statement. David, Moses, Solomon, Paul and many others corroborate the latter.

We attribute their failure as a people more to their wickedness and humanity than to their religion (Humanity included lack of power later given by the life and

(Concluded on page 479)

CURRENT EVENTS

Allied Debt Bill Passes Senate:—The bill authorizing the refunding of the $11,000,000 allied debt into securities maturing in not less than twenty-five years has been passed by the senate by a 39 to 25 vote. A similar bill had been passed by the house previously and final enactment of the measure must await adjustment of the differences in the two bills. A commission of five members is created, headed by the secretary of treasury, which is to have authority, subject to the approval of the president, to refund or convert, and to extend the time of the payment of the principal or the interest or both of the foreign debt. Date of maturity is not to extend beyond June 15, 1947, and the interest is to be not less than four and one-half per cent. Bonds of one foreign country can not be accepted for those of another, nor is any part of the foreign indebtedness to be cancelled.

Theater Collapses:—One of the most serious disasters of its kind to occur recently was the collapse of the roof of the Knickerbocker Theater in Washington, D. C., under the weight of two feet of snow, upon the crowd of theater-goers within who were viewing a film comedy. With startling suddenness a mass of concrete and steel framework fell upon the audience, killing according to revised estimates, 97 people and injuring almost 150 others. The disaster occurred on Saturday evening, Jan. 28, and the fact that the loss of life was not greater is due to the comparatively small crown within at the time. The same storm which caused the collapse of the roof had almost paralyzed traffic on Washington streets, so that even walking was difficult. The scenes following the disaster were most pathetic and heart-rending, and it was a number of hours later that the last of the dead and injured were removed from the ruins. A number of investigations were at once begun as to the real cause of the disaster with a view of fixing the blame where it properly belongs. President Harding, as well as a number of prominent foreign diplomats expressed their horror at the tragedy, and their sympathy to those who were plunged into the deepest gloom through the disaster.

Prohibition Brings Changes:—Various estimates are being given by different people as to the real effect of statutory prohibition in this country for the past two years Perhaps the most reliable and enlightening one however comes from Federal Prohibition Commissioner Roy A. Haynes, and with it some highly interesting and instructive statistics.

Commissioner Haynes estimates that before the country went dry there were 20,000,000 drinkers of intoxicating beverages in the United States. At the present time there are 2,500,000,—a decrease of 17,500,000. Of the present number, 1,000,000 are said to be "old drinkers who imbibe whenever they can get it," and 1,500,000 are occasional drinkers. But the 1,000,000 "old drinkers", according to further statistics, imbibe only 5 per cent of the quantity they used to consume, and the nation's drink bill has decreased $2,000,000,000 annually. Arrests for drunkenness have decreased 60 per cent. In 59 cities, including New York, Philadelphia, and Chicago, these arrests have dropped from 316,842 to 109,768 per year.

It is difficult to estimate the full significance of the above figures, but at least it should take a good deal of confidence out of those who constantly maintain that "Prohibition doesn't prohibit."

Viscount Bryce Dies:—Viscount Bryce, former Ambassador from Great Britain to the United States and author of the standard text-book on our Government, "The American Commonwealth", died in England on Jan. 22, in his eighty-fourth year. He was the son of a Scotch Presbyterian minister and became famous at the age of twenty-four through his essays on "The Holy Roman Empire". The "American Commonwealth" was published in 1888 and has since been regarded as the foremost treatise on the American government system. He knew more about the United States Government than 99 per cent of the Americans themselves, and all his life he labored unceasingly to promote cordial relations between American and Britain. He served as Ambassador for six years with conspicuous success, and at one time refused a peerage from the British Government. He was active until a few days before his death.

New Waterway Proposed:—For some time there has been considerable agitation for a St. Lawrence-Great Lakes waterway, which would allow ocean going vessels to ply directly to Great Lake ports in the United States and Canada. President Harding has recently submitted the report of a joint international commission on the project to Congress and it is expected that it will receive consideration at this session. The commission recommends that the United States and Canada enter into a treaty for the improvement of the St. Lawrence River between Montreal and Lake Ontario, and for the completion of the new Welland Ship Canal which is the connecting link between Lake Ontario and Erie. The cost is estimated at $312,000,000 for the entire improvement and according to the plan it would be so apportioned that each nation would pay according to the benefit it receives. The whole plan is bitterly opposed by cities along the Atlantic seaboard, as the completion of the project would mean that the Great Lake cities would become rivals of the great ports on the Atlantic. For the same reason sentiment in favor of the project is very strong in the Middle West.

Agricultural "Bloc" Strong in Congress: A new but now common word with reference to the activities of our congress is the term "bloc", chiefly applied to the organization of senators and representatives which has for its purpose the securing of legislation favorable to the farmers of our country. In both the Senate and the House the "bloc" is strong and has secured the passage of a number of laws favorable to our agricultural interests. One of these is the bill making it possible for farmers to have a representative on the Federal Reserve Board which has recently passed the senate but not the house. The "bloc" has among its members many of the most influential and prominent members of congress and although it has been severely criticised from a number of sources it appears to be perfectly legitimate and extremely well organized It is not a Soviet movement or a champion of class legislation, nor is it a fractional or partisan group. While having the interests of the whole country at heart, it nevertheless recognizes that agriculture is one of the basic interests and that it must be placed on a sound basis in order to insure the welfare of the country as a whole.

Pope Benedict XV Dies:—An event of great importance to the Catholic Church is the death of Giacomo della Chiesa, better known an Benedict XV, Supreme Pontiff of the Roman Catholic Church, at Rome on January 22. The Pope's death was not unexpected as he had suffered for several days from an attack of pneumonia. He was sixty-seven years of age and had held his position as the head of the Catholic Church for about seven and one-half years. He is credited with being a wise ruler, liberal in his statesmanship, and sincere in his efforts to promote the welfare of individuals and nations. He took an active part in the efforts to bring peace during the World War, using his influence with the rulers of the various countries from its very beginning. His position was naturally a difficult and a delicate one, since all the belligerent nations claimed thousands of his subjects as their citizens and soldiers and Catholics were continually fighting against Catholics. He succeeded in holding the Church together however, because of the impartial and fair attitude he took toward both sides.

His successor is to be elected by the conclave of cardinals, ten days after his death. The successor at this writing has not yet been elected and his identity is problematical, though it will probably be an Italian and one of the sixty-one cardinals.

MISCELLANEOUS

HOW CHEESE IS MADE

Bread and cheese were once considered humble fare, but today, cheese is fast coming into the class of food luxuries.

Wisconsin is the greatest cheese-making state in this country. Last year it produced one hundred and fifty-two million pounds of cheese, or fully fifty-five per cent. of all the cheese that was manufactured in the United States. Cheese factories thickly dot all the dairy sections of the state, and these sections constitute a large part of the total area.

A visit to a cheese factory is full of interest, for the making of premium cheese is a scientific feat requiring much skill and painstaking work.

The milk is brought from the farm to the factory in the morning and strained into galvanized iron vats of several thousand pounds capacity. The vats are heated by steam pipes beneath. To each vat of new milk is added a few pailfuls of "ripener."

The ripening product is obtained by adding two per cent. of "starter" to new milk, and letting it stand for twenty-four hours. The starter is made from a commercial article sold in powder form, the cheese maker using it to produce, in a small quantity of milk, a bacteria growth, much as yeast is started.

American cheese is made in many styles. In Wisconsin there are: Daisies, twenty-pound cheeses; the Horn cheeses, about five inches in diameter and eleven in height, weighing twelve pounds, usually put up four in a box; Twins, two thirty-pound cheeses in a single box; Young Americans, similar to the Horns; and many other shapes.

Cheese boxes are made of ash or birch wood. Where two cheeses are packed in the same box they are separated by a sheet of poplar wood called scaleboard.

After adding the ripener, the contents of the vat are allowed a little time to alter. Next, a curdling factor known as rennet is put into the vat, in the proportion of three ounces of rennet to a thousand pounds of milk. The rennet is an imported article in liquid form, very expensive today, on account of the difficulty of obtaining it. Right here is an instance of American prodigality. Our packing plants throw away the calf rennet from which the commercial article is produced, and our cheese factories buy the liquid product at extravagant prices from European manufacturers. Of late, however, under pressure of necessity, domestic manufacture of the article has been undertaken.

After the addition of the rennet, it takes from twenty to thirty minutes for the milk in the vat to set or curdle. Then the curd is cut by drawing through the vat certain wire frames. There are two of these frames, and they cut the curd in three ways to allow the whey to separate from it.

All this time the temperature of the milk has been rising. The curd is now cooked for about thirty minutes, at a temperature of one hundred and two degrees, during which time it is stirred constantly with a curd rake, an implement differing not at all from an ordinary wooden hay rake, except that the teeth are a little closer together.

When the curd is sufficiently cooked, the temperature is reduced a few degrees and the whey is drawn off through a strainer into a tank, from which it is elevated through a pipe to a larger tank on the floor above. It afterwards returns to a separator, which extracts from it the small percentage of remaining butter fat. This fat is used by creameries: it is added to the cream in the churns, and figures in the profits. It is only recently that the idea of utilizing this waste in the whey has had practical development. It takes about a thousand pounds of whey, however, to furnish three pounds of butter. The statement that butter sometimes is made from whey is erroneous. Butter is not made from whey, but from butter fat.

The curd left in the vat now stands for a time to drain before being matted, or packed together in flat oblong pieces. These mats are piled one above another in the vat, where they stand for another short interval. Next, with a long, sharp knife, they are cut into wide strips, to facilitate handling in the grinder.

The grinder, a primitive-looking affair, somewhat suggestive of a small wheelbarrow, is next screwed in place above the vat, and the strips of cheese are fed into the machine, which sends them out in small, irregular cubes.

With a large, four-tined fork, very similar to a barn fork, the cut-up curd is now repeatedly spread and turned and shaken in the vat, and finally salted—two and a half pounds of salt to a hundred-weight of curd. The salt is not put in all at one time, but is worked into the curd gradually.

A little time is allowed for curing before the curd is packed into the clothlined iron containers. These iron tubs are then put under pressure, which squeezes out the remaining whey.

The cheeses are left in press for twenty-four hours, then taken from the tubs and put away in the store room for a few days where they are coated with paraffin for better preservation.

Several cheeses are placed in a vat at one time, and the rack lowered by deft machinery into a large tank of hot paraffin, from which they are immediately withdrawn. The wax cools almost instantly, making a thin, but effective covering for the cheese.

All the milk brought into the up-to-date factory is scientifically tested, the price paid the farmer being based on the amount of butter fat the test shows. The test is made in this way: A few grams of milk carefully measured on a delicate scale that balances even so small a weight as nine grams, is placed in a tiny bottle, and a measure of sulphuric acid is added. The bottle is then put into a Babcock tester, a rotary device, where it is spun for four minutes at the rate of seven hundred revolutions per minute. A little hot water is then added to the contents of the bottle, which is replaced in the tester, and rotated for another minute. At the end of this time, all the butter fat in the tested sample has risen into the neck of the bottle. Graduated markings on the neck indicate the exact per cent. of fat present. In general, a thousand pounds of milk yields about a hundredweight of cheese.

Wisconsin has the reputation of producing the best grades of cheese in the country. Green County, in the extreme southern part of the state, leads in the production of Swiss and other foreign varieties, while Sheboygan County yields the most American cheese. More Swiss cheese is manufactured in Wisconsin than in Switzerland. New York state ranks second in the production of cheese.—Young People's Paper.

DO SPIRITUAL PEOPLE DANCE?

Is it right for a church member to dance? No! Because (1) an active Christian will not have time to dance; (2) a sensible Christian will find something better to do than to dance; (3) a loving Christian will feel that he cannot dance; (4) a spiritually-minded Christian will not have any desire to dance. If there is any other kind of Christians in the church, they had better be out of than in it, and so their opinion of what Christians ought or ought not to do is of very little value.—The King's Business.

"Whenever the sounds of the world die out in the soul, or sink low, then we hear the whisperings of God."

ALL ABOUT BANANAS

S. Richard Cate

The banana is a lazy man's crop. It grows practically wild in the tropics. No plowing or harrowing or tilling is needed in a banana plantation. The banana root is stuck into the warm earth, and any other plants growing about the spot are slashed off carelessly with a big knife, to keep them from crowding out the banana. That is all the cultivation that is necessary. Great shoots rise like magic into the air and in a few months the ripe fruit is clustered in big bunches.

In Parana, Brazil, bananas planted in this labor-saving way thirty years ago are still bearing bunches of seventy bananas apiece. Two or three hundred bunches to the acre is the rule in Jamaica. Wheat, rice, corn, and potatoes are all distanced by the banana.

Stanley, in his African travels, found plantains a foot long and nearly eight inches around. One single plantation stalk bore from fifty to a hundred and forty bananas. The plantain is what might be called the cooking banana and is used instead of bread by millions of people in the tropics. Two plantains and some dried codfish make a substantial meal for a Porto Rican workman.

The United States gets bananas easily. Fleets of fruit ships run to the Caribbean. These American fruit companies have carried thousands of Jamaica negroes, so J. Russel Smith tells, to work the banana plantation in Honduras, Guatemala, Panama, and Colombia. Governments and revolutions in these countries it is said, are sometimes run by the banana trade. Four and a half million bunches of bananas were exported from Panama in a single year before the great war.

The only drawback to the Caribbean crop in times of peace is the hurricane. One tropical hurricane in 1899 threshed to the ground all the banana plants, with their weak stems and heavy fruit, and brought famine to millions. Bermuda has such strong winds that bananas can be raised only in the deep limestone "sink holes" which wall in the plants from harm.

The Pacific sends bananas to San Francisco and Seattle. Shiploads come from Hawaii, where the crop never seems to fail. When ships were taken off the ocean routes in the great war, tons of bananas rotted in the tropical plantations. In temperate markest the price became almost prohibitive. But in ordinary times no food is so cheap and so clean, for the heavy skin protects the delicious pulp from dust and from germs.

Europe has but a poor supply of bananas for the desert of Sahara does not grow any. Madeira and the Canaries, however, send their bananas to Europe. Banana land is worth a thousand dollars an acre on Teneriffe, where it is irrigated from the steep, snowy peak by long aqueducts. Paqua and Queensland keep Australia well supplied with bananas.

Bananas must always be cut while they are green. If packed when ripe they would spoil before they reached their destination.

Hawaii first used banana flour in making war bread. A pastry cook there became famous for his mixture of thirty per cent. banana pulp for white flour. Before long banana pulp frozen by a special process in factories on the Albert Nyanza, or the Congo, may be used by Chicago bakers and Parisian pastry cooks. One thing is certain—bananas, raw, baked, boiled and fried have come to stay as one of the world-wide foods of the human race.—In Queens' Gardens.

THE HOME TOWN OF THE ARMY ANTS

I sat at my laboratory table at Kartabo, British Guiana, our new and permanent research station, Mr. William Beebe writes in the Atlantic Monthly, and looked downriver to the pink roofs of Kalacoon. I was wondering whether I should ever see the army ants in any guise other than that of scouting, battling searchers for living prey, when a voice of the jungle seemed to hear my unexpressed wish. The sharp, high notes of white-fronted ant birds came to my ears, and I left my table and followed up the sound.

The ant birds were hopping about on the very edge of the jungle, but I did not have to go so far. As I passed the doorless entrance to an outhouse I looked up and saw an immense mass of some strange material suspended in the upper corner. It looked like stingy, chocolate-colored tow, studded with hundreds of tiny ivory buttons. I came closer and looked carefully at the mushroom growth, which had appeared in a single night, and then my eyes began to perceive, and my mind to record, things that my reason besought me to reject.

This chocolate-colored mass with its myriad ivory dots was the home, the nest, the hearth, the nursery, the bridal suite, the kitchen, the bed and board of the army ants. All along the upper rim the sustaining structure was more distinctly visible than elsewhere. Here was a maze of taut brown threads that stretched in places across a span of six inches, with here and there a tiny knot. Rafter, beam, stringer, window frame, wall, floor and roof were living ants, distorted by stress, crowded into dense walls, spread out across tie spaces.

I recovered quickly from my first rapt realization, for a dozen ants had lost no time in ascending my shoes, and, as if by a preconcerted signal, all simultaneously sank their jaws into my person. Thus strongly recalled to the realities of life, I saw the opportunity that was offered and planned for my observation. No living thing could long remain motionless within the sphere of influence of the six-legged Boches, and yet I intended to spend days in close proximity to them. I sent for an ordinary chair, four tin cans and a bottle of disinfectant. I filled the tins with the tarry fluid, and in four carefully timed rushes I placed the tins in a chair-leg square. The fifth time I put the chair in place beneath the nest; but I had misjudged my distance and had to retreat with only two tins in place. Another effort, with Spartanlike disdegard for the fiery bites, and my haven was ready. I hung a bag of vials, notebook and lens on the chair back and with a final rush climben on the seat and curled up as comfortable as possible.

All round the tins, swarming to the very edge of the liquid, were the angry hosts. Close to my face were the lines ascending and descending, while just above me were hundreds of thousands, a bushel basket of army ants, with only the strength of their thread-like legs as suspension cables. It took some time to get used to my environment, and from first to last I was never wholly relaxed or quite unconscious of what would happen if a chair leg broke or a bamboo fell across the out-house.

—Youths Companion.

WAR TO THE LAST BURROW IS DECLARED AGAINST RODENTS

Prairie dogs and ground squirrels may seem to be innocent, inoffensive creatures, but actually they are very undesirable citizens. Of all the mischievous rodents which affect cultivated crops and range grasses west of the Mississippi River, these two families are the most widespread and the most destructive, says the Department of Agriculture. Previous to 1917 these rodents, aided by jack rabbits, pocket gophers, and field mice, destroyed crops and forage to the tune of $300.000,000 a year in the United States.

In 1917 Uncle Sam declared war on the villages of Dogtown and Squirrelville, and has carried it out on a large scale since that year. The Bureau of Biological Survey, cooperating with the State governments, the extension services, and the ranchmen, has cleaned up large areas of country formerly infested with these animals. In the last year it is estimated that the extermination of rodents has saved the ranchmen and farmers about $10,000,000. In Cochise County, Arizona, the Bureau demonstrated effective procedure to a rancher who cleared a tract of 30,700 acres. Neighboring ranchers were so impressed that all the infested areas in Cochise and Graham Counties will soon be clear of the destructive animals.

During the year, in all the states affected, 19,117,737 acres of land was given poison treatment under the direction of the Department of Agriculture, and 15,172,709 acres were treated with the follow-up process, which makes extermination even more certain. Normally, the first poisoning kills from 85 to 98 per cent of the rodents; the follow-up is regulated to exterminate the survivors. In carrying out the work, 1,610 tons of poisoned grain were distributed.

The reports show clearly that the rodents can not resist organized efforts to drive them out, but they also show that neglect on the part of the farmers and ranchmen may encourage a second invasion. In Kansas, after years of effort, the extermination of prairie dogs was accomplished with the exception of a few scattering towns. Through neglect by the landowners the rodents are again spreading their colonies into areas from which they have once been driven. Effort is now being concentrated upon these remaining small towns to complete eradication and thus prevent reinfestation of the State.—Current Opinion.

A LITTLE TALK AT DINNER

The girl had been married five or six years, and in the main, was happy and still "the girl." Her intelligence and charm, together with her husband's sincerity and kindliness, had made for the couple a circle of friends and acquaintances that included many of the "best" people in town, which, of course, is too often taken to mean merely the people of most wealth and highest social position. The only flaw in the girl's happiness was the modest size of her husband's income.

Today she had been one of the guests at a little reception. "The Davises are charming people," she remarked that night at dinner. "I wish we could see more of them."

"Well, I don't know why we can't" her husband answered cheerfully. "Joe Davis was a close friend of mine in our school days. We'll have them down here."

"I don't know what they would think of our little house after their elegant place," the girl replied, doubtfully. "Everything about their home is so beautiful—so nice!"

"Why should we care what they think?"

"But don't you care?"

"Not in the least. This is our home—not any one else's. It is in keeping with our circumstances, and therefore it is honest, and represents us. Joe likes and respects me now—at least, I believe he does; but would he continue to if I tried to cheat people into thinking we were richer than we are?

"You are not getting the happiness out of life that you should, my dear. There is too much 'Wait till we get the new dining-room furniture,' or 'Yes, as soon as the floors are done over,' or 'Well, after my new dress is finished.' Aren't we cheapening our friends by assuming that they care more for these materials than for us? If not, aren't we cheapening ourselves by continuing to call them friends?

"The Davis home is better than ours, but the Morton's is just as much ahead of the Davis' and I know Morton quite as well as I know Davis. If we try the Davis standard of living now, can we avoid trying the Morton standard by and by?

"There is too much of this in our American life. I want to keep clear of it. Let us live our own lives, honestly and openly, enjoying the things we can afford and the friends who like us for what we are, and letting the others go thir way."

The girl thought at the time that the lecture was somewhat severe, but she could find no flaw in the argument, nor has she found any since.—Youth's Companion.

LOOK OUT! AMERICA!

Will H. Brown

What is the probable fate of a nation that spends more for tobacco than for education? The people of the United States spent $3,000,000,000 last year for tobacco and its accessories, and only $1,000,000,000 to maintain its public schools—one-third as much to prepare boys and girls to live as is spent in handicapping our citizens in the struggle of life.

The value of school property and equipment in the United States—our boasted school system of so many years standing—is the same as we spend for tobacco in **one** year—$3,000,000,000. And this view of the fact that thousands of teachers have been dropped because of lack of finances to pay them.

Philander P. Claxton, United States Commissioner of Education, says there are 100,000 vacancies in the teaching forces of our schools this year, because of a shortage of school funds.

In view of these deplorable conditions need we be surprised when Mr. Claxton tells us the United States is far inferior to some other countries in the matter of education; that we are **ninth** in education? He says we have the shortest school year, the shortest school week and the shortest school day of all the civilized nations of the world.

In the meantime our citizens are smoking more and more, and tens of thousands of our boys and young men, the future hope of the country, are handicapped for life by the habit. When any country neglects the mental development of her youth, the beginning of the end is straight ahead. One of the wisest sayings of Talmudic writers is this: "Jerusalem fell because the schools were neglected." Look out, America!

"If we must go to lion's dens and fiery furnaces in order to have greater revelations and a better acquaintance with God, then let them come, the sooner the better."

"To an awakened sinner, this world becomes a wilderness in which he is no longer at home. And in conversion, he becomes a pilgrim seeking a country out of sight."

"The dressing room is here, and God is calling the church to don her white robes at once that she may be ready for living and her coronation."

INTERESTING FACTS AND ITEMS

* * *

It has been proposed to make use of poison gas to kill the bool weevil in cotton fields.

The government turns out 3,750,000,000 copper cents a year. Five or ten million of these coins are lost every year.

In Budapest there are many women interpreters, and they wear different colored ribbons to signify the various languages they speak. Some have a dozen and some only three or four ribbons, but they can not wear them unless they can speak well enough to hold an ordinary conversation.

A curious contest was recently held at Leon, Kan. A prize was offered for the person guessing the number of kernels of corn a rooster would eat without stopping, after a twenty-four-hour fast. A woman poultry-raiser guessed 288, and won the prize, although the rooster ate only 240.

The school authorities of Lyndhurst, N. J., have put a ban on teachers wearing expensive satins or silks into the classrooms. Their claim is that, as most of the children come from very modest homes, they feel embarrassed, and tease for expensive garments that the parents can not afford, if they see the teachers setting the example.

Work is soon to start on the big radio station at Shanghai, China. When it is done, the steel towers will be the loftiest structures on earth, as each will be one thousand feet in the air. There are six in all, and they will be even taller than the famous Eiffel Tower. The tallest radio tower now in use is that at Bordeaux, France, that is 820 feet high.

Next year's race for the James Gordon Bennett Cup is to be held in Switzerland. This is in accordance with the rule that states that the race shall be started from the country furnishing the winner the previous year. The outcome will be looked upon with much curiosity, as Switzerland is so crowded with mountain peaks that balloonists wonder where they may land if trouble occurs in the first part of the journey.

A few years ago, engineers thought they had solved a big problem when they sheathed the piling of wharves and bridges along the Florida coast with cement. This was to protect the wood against worms that tunneled in. Recently it has been discovered that the stone-crab, common to southern waters, has established himself on the concrete, crushed it with his claws, and made a home for himself. Now the engineers are facing a new problem.

The population of Petrograd, the former capital of Russia, is now 706,000, about one-fourth of what it was before the war.

The Japanese Government has definitely decided to abandon entirely the opium monopoly system in occupied Chinese territories.

The American Telephone and Telegraph Co. took in almost $104,000,000 in 1920, while operating expenses aggregated a little over $33,000,000.

The United States has 259,000 miles of railways, 15,000 miles of inland waterways, and 2,753,000 miles of highways, available for transportation.

Fishermen near the mouth of the Tonegawa, one of Japan's largest rivers flowing into the Pacific Ocean, made a catch of fifty-four whales recently.

Rare stuffed birds to the number of 2, 200, and 1,600 animals, have arrived from South America for the American Museum of Natural History in New York.

A movement is on foot at Calgary, Alberta, for the establishment of a system in the different prisons of Canada to give some sort of business education to the inmates.

The salt fields of Utah cover an area of more than five hundred square miles. Most of the salt is sold for stock feed but large amounts are also shipped to smelters.

Louisiana is planning to have the largest zoo in the world—seventy-five miles of marshlands, swamps, lakes, bayous, islands, and rivers, along the cost of the Gulf of Mexico.

The divorces granted to Japanese husbands are eight times as many as those granted to wives; but in the United States the divorces granted to wives are double those granted to husbands.

A case of a man's heart ceasing to beat fourteen hours and then resuming work was recently reported from Berne, Switzerland, where a pastor of that city after being officially declared dead, suddenly awoke.

An International Joint Commission, composed of three members from the United States and three from Canada, has been considering recommendations for harnessing the St. Lawrence Rnver, which will probably mean the building of five dams at a cost of about $1,300,000,000. The idea is to provide new power resources for lighting, traction, and manufacturing undertakings, and to relieve the coal situation.

According to the latest statistics, North America is sending to South America seven times as much coal as it did in 1914; to France, seventy-five times as much; to Sweden, seventy-two times as much, and to the Netherlands, three hundred times as much.

The new census of Brazil gives the population at 30,554,000 a growth of more than 8,500,000 in the last ten years. Brazil ranks next to the United States in population of countries in the western hemisphere, and in area is greater than the United States.

Popular Mechanics says that South America is "a paradise for the ornithologist." It is thought that the Andes Mountains account for the great variety of species. "Costa Rica alone, no larger than the State of West Virginia, has more than 650 species of land birds, while in all America, north of Mexico, only about 500 species have been catalogued."

THE HOME DAYS

When the goldenrod has withered,
And the maple leaves are red;
When the robin's nest is empty,
And the cricket's prayers are said;
In the silence and the shadow
Of the swiftly hastening fall,
Come the dear and happy home days—
Days we love the best of all.

Then the household gathers early,
And the firelight leaps and glows
Till the old hearth, in its brightness,
Wears the glory of the rose;
Then the grandsire thinks of stories,
And the children cluster sweet,
And the floor is just a keyboard
For the baby's pattering feet.

Oh, the dear face of the mother,
As she tucks the babies in;
Oh, the big voice of the father,
Heard o'er all the merry din;
Home, and happy homely loved ones,
How they weave their spells around
Heart and life and creed and memory,
In the farmstead's holy ground!

When the goldenrod has faded,
When the maple leaves are red;
When the empty nest is clinging
To the branches overhead;
In the silence and the shadow
Of the hurrying later fall,
Come the dear days, come the home days,
In the year the best of all.

—Margaret E. Sangster.

EARLY JEWISH EDUCATION

(Concluded from page 474)

crucifixion of Christ). What was really a wonderful training for those especially endowed was too exacting for the masses and caused their downfall. Kemp reaches this conclusion "When its fundamental conceptions of God, man, righteousness and duty are considered and the morals and earnestness it put into human life, it does not seem unreasonable to say that Hebrew education was the noblest of all antiquity."

In Deuteronomy their principles are set out as follows. "Hear O Israel; the Lord our God is one God; and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. These words which I commanded thee this day shall be in thine heart; and thou shalt teach them diligently to thy children and shalt talk of them when thou sittest in thy house and when thou walkest in thy way, and when thou liest down and when thou risest up."

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New York has been called "the tallest city in the world." Nearly one hundred buildings are twenty or more stories high and it is estimated that the total height of Manhattan skyscrapers is more than five miles.

The automobile business is the largest manufacturing business of finished goods in the world. This year the total volume of the automobile, accessory and supply business in this country alone will reach $4,400,000,000, of which over $2,000,000,000 will represent passenger cars and trucks. There is one car in use for approximately every thirteen persons in the United States.

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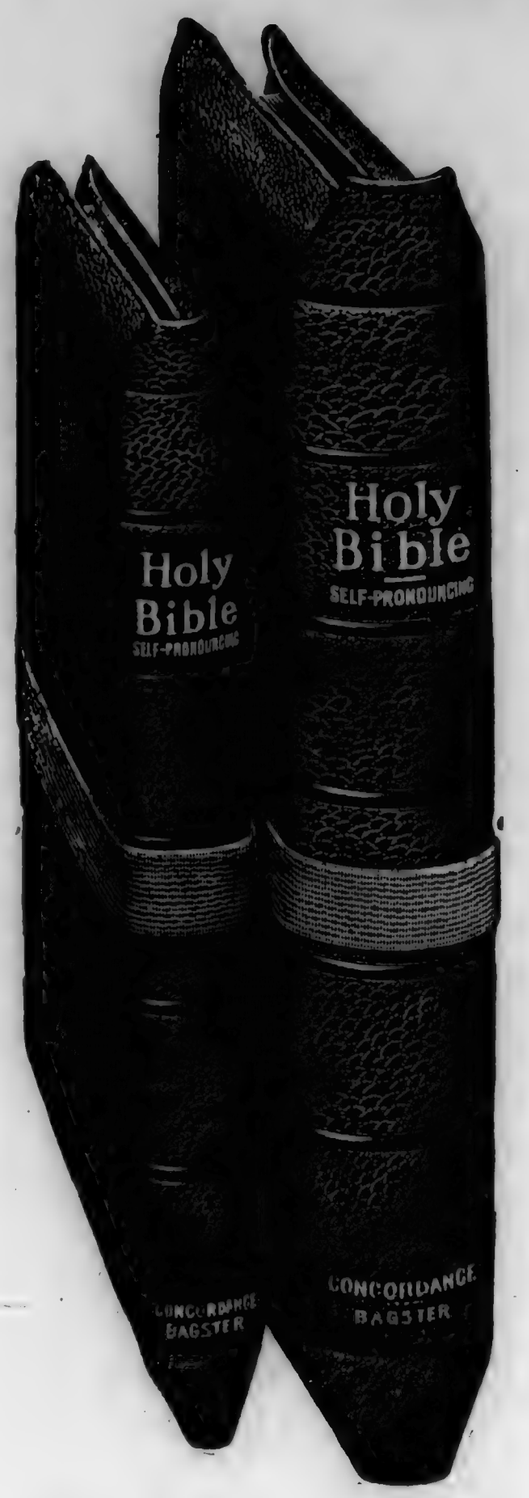

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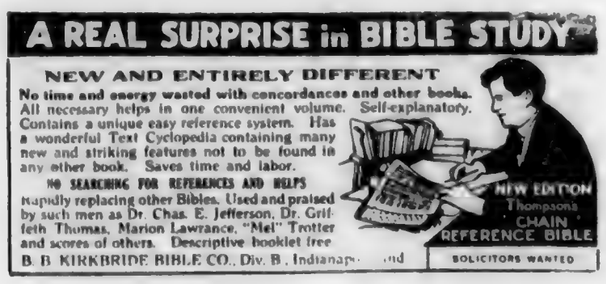
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CHRISTIAN MONITOR

APRIL, 1922

THE ROAD TO EMMAUS

Rev. Stanley Billheimer

'Twas Easter, but they knew it not.
Their hopes were dead. And as they went,
They talked of Israel's sad lot.
The road was long. The day, far spent,
Had brought to them no joy. A tale
Of open tomb and angels bright
And living Lord could not avail.
They plodded on into the night.

'Twas Jesus, but they knew Him not.
Had they not urged Him to abide,
He would have passed their humble cot.
The Stranger came to walk beside
Them, each them of Himself, declare
What Law and Prophet both had said.
They journeyed on, all unaware,
Until He blessed and broke the bread.

O man, 'tis Easter! Dost thou know?
The Lord is risen—lives again!
No more in sadness need'st thou go.
The Eternal Pilgrim walks with men.
The day declines. Let Jesus take
The home-road with thee. At the door,
Ask Him to sup with thee and break
The Bread of Life forevermore.

—Lutheran Church Work.

SELECT READING

ECHOES OF LIFE

What Kind of House Do You Live In?

C. F. Yake

What kind of house are you living in? Or are you "flatting" it? You know the housing situation in city and town has been rather serious the last few years, and the existing economic conditions of the country have not been of such a nature that they have materially changed the circumstances. The renters are numerous, the rents are high, and the properties for rent are few and usually not of the most desirable kind. To people who need a dwelling place and can't possibly afford to build a house of their own, the problem of renting is no trivial one.

In small towns it is house renting; in cities it is flat renting; but in either case, if the individuals have taste and ideals of their own, it is ninety-nine to one that they will have to alter them to such a degree that they will not have the least resemblance to their original ones; or else they will have to discard them entirely. It is very little "pick and choice" they have; it is "take what you get" that they have to face. And very glad indeed will they be if they can locate in a flat with just one window to admit direct sunlight, or in a house with a few sprigs of grass in the back yard.

Those who are living in country or village homes, blest with the sunshine and fresh air of nature, have many reasons to rejoice and be glad. In many of these homes the sunlight reaches three sides of the dwelling during the course of the day, and where the sun-porch or large window area is a feature, the blessings of the winter sun are bestowed boundlessly in the form of flowering plants, fresh and verdant, and in natural warmth. The vistas from these homes are pleasant, indeed. Yet all this does not always mean a beautiful home. And we are glad for that—that a beautiful home does not necessarily depend upon a beautiful house, altho when the two go together the home is more nearly ideal. But the beautiful home does depend upon the character of the residents—upon the kind of house they individually live in.

The house of brick or wood we live in, that shelters our physical body and gives us a place of habitation, is, after all, just a very material affair. But the house of flesh and blood, this earthly dwelling place of ours, precarious as it is, is in many ways of far greater importance than our residence. Upon the nature of this house depends largely everything else in our life.

You, the spirit that occupies this place, to a great extent determine the nature of the house. Oh, of course, you can't change its carnality, nor the color pigment in the blood; neither can yau add a cubit to your stature; but you can determine and shape the characteristic features of this dwelling of yours. You can make it appear in a very short time like a neglected hovel in some dirty tenement section of a big city, or you can make it appear a beautiful sunshiny dwelling place for the soul. You, in a large measure, can determine whether the house shall be kept neat and in repair or whether it shall be neglected. You can determine whether it shall be a durable house, capable of withstanding the knocks and bumps of life without being seriously affected, or whether it shall be a flimsy, enervated, effeminate dwelling, not capable of withstanding the slightest adverse wind. You can determine whether its outward design shall be one of beauty and symmetry or one of deformity and inconcinnity. You can determine whether it shall be a house radiating hospitality, generosity, and magnanimity, or whether it shall emanate selfishness, egotism, or illiberality. You can even determine the environment of this dwelling and the influence it exerts upon others. In other words, tho this house of the flesh and blood is given you without choice as to its characteristics, yet upon you devolves the care-taking of it, and this largely determines the nature of it regardless of what other influences bear upon it.

It is, then, the spirit within you, yourself, that is the key to the nature of the house. If it is a brick or stone house you live in, you are quite fireproof from without—how about from within? That's an important point! If your dwelling is a frame house, it is not quite so fireproof, not quite so durable, and subject to a greater variation of heat and cold—and your rate of insurance is higher—if you have any. If you happen to live in a glass house—an observatory—that is mighty nice. There's plenty of opportunity to receive sunshine, which is splendid, especially in winter; but it may be rather hot when the mercury reaches ninety degrees in the shade, in summer. However, in such a house you have the opportunity of minding everybody's business; but you must not forget that your neighbors can see what you are doing too, and if you aggravate them, you must suffer the consequences, for a stone fired will bring disastrous results. And then there is sure to be fire within, if not without.

One of the significant features of this housing system is that there are no renters, and no landlords. Every resident lives in his own house and is his own landlord, and in a large sense his own boss. However, second thought will readily reveal the fact that many people just nominally own their houses and have them heavily mortgaged. And usually it is not difficult to distinguish the one class from the other. The fellow in the mortgaged house is one who is not his own master. He is the slave to the author of sin, and is ruled by him. The other man is free, a son of God, for his mortgage has been paid by the Redeemer of mankind. He is the happy occupant of an ideal house.

As a matter of fact, this house of ours is a bit like a chameleon—changeable; altho usually its characteristic features predominate, which they should do. However circumstances and conditions within, and environment without, all bear upon

(Concluded on page 510)

CHRISTIAN MONITOR

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EASTER SUNRISE

J. Mervin Hall

The bright sunshine of the early spring morning poured in through the eastern windows of Laurel Carew's pretty blue room and filled every nook and corner of it with the glory and promise of spring.

Yet in the midst of all this beauty, Laurel herself stood barred out. So it seemed to her. It was as if a wall surrounded her, so that the sunshine could not reach her, nor any of its warmth and glory fill her with the joy of upspringing life. And she believed it would be that way from that time on, not only with sunshine but with everything bright and beautiful, even if she lived to be a full-grown woman

On the wall opposite the eastern windows hung a large oil painting—a woman sweet, serene, and lovable. Laurel drew a long breath as she looked upon it. And then she spoke the one word, "Mother!"

It was now several months since Laurel had been without her mother. "I cannot see how I can believe that a kind Father is watching over me, when he permits such shadows to fall upon my way."

Slowly she turned, and then turned back. There was a look in her mother's eyes that she had seen before—a look that appealed to her. A look that seemed to ask something of her. What was the message? Often since her mother had left her, Laurel had asked the same question. Indeed, in the years that had gone, it was ever the mother who gave the message, and now Laurel felt she must find the way for herself.

Here a plesant voice came up the stairway—

"Laurel, dear."

It was her Aunt Emeline, who the next moment stood in her doorway, and said in a low tone:

"It is Mrs. Crosby. I think she wants you to do something for her. I don't know just what it is. But, Laurel remember how your mother prized the friendship of Mrs. Crosby, and always said that she 'blazed the way for great things.'"

The lines around Laurel's mouth tightened.

"I will see what Mrs. Crosby wants," but as she passed down the stairs, she thought, "They are all in it together. All wanting me to forget my precious mother."

Mrs. Crosby's face lightened as Laurel entered the pretty parlor, where the lilies were budding for Easter. As she extended both hands to the girl, her eyes grew dim with tears as she said:

"Oh, my dear, how much you look like your mother. Every time I see you I notice it more and more. Only in your mother's face, there shone the peace which passeth understanding, which it is so hard for some of us to get. But it will come to you, dear, as the years are taken up and lived as she lived them. And the thought of this gives me courage to let you know what I have come for. We want you to take your mother's place on Easter morning, at our sunrise service on Brandon Hill, and sing 'The Holy City' as your mother sang it for us last year. It seemed then as though the heavens were opened, and—"

Laurel drew back. "I could not, Mrs. Crosby. I just could not. You should not think I could do it."

"But we do think it, dear," said the older woman, laying her hand gently on the young girl's arm. "Your mother used to say, 'In a way, Laurel's voice is better than mine. It has more ringing life in it.'"

"It would not have life in it if I should use it now," said Laurel, her manner taking on a little resentment. "You ladies mean well, Mrs. Crosby. But they do not know the heart that is breaking. I should feel as though I were offering an affront to my mother in attempting to fill her place." As the girl said this her face flushed hotly. "I don't see how people can forget so quickly."

"We don't forget," said Mrs. Crosby tenderly. "We remember—and it is because we do that we have come to you to help us vivify the memory of the one who is no longer with us. I have wanted to ask you, Laurel, if you think it is the best way to honor your mother's memory, to build a wall of gloom and sadness around your heart and others, and cease doing the things by which your mother made the lives around her cheerful and bright. Think it over, dear. I speak as a friend of your mother's—and I am your friend, too."

"I am afraid, Mrs. Crosby, my answer will be the same," said Laurel, drawing a deep sigh.

But suddenly there came to her again the vision of her mother's eyes, which she had seen as she gazed at the canvas, as she left her room. Those eyes seemed to say as of old, "Wait, I have a message for you, dear."

* * * *

Laurel was greatly troubled. She wished to do as her mother would think best, and yet her whole being seemed to shrink from taking up the things that had been in the days when her mother was with her. "I can never forget," she murmured as she entered her room. "But I can try to do as they say. I can smile. I can pretend to be happy."

In line with this, after supper, Laurel passed to the sitting-room, seated herself, and then, giving one glance at her father, who sat by the grate fire which was burning cheerfully, in a low voice that floated through the room, she sang a song her mother had often sung, "The Day Is Over." When she had finished, the tears were running down her cheeks, but her father's face was radiant.

"How good it seemed to hear that once more, here in the dear home," he said, glancing first at his sister, Emeline and then at his daughter "It has seemed to me, Laurel, dear, that we should never hear anything so sweet as that again, now that mother is gone."

"You shall hear it," said Laurel, in a penitent tone. "From this night it shall be more as it was when mother was here."

Slowly Laurel went to her room. "I wonder if Mrs. Crosby was right," she thought. "It seems to count mother out. But if it is what is right, mother would want it."

The next day as Laurel went along a street where the clacking of looms came through the windows of a mill, she glanced up and saw Nellie Summers waiting for her.

"Laurel, you are just the one I was wishing to see," Nellie said, running to meet her.

"What is it, Nellie?" said Laurel.

"It is Genevieve Ryder," she said, dropping her voice and looking around to be sure there was no one near. "You know your mother was so much to her. She just saved her from herself. She was that light-headed and easily led, that your mother was her salvation, as you might say. And now she is growing restless and

moody again, and she doesen't seem to care for us girls or the Sunday school any longer. And when Myrtle Mason spoke to her about it, she said:

"'There is nothing in it. Nothing that stays. Look at her own daughter. She is deeper in gloom than I am. And if she cannot practice the religion that her own mother made so beautiful when she was here—if she can't put it to use, what is the good of any of us trying? She has hardly spoken to anyone since her mother died.'"

Laurel's face was crimson, as Nellie ceased speaking, and she bit her lips hard to keep the tears back, and then she said, as the two walked slowly along:

"I wish you had told me this before, Nellie."

"But I haven't seen you, Laurel. You know we don't quite like to come. Well—" she stopped.

"I don't open the door very cordially—is that it?"

"Yes," said Nellie. "You seem to draw away from us."

For a block the two girls walked in silence, and Nellie wondered if she had erred. Suddenly Laurel turned to face her.

"I will see Genevieve Ryder just as quickly as I can see her. There is faith. There is my mother's religion. I do believe in God. It is just my own wicked self that has blotted things out."

"There, Laurel, don't," said Nellie, her eyes filling with tears.

"I must," said Laurel. "It is only fair. I will see Genevieve at onec," and she broke away from her friend and turned into another street.

As she ran up the steps she saw Genevieve at the window. The door was opened a little reluctantly—at least so it seemed to Laurel.

"Nellie has told me," she said, before she had taken the chair offered her, "that you are losing faith in our religion because you think it dosen't help me, now that mother is gone. I have come to tell you that I believe in God, and the Bible, as I never believed before. It is just myself and my selfish grief, and I have no right to it. I want you to help me, Genevieve, to show that there is a beauty even in sorrow."

Genevieve looked steadily at the older girl for a moment, to see if she really meant what she said. Then she threw her arms around Laurel and said:

"Oh, I am so glad—so glad, Laurel, to hear you say this. I could not see anything worth living for, if you, with all the beautiful things that you have, must take it so hard." And then, drawing away, and giving Laurel a long look, she said, "Laurel, won't you be our teacher? The girls would just love to have it so. They are all younger than you, and Miss Larkin is going away. We would do everything for you. You ask Nellie if we wouldn't."

With a strange, strange whirl in her head, and an ache in her heart, and yet an upspringing gladness she had thought at one time would never be hers again, Laurel retraced her steps home. As soon as the familiar scenes shut her in, she went to the telephone. Having the number, she said:

"Mrs. Crosby, you must forgive me for talking to you as I did yesterday. If you still want me to, I will sing at the service Sunday morning, just as well as I can possibly sing. I think my mother would like it to be that way."

And then, though there was a sob, Laurel without further words, hung up the receiver.

* * * *

As the days came and went, Laurel was surprised to see how the worth of life grew around her. She took hold of the Sunday school class as the girls wished, and she took up her mother's work here and there, and strove in every way possible to make, as Mrs. Crosby had told her, "the lives around her cheerful and bright." And sometimes, as Easter approached, she would look up into the beautiful blue sky and wonder that she once had allowed her faith to be submerged in grief.

It was the day before Easter, and the sun looking in upon the Carew home saw heaps and heaps of greens waiting to be placed. The sweet perfume of lilies filled the air, and Laurel and Genevieve were weaving a long garland of rosebuds and smilax that was to be placed around the picture of the mother.

"Oh, it seems so good," said Laurel, "so good to have our Christian faith, and to know that tomorrow will be our Easter."

Genevieve's face grew tender as she replied:

"I once said, Laurel, that your mother was the saving of me. But now I will have to say—and Laurel, too."

* * * *

It was Easter Sunday. Very early in the morning, as the day began to dawn, the people of the thriving village, that centered in the busy mills, came forth from their homes, and quietly made their way toward Brandon Hill. There was no clacking of the looms nor whirring of spindles now—only the deep, steady monotone of the water going over the falls.

Still earlier than the crowd, Laurel Carew and the quartet from the Young Men's Class, and others who were to lead the services, had come to the summit of the hill, a wonderful spot, as if God had placed it there in the center of the village, so that his children could stand upon it and view the mighty mountains that almost encircled the valley, in the distance. "For the strength of the hills we bless thee, O God, our fathers' God," the lines came into Laurel's mind.

Then she watched the faces of the people. Some eager, hopeful, facing the east; some dark and doubtful, as if overwhelmed by the tremendous problems of today; a few simple, curious, or frankly cynical; young people, looking all about, as if searching for something, they knew not what. "Father," she prayed, "help me to sing their hearts toward faith and hope again."

The impressive opening services were over. Then sounded the opening chords of "The Holy City." Laurel, standing upon the outcropping ledge at the very summit of the hill, began to sing.

And as she sang, it seemed to those who listened that the whole valley was filled with triumphant melody. Bright faces grew brighter, from despondent faces the clouds of doubt rolled away, and even the restless young people seemed to find a rock upon which they could safely stand.

When it was over, the people breathed deeply, and slowly started homeward.

"Laurel, Laurel," said Mrs. Crosby breathlessly, "it was wonderful! Really, the young people looked upward, as if they expected to see the heavens open, and the Holy City coming down from above."

But Laurel hastened home. She threw open her windows and let the cloudless sunshine stream in. She lifted up her arms and caught it to her heart. There was no wall now. As she turned to look upon her mother's picture, light and joy went through to her inmost soul.

"Oh, mother, mother! I know now. I shall keep you in memory, not by gloom and despair, but by trying as you did, to bring sunshine to the lives of others, and I know already that it will brighten my own life, too."—Young People's Weekly.

ACCURACY IN CLOCKS

Clocks for use in astronomical observations must be as accurate as it is possible to make them. They are delicately and accurately made, adjusted with the greatest care and mounted where vibration and variations in pressure and temperature can be kept at a minimum. Heavy masonry piers are built to support them and provision is made for keeping the temperature of the room in which they are installed uniformed. A metal or glass case incloses the movement and from this the air is exhausted. This is done in order to keep the barometric pressure constant.

Pendulum clocks are regarded as being more accurate than clocks having escapements of a different type. An automatic electric winding mechanism which in some cases winds the clock every minute is used, the object to insure regular winding and to avoid the disturbance to the clock which would be inevitable in winding it by hand.

No clock has ever been made that runs absolutely perfectly and without error—the making of such a time-piece is beyond human ingenuity—but there are some that run so nearly right that the error is almost negligible; for example, one has been known to run for months with an average error of only 1-15,000 second per day.

—Publisher Unknown.

THE GIRL WHO APOLOGIZES FOR HER PARENTS' BLUNDERS

Kate is fully alive to the fact that her father and mother are old-fashioned people, whose early advantages were limited. "Papa and mamma have some queer ideas," she is fond of saying to guests at her home. "It's the way they were brought up, I suppose." A slip of grammar on her father's part will make her jump as if she had stepped on a tack, and she is as ready to apologize for these blunders as for the views she denominates old-fashioned. "Papa had not many chances for schooling when he was a boy!" Kate will explain with a look of angelic patience. "Of course it's terribly mortifying to me to have him make such mistakes, but I realize it isn't his fault."

Poor little, silly Kate, apologizing when she should be proud, excusing when she should be splendidly loyal. If she knew how her listeners laughed in their sleeves, the springs of her fluency would suddenly become dry. For, compared with the parents, whose shortcomings she realizes too keenly, Kate cuts rather a pitiable figure. Her mother is a splendidly competent woman who could earn her own living as a laundress, a nurse or a cook any day that it became necessary for her to support herself and who looks after her big home and manages her many servants with economy and efficiency. If Kate were ever called on to earn her living, she would be as helpless as one dropped overboard from an ocean liner, without knowing how to swim. Her mother can do any number of things excellently. Kate talks French very badly and plays the piano poorly and possesses a few other half-baked accomplishments. But her best friend could not mention anything that she does really well.

And now for the father for whom Kate apologizes so often. He is a self-made man, and every line of his face shows strength of will and a fine brain. He has fought his way up to prominence against great odds. His heart is as big as his brain. He has made a fortune without sacrificing any of his kindliness and generosity. He sometimes says "ain't" and "hadn't ought," but his words are listened to with respect by men of affairs.

Perhaps it is not often that a girl apologizes for her parents with so little excuse to liberty. But it frequently happens that apologies are not merely uncalled for, but are an affront to good sense and good taste, judged from any standpoint. You girls may know a few things of which your parents are ignorant, but the chances are that they know a thousand things which you will only learn by patiently doing the duties God gives you through long and difficult years. The girl who apologizes for her parents would be in better business if she apologized for her own lack of appreciation.—Irish World.

NOTES ON TOBACCO

Will H. Brown

Chauncey M. Depew once gave out some information in a newspaper interview, as follows: "I became an inveterate smoker in college. I became subject to insomnia, violent indigestion, and nerve trouble. So about twenty-five years ago I stopped smoking suddenly and for good. Life was agony for three months. However, since then I have felt much better."

The National Cash Register Company, in a booklet entitled, "Rules for Success," presents unanswerable arguements against the use of tobacco. We quote: "If it is a good thing, let us go into it. If analysis shows it to be a bad thing, let us keep out of it." Then it is shown that tobacco, in enslaving its victims, becomes a master. "But what kind of a master?" Coming from a great business corporation the admonition to leave tobacco alone should have much weight with thinking persons. The many corporations and firms that are taking a stand against tobacco can not be accused of being managed by cranks, fanatics, or mollycoddles. With them it is strictly a matter of good business common sense.

Dr. J. H. Kellogg, superintendent of the Battle Creek Sanitarium, writing in the Journal of Health and Sanitation, Chicago, says: "Between the ages of twenty and twenty-four 300 men die to every 100 women; and twenty years later nearly four times as many men as women die from diseases of the heart and blood vessels. The large use of alcohol and the general use of tobacco by men would seem to be a large factor in causing the great difference in the mortality rate."

The Tobacco Leaf says that a resolution has been adopted by the New York Athletic Club, "permitting **ladies** to smoke in the club house and grounds." It is a safe prediction that no **lady** will ever smoke there. Some **women** may do so.

There are signs indicating that the tobacco men have already seen the handwriting on the wall. Here is one: Rev. B. W. Spire, president of the Georgia Conference of the Seventh Day Advents, writes that on a train on which he was traveling in the South was a man from Lexington, Ky., exhibiting to a number of fellow-passengers several samples of leaf tobacco, telling them of the wonderful possibilities of the tobacco industry, and of the large amount of money to be made from the proper handling of tobacco **at the present time,** adding impressively: "Gentlemen, whatever we do in this line must be done at once, for although it took nearly one hundred years to stamp liquor out of the United States, the same interests are after the tobacco **people, and** we expect to see tobacco prohibition in this country **in less than ten years.**

The Chicago Tribune has in its platform for Chicago this plank: "Lessening the Smoke Horror." Smoke issuing from tall chimneys, to be dissipated by the lake breezes, is an awful nuisance, and should be stopped! Tobacco smoke may even be puffed straight shot into the faces of the citizens of Chicago, in hotels, restaurants and other public places, with no daily paper to protest against the practice. Puck well exclaims: "What fools we mortals be!"

In a camp of high school boys at Tampa, Florida, 202 out of 240 resolved to rule out tobacco for good. Wonder how many tobacco dealers rejoice in the resolution.

Dr. William Brady, discussing in the Brooklyn Eagle some of the effects of tobacco, mentions a number of diseases and complaints brought on by smoking, including impairment of vision, tobacco cough, deafness, dyspepsia, ringing in the ears, palpitation of the heart, insomnia, tremor of the fingers, dizziness, dull chronic headaches and hardening of the arteries, adding: "No other drug known to science will more quickly or more certainly produce high blood pressure."

Artificial light costs the city of London $50,000 for every day of fog. This is considered a great hardship, but the smoke fog from pipes, cigars and cigarettes is endured uncomplainingly, notwithstanding its costs far more. During the great war England spent an average of $82,000 **every** day, fog or sunshine, for the smoke-fog for her soldiers in France, thus aiding in putting tens of thousands of them in the pension class for life, because of tobacco heart. Two and one half times as many of her soldiers are pensioned because of tobacco heart as are pensioned for the loss of limbs in the same war.

HOW DOES IT SEEM TO YOU?

Eugene Field

It seems to me I'd like to go
Where bells don't ring nor whistles blow;
Where clocks don't strike and gongs don't sound,
And I'd have stillness all around—

Not real still stillness, but just the trees'
Low whisperings, or the hum of bees,
Or brooks, faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

It 'tweren't for sight and sound and smell
I'd like the city pretty well;
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue;
And say, How does it seem to you?

—The Evangelical Messenger.

EDITORIALS

The Resurrection a Fact

Fortunately, there are many people whose trust and faith in the Word of God is so implicit and genuine that they accept without reserve the statements and assertions made therein.

Unfortunately, there is another class of people which refuses to accept the Bible on this basis, and will have nothing to do with it.

Then again, there are those who profess to believe a part and reject a part. What seems to their minds logical and reasonable they accept. What seems supernatural or unreasonable to their finite minds, they reject.

The number of the latter is not small. They are found in all walks and ranks of life. Their attitude on this question does not necessarily prevent them from engaging in active religious work, but their motives are usually other than the love of God and fellow men.

One of the events thus doubted by some is the bodily resurrection of Jesus Christ. Jesus, they say, arose in the spirit. His influence is alive. His soul went to heaven, but the actual body of the Master never came forth out of the tomb. The women who went to the tomb on that first Easter morning were mistaken. So were the disciples. They were the victims of hallucinations, visions, etc. Anyhow, the bodily resurrection is not essential. It is the spiritual that counts. And so they go on, with one thing after another, casting doubt and unbelief about them, and pitying those who have not as much "light" as they themselves have.

It is worth while recalling that the difficulties which are created as a result of the line of reasoning mentioned above are very much greater than those which they profess to avoid.

If anything at all is sure it is this: that the group of dejected, discouraged, and disheartened disciples and followers, almost in an instant became enthusiastic, earnest, and successful preachers and missionaries of the Gospel of Christ, the very heart and soul of which is the resurrection,—the existence of a living risen redeemer. They faced imprisonment, persecution and death but they were undaunted, unshaken, and unafraid. The number of their followers increased by leaps and bounds, numbering thousands in a short time. They went everywhere preaching the Gospel with a zeal and a fervor which are in themselves remarkable. They were changed beings. And it is worth while noting that the thing that brought about this significant change in the attitude of the disciples and believers of Christ was their assurance of the resurrection.

No visions, hallucinations, or concocted schemes could have achieved such results. The change was too thorough, too complete, and too sudden. It is inconceivable that anything but the firmest faith in the resurrection could have brought it about, and it is impossible to suppose that a large number of people could have been thus affected by anything but a real, actual, and unquestioned event. To maintain the opposite view is to take a position much more difficult and unreasonable, even from a human point of view, than to accept the bodily resurrection as a literal fact. And to the true child of God, who believes in the Word of God, the position is untenable.

The true Christian has such abundant proof of the power of Christ that he **knows, without doubt,** that the Word concerning Him is true. It cannot be otherwise. To deny it is to deny all, and is pinning faith to frail human reasoning which has so often proven dangerous and erroneous in the past and which fails entirely to satisfy the deeper religious yearnings of men.

If the literal, bodily resurrection of Jesus Christ were not a fact then indeed could we say with Paul that our faith would be vain and our hope vain, and we would yet be in our sins. The risen living Christ is the central theme of the labors and writings of Paul.

"And now is Christ risen from the dead and become the first fruits of them that slept."

The Use of Profanity

No refined and sensible Christian man or woman can walk along the streets of any of our cities or villages today without being shocked by the profanity which he or she is almost constantly compelled to hear.

People who are apparently respectable and refined are using profanity to a remarkable extent. We are getting to be a profane nation. We hear evidences of this on the street corners, in the workshops, on public conveyances, and, sad to say, even in the home. Profanity is being used by many persons not only when in a rage or fit of anger, but in their ordinary conversation, and with a frequency of which they themselves are very often unaware.

That much of this tendency is due to influences set in motion through the World War does not make the problem less serious. Like a number of other evils, countenanced and excused by many for a time especially in the courts it has fixed its grip on our nation to an alarming extent, and shows no signs of having spent its force with the restoration of peace.

One of the most serious and lamentable things in connection with it all is the extent to which even the boys and girls have taken up the evil. The sight of ten and twelve year old boys, congregating on the streets, with cigarettes in their mouths, and using profanity of the most shocking kind is common in almost any community. Even much younger boys often prove them-

selves expert in this wicked and vulgar habit. Association of pure-minded children, from good Christian homes, with many of the school children of today is a thing to be dreaded by the parents, for it is fraught with greatest danger to the purity and character of these children.

What is the solution to the difficulty? How shall it be overcome? How can our boys and girls, and the boys and girls of the nation be protected from this curse?

The most effective way is to begin with the Home. If the Home is indifferent or negative in its teaching there is little use to try to save the children from the evils with which they are bound to come in contact. The Home should be the source and stronghold of all right teaching along every line of conduct. If a stream is contaminated at its source it can never become pure, and if the Home is negligent in its teachings there is small hope for the child, in view of the environment into which he is sure to be cast.

Let the Home teach against profanity by precept and example. Let by-words, loud talking, and exaggerations of all kinds be discouraged. Let a quiet, unobtrusive, reverential, Christian atmosphere pervade it at all times, and the problem of guarding the young people from this evil of profanity as well as many others, will be greatly simplified.

The Christian Home

On another page of this issue of the Monitor will be found the last of the series of Life Work articles, entitled "The Christian Home." If the business of homemaking were considered as seriously as it should be by the young people of our land many of the evils we now have to contend with would in a large measure be eliminated. There is no more powerful agency for the shaping of human character and destiny in the world than the Christian Home and no reform that overlooks its influence and works accordingly can hope to accomplish much.

Will America Commute The Death Sentence?

The following striking Editorial was sent out from the Near East Relief office recently. We gladly pass it out to our readers.

One of the greatest tragedies since the World War was enacted in New York City last week.

All the train wrecks, shipwrecks, murders and suicides of the year, do not involve as many lives, as much sorrow or as great injustice as was wrapped up in this one act.

Thousands of innocent little children were condemned to die within the next ninety days.

The Committee or Jury that pronounced the death sentence was composed of big-hearted, warm-hearted, judicious men — themselves fathers of little children — but they have no alternative. Circumstances beyond their control forced from them the death sentence upon children as much entitled to life and happiness as the children in their own homes.

Seventy pages of cablegrams and reports from all sections of the Near East lay before the Committee — from Jerusalem, Beirut, Cilicia, Constantinople, Asia Minor and the Russian Caucasus. The following are but a few typical excerpts from a score of cabled appeals:

"Hunger spreading over new areas"
"Death from starvation increasing"
"Hasten despatch seed and increased help to the staring"
"Never in most harrowing conditions of relief work have seen such suffering and tragedy"
"Next two months most critical. Death rate appalling unless additional funds available."
"Alexandropol reports 25,000 destitute starving who cannot be helped by present budget"
"American seed wheat for Armenians is only hope of preventing worse conditions next winter"
"Children dying in all corners of Erivan"
"Armenian Government at end of resources"
"Temporary help imperative in interest humanity"
"Two hundred thousand Cilician refugees now scattered through Beirut-Constantinople areas"
"Mersine shore crowded with refugees awaiting transportation to Cyprus and Syria"
"Ten thousand Armenian refugees with many children arrived Beirut; thousands Tripoli, Tyre, Sidon"
"Find money somewhere and cable authority to relieve worst distress"
"Widow refugees begging us to save their children"

Every mandate of humanity called upon this Committee (the Executive Committee of Near East Relief) to double existing appropriations or make at least a 50% increase to meet these war and famine emergencies.

But the Committee faced also the treasury with its decreasing receipts and depleted balances. They were forced to vote, not an increase, but a 25% cut in the already inadequate appropriations.

The cablegram containing the tragic news was quickly sent the same afternoon. It was cleared easily from New York, and the gay, rich, pleasure-loving city little dreamed of the slaughter of the innocents ordered at the other end in Bible lands. The 25% cut literally means death to thousands upon thousands of innocent children. Death just as certainly as if those thousands of children were lined up along the Avenue and shot down with machine guns!

The Committee is determined to save, and will save, the children already received into the orphanages and under American protection though at present the resources are not in sight. There are approximately a hundred thousand of them. These we have invited to our table, and we will not drive them away to die.

But there are at least another hundred thousand orphaned children who eagerly wait to seize the crumbs that fall from our table. Many of them are now dying in spite of all we can do.

In addition to these children there are other hundreds of thousands of equally innocent and helpless adults —women and girls—driven in midwinter from the plains of Cilicia or destitute upon the war-swept, famine-stricken plateaus of the Caucasus. These Christian refugees in Bible lands now stand under the sentence of death by starvation.

WILL AMERICA COMMUTE THE DEATH SENTENCE FOR THE CHILDREN?

FIVE DOLLARS A MONTH SAVES THE LIFE OF AN ORPHANED CHILD.

CHRISTIAN LIFE

A MENTAL PICTURE

Esther M. Brunk

There is a picture which often flashes upon my mental screen,—wonderful, yet awful. It makes me shudder and bow my head as I look at it.

The center of interest is a hill just outside a beautiful city. Great multitudes of people are pressing and jostling one another in their efforts to get closer to the top of the hill, and all eyes are turned in one direction,—to the summit of the hill. Emotion is written on every face in that multitude; anger, sorrow, fear, hate, and mockery seem to be the dominant emotions. But at what are they all gazing so intently?

On the summit of the hill stand three crosses and on each cross a man hangs in anguish and agony. The men on the outside crosses are pictures of horror, of remorse, and of bitter, devilish hatred. But is is not at the faces of these two men that the multitudes are gazing. It is upon the visage of the central man. Below, and a little to the right of the crosses, a small croud of men stand within the guard line of soldiers, who hold back the multitudes. They are watching that central figure, too, and they are mocking, scorning, reviling, sneering, and jeering at the agonizing man, so quiet and patient in his suffering. A little to the left of the cross, back amongst the crowd, is another distinct group—a sorrowful, mournful dazed group. They are the disciples, the friends, and the mother of the man.

The eyes of the multitude seem to be literally riveted upon the man on the central cross. Above his head is the sign, "THIS IS JESUS, THE KING OF THE JEWS." Upon his head is a crown of thorns—great, long, cruelly sharp thorns, which have been pushed into his flesh. Drops of blood have flown from the wounds, have disfigured his face, and still the blood slowly trickles. And such indescribable anguish as is written on that face! Mortal never before or since has seen such depths of soul agony—far greater than any physical agony. As I look more closely I cee a great burden, black as the darkest night, attached to the top of the cross and resting upon his shoulders. I cannot estimate the greatness of the burden, for it is lost in the blackness behind the cross. This I see is the cause of his anguish. But why does the multitude gaze so intently? They are blinded to the burden which rests upon the cross and surely there is no beauty or comeliness on that face. Why is it that I cannot take my gaze from the face of that man?

I watch his eyes and I see that they are looking upon the multitude, at his enemies, the scoffers; upon his mother and friends and then upon the pressing throngs. A divine look of pity comes over his face and the warm radiance of love shines from those eyes—love deep and divine, which illuminates, transfigures, and glorifies that face. I forget the disfiguration of visage and can only gaze into those eyes and marvel at the depths of love and pity I see there.

Now his eyes seem to be gazing far away, beyond the multitudes which throng the hill, and I turn and peer through the gloom and darkness which surrounds the center of the picture. I gaze intently and I see countless multitudes of people in the darkness. They all seem to be looking for something. Some are searching in the dust of the earth—never taking their eyes from the ground. Others seem to be chasing some phantom which is never caught and others are stretching their eyes upward, seeming to search for something far above. But all are searching and all are rushing on and on, the motion of the multitude being so fast and so complex, that I can not follow the course of a single soul. Constantly I see countless numbers being crushed down by the crowd and lost to view.

For a moment they seem to be civilized multitudes and I percieve they are the Greeks and Romans of Europe, but now the screen has changed, and they are barbarians in the bleak forests of the North, and now again they are naked black savages steeped in the superstition of the hot jungles of Africa, or red men on prairie and mountain, in valley and forest. Sometimes they are fur-dressed natives of the frigid lands, often they are yellow people of China and Japan, and again they are brown multitudes in India and oceanic islands. So ever and anon as I gaze through the darkness, the scene changes, but always the people seem to be seeking, searching, and hunting for something in the darkness which they do not find.

I look back again at the face on the central cross and I see there the wonderful spirit of love and pity gazing upon the vast multitudes of groping people in the darkness. And as I look, he lifts his eyes upward, and an ineffable expression of peace steals over that wonderful countenance. A thick curtain of darkness slowly covers the face of the picture while a voice like the whisper of the wind says, "It is finished." Hesston, Kansas.

"THE STONE WAS ROLLED AWAY"

Edith V. Driver

The sad picture of our Saviour's betrayal, denial, and crucifixion is so pathetic and yet so beautiful in showing the Master's willingness to work out the Father's will, that the Christian naturally lingers to look at it. Yet in contrast with this dark picture, we delight in its sequel—that of the risen Lord—and, after all, it is the light which reflects from this brighter picture that lends beauty to the darker one which precedes. Is it not just like a loving heavenly Father to have in store for His children the better things? He gives us darkness, but the light follows; He gives us sorrow, but the joy follows; He gave us a crucified Master, but a risen Saviour!

We turn from that pain and agony. we leave the sorrowing disciples and the weeping women, and pause to look upon the risen Christ, who conquered death with its sting, sin with its blighting effects, and Who arose triumphant over every foe. Just arisen from the tomb of death! Just come from the Father into Whose hand He had commended His spirit! Too holy to be touched by human hands—too pure to be recognized even by those who had known Him best before! Our risen Lord! Ah, this picture is so bright, so radiant with pure, unfeigned love, that the sinner cannot behold it. It is a picture for the child of God, who has been bought with the price of that other, sadder, picture, because he feels the assurance that it is for **him.**

As we meditate upon this picture which God has given us, we think of a number of things. We note how man tried to prevent its being made. Pilate said unto the men who had crucified Him, "Ye have a watch: go your way, make it as sure as you can". So they went and made the sepulchre sure, sealing the stone,

and setting watch. (Matt. 27:65, 66). To the human mind, the large stone at the entrance to the sepulchre, sealed as it was, was indeed a barrier between the sorrowing friends and their Lord. No wonder that Mary Magdalena and the other Mary, doubting their Lord's power and forgetting that He said He would rise again, wondered who would roll away the great stone! (Mk. 16:3). Distrust in an all-wise God, Who had a purpose in sending His Holy Son into this wicked world, and could keep Him from becoming defiled or overpowered by the wickedness therein, had become a barrier between them and their Lord. It was an act of love and devotion to Him for them to come so early with their sweet spices; but had they trusted God fully, they would have known that Jesus could not remain in the grave (Mk. 16:1).

The stone of sorrow because of Jesus' death was great. They had failed to trust the Father, they had doubted or failed to understand the Master's words of comfort in preparation for His death, and now the sorrow that loomed up in their lives as they came to the tomb caused them to fear and tremble.

Note how this stone of doubt, distrust, fear and sorrow had shut off their view, for "when they looked, they saw that the stone was rolled away" (Mk.16:4). Sometimes the Christian allows the enemy's stone to come between him and his Lord; then his way seems hard, he thinks he might as well give up — no more use of trying. He begins to doubt God's promises; he fails to trust in God's power to help solve the difficulty; his life becomes a thing of fear and sorrow; he fails to **look** and see that the stone **is** rolled away — that God has provided for the removal of every obstacle even while we failed to see it.

Dear fellow-Christians, if the enemy has made the stone as sure as he can, God is more powerful than he. Jesus burst the bars of death, and the stone was rolled away! Jesus agonized in Gethsemane — but He looked past His own will, and even though the struggle was great, it was easy, for the "stone was rolled away".

Faith in His Father, confidence that His will was supreme and well, helped the Master to bear the weight of the stones that came between us and our Lord. If Christ needed that faith, how much more does the Christian need faith in God and His Son to help him see the picture which gives him the blessed assurance that what God does is well done? Without faith we cannot see the beautiful picture before us.

Even when Mary saw that the stone was rolled away, she did not realize what it meant. She was so sure that the stone would be there securely in its place that it was hard for her to take in the situation. The angel — God's messenger — said there was no need for fear — Jesus was risen! But her faith was not complete; she was still lamenting her loss, with her back turned to the Lord, "and she turned herself back, and saw Jesus standing, and knew not that it was Jesus," because her faith was still not great enough to take her sight from the very stone. But, oh, the joy when she really **faced** her Lord and **recognized** Him! Christians, we must forget the stone, the barrier of the past, and **look** at Jesus, risen, glorified, before we can recognize the glory of which God assures us.

As soon as we have this assurance that God the Father has worked out a beautiful plan we, His children, may have eternal bliss and joy we are prompted to action. Mary, as soon as she recognized her Lord, ran to tell the others. When every Christian is as eager as Mary was to herald the joyful tidings of a risen Saviour, it will not take long to carry out His last command which He left with the disciples before going on to prepare more and fuller joys for those who love His appearing. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."

Scottdale, Pa.

DOING THE IMPOSSIBLE

"Stretch forth thy hand." That was the one thing he couldn't do! And he was asked to do it! Christ named his great incapacity and demanded the impossible. For years and years the shrunken, shriveled thing had hung helplessly at his side, a poor mockery of a hand. "Stretch forth thy hand!" Impossible! But he did it! "And his hand was made whole like unto the other."

And that is to be the Christian's distinction. "What do ye more than others!" We are not to walk in the average ranks: we are to march in the van. We are to triumphantly beat the average.

And harder things than these we have to do. We are to go to lives where hearts are like flint, and we are to melt them with the ministry of light. Impossible! Yes, we are to win great battles, and we are to have no other equipment than "the armour of light." We are to overturn mighty strongholds with the forces of the Spirit. Impossible! "Things that are not are to bring to nought things that are." Such is to be the Christian's distinction. We are to march beyond the stern borders of the possible and set our feet in impossible lands.

Our Lord commanded it. What is the secret of the achievement? This is the secret: His commandments are always the pledge of the needful endowments. The blind man obeys his Master, and goes forth to find his sight in the pool of Siloam. How impossible! Yes, but he went, and Christ's holy power went with him, and he came back seeing. The cure was not in Siloam, but in the journey; not in the minereal spring, but in the obedience. "As he went he received his sight." At Christ's bidding faith sets out on the most astounding errands, "and laughs at impossibilities," and cries, "It shall be done!"—J. H. Jowett.

IT STEADIED HIS NERVES

Years ago there lived in New York city a widow and her son of fifteen years. "Johnnie," like many other boys concluded he must be a sailor. His mother tried to turn his attention in some other direction. Nothing else suited his taste. When due preparation had been made and the son was leaving she said: "Johnnie, remember, every day at twelve o'clock I will be on my knees praying for my dear boy." Time rolled on. He soon became expert for one of his age. One afternoon a fearful storm swept the high sea. The ship was in it. All hope was well nigh gone. The captain said, "Men, there is but one chance left us. If that piece of rigging were cut away the ship might be saved. It is a perilous undertaking. Who will go?" Johnnie asked, "Captain, what time is it in New York city?" The captain made the calculation and replied, "Five minutes of twelve." Johnnie spoke again, "Wait five minutes and I will go." At the expiration of the time he commenced to ascend. The piece of rigging was cut away and he descended to the deck in safety. The ship was saved and the captain asked. "Johnnie, why did you wish to wait five minutes? His reply was: "I knew just at twelve o'clock mother would be praying for me, and I thought it would steady my nerves." And it did. Wonderful thought! Oh, the prayers of pious mothers for their absent children, and the prayers of pious souls everywhere for "all saints"—what a rich treasure for all!

"There is a place where spirits blend;
And friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat."

—Publisher Unknown.

GREAT MEN

Are humble men,
Are pure men,
Are noble men,
Are loving men,
Are honest men,
Are faithful men,
Are active men,
Are courageous men,
Are willing men,
Are sacrificing men,
Are dependable men.
What kind of a man are you?

—R. W. Potter.

"Paul lost everything of his own, but he kept what belonged to God—the faith."

MISSIONS

NEWS NOTES FROM MANY LANDS

New Standards in Japan: No country has changed more completely than Japan, during, and since the war. The break-up of past standards and ideals is summed up in the word 'democracy.' The word is as common as the word 'patriotism' was after the war with Russia. It is used to justify the rapid disappearance of courtesy and good manners. Workmen use it to justify being uproarious or fighting for a place in a tram. Students use it to justify not obeying their superiors. All this is to be found in daily discussions in the press magazines and the like. All writers start with the axiom that Japan is in a peculiarly dangerous state of thought.

"Of course, authority attempts correctives. The police are attempting to restore the use of family shrines in the home, on the theory that the family system and reverence for ancestors is the foundation of Japanese social unity and strength. The Imperial University is to develop the study of religion, and the papers announce the foundation of a chair in Christian Theology. The Education Department announces an elaborate study of religions with a view to getting new religious laws promulgated."—W. F. France in "The Mission Field."

Moral Effects of Famine:—Rev. Charles H. Corbett of Peking gives the following interesting sidelight in the Missionary Review of the famine in China:

"I was asked to serve on a committee to devise means to prevent the sale of children. The work was begun so late that very little could be accomplished beyond what had already been done by the various famine schools, orphanages and general relief measures. The investigations undertaken showed that a very large number of children have been sold, and that while some of these have been adopted, or become daughters-in-law, the condition of a large proportion is deplorable. Though there is now a law that forbids the sale of children, it is not generally known and cannot be enforced, because there is no public sentiment behind it. A famine is not only a terrible physical disaster but also a moral calamity, as it puts a great moral strain on its victims.

Unwanted Baby Girls:—Though there has been a marked improvement in the position of girls in China in recent years, the following stories told by a woman missionary of the Church Missionary Society in Szechuan show how unwelcome a baby girl still may be. She writes:

"In a certain home a baby girl was born and the father said that he would not recognize her, she could become a beggar. The mother tried to choke the child, and, failing, tore the little mouth open half across to the ear, and then put her upon the edge of the cesspool. I was called in the next day, and although I went twice every day for a week, I could not save the little mite.

"In another case, a man returning from market heard a child crying, and saw a little girl lying by the roadside; he, being childless, took her home to his wife hoping to keep the child as their own. They found that the little girl had been stabbed in the throat and back. They brought her to us, but we could do nothing. She died before the woman could get her home."—Missionary Review.

Slessor Memorial Home:—Eighty million people in Central Africa are still pagan. Eight hundred distinct tribes are almost entirely without the Gospel. Including the French Niger Provinces, the number of waiting tribes probably exceeds 2,000.

When the Slessor Memorial Home was established in Arochuku in 1915, the chiefs and people of Okoyong gave £20 to the institution, in memory of the "Ma" who had done so much for them. This, however, did not satisfy them. They determined to have a memorial home of their own at Akpap, and last year courageously attacked the problem of erecting buildings that would accommodate thirty girls. Above the front door are the words: "Okoyong Memorial Home." Underneath, in Efik: "Her children shall rise up and call her blessed." Life of Faith.

Religious Education in India:—This question has been under special consideration in India, and the governments of Bombay and Madras presidencies have issued orders, which provide for the use of school and college premises for religious teaching out of the ordinary hours for instruction. "The Bombay Government does not allow a teacher in the employ of Government to give such religious teaching, but the Madras Government permits the teacher to undertake it, if he gives his services voluntarily. The Madras Government is prepared to make such instruction compulsory for boys whose parents or guardians wish it, but the Bombay Government would make it compulsory only in hostels. The Madras Government is willing to deduct the time spent by the boy in receiving religious instruction from the period indicated in the prescribed curriculum, but the Bombay Government is not. The Bombay Government has apparently passed a definite order, while the Madras Government has issued its order tentatively and is desirous of receiving criticisms and suggestions."—The Harvest Field.

The Russian Church and Bolshevism:—A Russian writer in the Church Times describes a strong religious movement with a peculiar character of its own which has developed in Moscow and Petrograd during the past year. Its leaders are mostly young parish priests and members of the intelligentsia. The new type of priest is a strong adherent to the idea of an independent church, and holds himself aloof from political plots and organizations. At the same time he is a staunch democrat and is most cases is opposed to the Soviet government. He frequently speaks against the abuses of the existing regime, but the Bolsheviks are obliged to tolerate such speeches, for the struggle between the Bolsheviks and the Church has ended in the victory of the latter. The Bolsheviks no longer dare attack religion.

The strong anti-religious current of two years ago has almost disappeared, and an ever-increasing number of Communists observe religious rites, such as church marriage, baptism of children and the receiving of Holy Communion on their deathbed. A great number of Christian brother-hoods have of late sprung up in Petrograd, founded on charity and brotherly love, everything being shared in common. They hold prayer meetings and religious philosophic debates.

—Christian Work.

Monument to a Mother's Prayers:—A New $300,000 Cadle Tabernacle in Indianapolis, Ind., with a seating capacity of 10,000 was erected by E. Howard Cadle, as a memorial of his mother's prayers for him. Seven years ago Mr. Cadle was a penniless outcast, and by the grace of God in answer to his mother's prayers, he provides in this way for the proclamation of the Good News which saved him. Gospel services are to be held in the building every Sunday afternoon.

—Continent.

GLIMPSES BEHIND ORPHANAGE WALLS

Mary M. Good

Many of the girls and boys who live within our doors have very interesting histories. Some of them are extremely pathetic. Perhaps the reason that these stories are not more often shared with those of you at home is because of the fact that the missionary's life is so much taken up with the pathetic that he avoids the subjects wherever possible. But if you will come with me to the Orphanage we will listen to the stories of a few of the girls.

As we near the gate a sturdy, well-dressed Hindu comes walking in. He is the father-in-law of one of the girls and wishes to see the missionary in charge of the Orphanage. Upon meeting her he announces that he has come to take away his daughter-in-law. The missionary says, "Very well, if you will pay her board for the time she has been here, and she is willing to go with you." For according to the law that is all she can do. The girl, eleven years of age, whose name is Kuwar, is called and the following conversation takes place:

Missionary: (to Kuwar) "Do you know this man?"

Kuwar: "Yes, he is my father-in-law."

Missionary: "He has come to take you home. Will you go with him?"

Kuwar: (With quivering lips, but firmly) "No, I lived in his house two years and I suffered great hardship while I was there. I was often hungry for days because they did not give me enough to eat. My parents died when I was small and he took me to his house."

It is a custom among Hindus that although the girls are married when they are small yet they do not go to live in the house of their husbands until they are thirteen or fourteen except in the death of her parents.

She continues: "My grandmother kept my little brother and sister and when the famine came my mother-in-law sent me away and I too went to stay with my grandmother."

Father-in-law: "I spent fifty rupees for her wedding and today when I came to the bazaar I heard that she is here so I came to take her home."

Missionary: "But she has eaten with the Christians and has become an outcaste."

Father-in-law: "Oh, we'll feed the caste people and that can be fixed up."

Kuwar: "When my grandmother and we had nothing to eat she took me back to my father-in-law's house not only once but three or four times and begged them to take me back but they always refused."

Missionary: (To father-in-law) "If you cared for her why did you not keep her and care for her?"

Father-in-law: "I never sent her away. I don't know what her mother-in-law did."

Missionary: "Are you not the master of your house?"

Father-in-law: "To be sure I am."

Missionary: "Then how could your wife send her away without your consent?"

(To the girl:) "Will you go with him?"

Kuwar: (With tears welling up in her eyes) "No. When we were starving we came to the famine camp at Balodgahan where my grandmother died. If I had died and been buried it is little that he would have gone to the graveyard and dug up my bones to take home. Neither will I leave the Orphanage to go back to live in his house."

Missionary: "You see she refuses to go with you. What will you do?"

Father-in-law: "What can I do?" He walks away.

Kuwar with her grandmother and little brother came to the famine camp during the recent famine. As she says in the above account, her grandmother died in the famine camp. She was too emaciated from hunger when she came to recover. Kuwar could not come in to the Orphanage when the other little girls were brought in from the camp for at that time her little brother was very sick and she had to stay there to take care of him until he was able to go to the Boys' Orphanage. She won the people's hearts there by the tender care she gave her brother, sleeping right by his side and attending to his every need.

And now we will listen to Indravati's story. She falls at our feet and remains sitting there with her feet doubled up under her as she talks with her lips and form trembling with bitterness at the injustice through which her little life has just passed. Her story is as follows:

"My father was the King's head farmer in the native state of Kalker. He had accumulated some wealth and we lived very comfortably until my father took sick and died. After his death the king called my mother to him and told her that he was going to take over all my father's property and made her sign some papers. We were left without home or even food to eat. Finally my brother heard of the "Religious Inn" (famine camp) at Balodgahan, forty miles away, and he advised my mother and me to come here. So we started out and walked the long journey to Balodgahan. We were very hungry when we got here. We were not here long until my mother became ill and they took her away to the hospital where she died. Soon after my mother died they said they were going to bring me to the Orphanage. I didn't want to come because I was afraid if I would leave the camp I would forget my mother. But the people told me that the Sahib (missionary) would tell me about her so I was willing to come."

Indravati is now a member of a happy, romping family of over two hundred girls, but I dare say she will never need to be reminded of her mother.

Paraniya is the next to be interviewed. She is a delicate little girl and has a number of scars on her face and body. She trembles and the tears well up in her eyes as she talks. This is her story:

"My mother and I came to the famine camp during the late famine. Before we came here my mother drowned my baby sister and tried to kill me by beating me. The neighbors interfered and saved me. The scars on my body are from the beatings she gave me and burns that I received from her while we were in the famine camp. After we were there awhile she was arrested and taken away."

Many of the girls come from homes where they have known love and tenderness and they have come to the Orphanage because of the death of their parents, many of whom died during the "flu" epidemic. Their emotion as they talk is due to the natural longing for those who loved them. Many, however, remember the past only with bitterness. We have permitted them to tell their stories only that you may know them better and we sincerely hope that as the years go by they may forget many of the things that haunt them now.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—Jesus.

Dhamtari, C. P., India.

FISHING FOR MEN IN THE ARGENTINE

J. W. Shank

We must find men.

The longing heart's desire of every true missionary in this land is to enlist men in the Kingdom of God. We all seek the conversion of human souls, for we know that any soul is of priceless value to our loving Father. But, without fail, we must have men in our churches if Argentina is to be won for Christ. Yes, "the crying need of the hour is manhood;" says Ridell in his booklet, "The New Man", "not legislation, not organization, not agitation, but **men,** men who can stand up in the presence of Christ and truthfully say, 'The place that I occupy does not need reforming.' Men who are willing to begin the reformation of the world in their own hearts. Men who can say to the struggling brother, 'follow me.'"

In the Argentine the men are indeed the rulers of the homes. The woman is completely under the subjection of her husband. His word is law with her. If he says, "You shall not become a Christian," she considers her case hopeless for she is truly afraid of his iron will.

We must have men to lead the way. Then it is that women and the children will follow. The testimony of a bright minded, sincere man among his own people counts much more than the testimony of a foreign missionary. He knows his people and he knows the points of attack. We praise God for the men we have found thus far who are dedicating their lives to the Master.

Difficulties in the way of enlisting men

But truly there are enormous difficulties

to surmount in reaching the men. Perhaps that is the reason we rejoice with joy unspeakable when we see a real man accept Christ. It means a victory over great opposing forces. The difficulties here are of much the same kind that hinder in other parts of the world, but it seems each difficulty is exaggerated here. If it is **unbelief,** it is that which is born of complete disgust with the religion that prevails in this country. "If that is God," they say, pointing the finger of scorn at the greed, the crime and the injustice of the Roman Catholic practice, "I want none of it. It is nothing but a terrible fraud." And if they have never seen any other evidence of sincere heart religion, can we blame them for concluding that there is no God?

The men of the Argentine prefer some philosophical theories that are worked out by some atheistic thinkers to take the place, as they say, of the fraud in the Christian religion. They take to Theosophy, Spiritualism and other such theories for lack of something better. The fact is they have not considered it worth their while to examine the source of the Christian religion.

Here too we find men of the world who are so deeply engrossed in business, politics or worldly diversions that they have no time to think seriously about life. They remind one of the animals who think only of satisfying carnal desires. How empty and unattractive are such selfish and inhuman lives! But there are so many of this kind, and how shall the missionary awaken in them something that is worth while when their minds have never given place to anything noble? It is a problem. In many cases an attempt to teach them would be to cast pearls before swine.

The greatest hindrance to the enlistment of men is vice. Vices of every description have chained the men of the Argentine. We marvel when we discover how few, how very, very few men are clean. It is hard to appeal to a man with a religious message if his life is steeped in vice. But so many of them are utterly abandoned to vice. We must seek in vain very often to find the key to the better nature of one of these men. We praise God for having helped us to find it in some cases in our work.

Results of actual effort in fishing for men

The men are not beyond redemption. There are yet many who may be won for Christ if one can have the chance to deal with them. During the first Year at the Pehuajo mission and likewise at the Trenque Lauquen station we had to see with uneasiness the lack of men in our meetings. At times the women's side of the house would be filled while on the men's side there would be only a couple of men and some small boys. Today it is different. There are nearly always a few more women but the men are doing well. I think we could say that at least forty percent of the people who attend our meetings now are men. That is surely a point gained.

The Mission at Trenque Lauquen. ..The Building is at the present being rented, but the Board would like to purchase it as soon as funds are available. It is the only suitable building for mission purposes in the village.

One young man attended the services for a year, having been among the first to be baptized, before he saw other companions of his own attend the meetings. Another young man from the railway shops has been faithful for a year even tho his companions have refused to attend any of the meetings and have made sport of him. He says, "I know what I am doing and, it matters little to me what they say I know that I was in the way of ruination with my life and now I know I am saved." An old man though lame with rheumatism, makes the painful journey to the mission to attend all meetings. His children say he is crazy, but he is perfectly sane as we well know for he has given every evidence of having found "the pearl of great price." A man who laughed at us the first time he heard us speak about Christ and for a long time was not even willing to attend a meeting, has finally been convinced through a friend that our teachings are good. He has come regularly for some months and now declares that he wants to follow Christ. Two young men of the middle class who have fine positions, one in a bank and the other in an office, have been converted and are proving to be most devoted helpers in our work. And there are others, several fathers of families with their sons, several young married men and some boys in their teens who have been baptized and seem to be living in the light of the Gospel.

They are coming, these men and we build upon them as our helpers in fishing for other men. They do not come in crowds, but one by one. Thus we are reminded of the teachings of Christ that the kingdom will grow slowly but surely from a small beginning.

Some possible aids in enlisting men

To win these men the missionary must be full of the message of Christ and be able to use God's word in his dealings with them. It is the missionary's heart full of love and his absolute confidence in the religion he possesses that makes the strongest appeal to men. If I lack faith in my Master or in His message, my hearers will detect it. I must believe it with all my soul and then I can lead others to believe it. If I have a love for souls that men can feel as they come in contact with me, then my words will count with them.

Another aid in making the appeal to men is a broad training as a foundation for dealing with intelligent men. We meet all kinds of men, from the most ignorant and simple to the most educated and alert. If we expect to appeal to a man of education and experience we must have at least as much training as he has. No missionary to the Argentine should think of the people here as all ignorant and illiterate. The masses are very ignorant and illiterate, but in every town there are men of great intelligence. The missionary ought to be prepared to meet the best minds that are to be found in his scene of labor.

Furthermore, every mission should be supplied with a good supply of religious books and tracts so that he can select the literature that will be most helpful in bringing men to a decision. The plain Gospel is of first importance but it is nearly always necessary to explain to the seeker the message of the gospel. Other books and tracts are self explanatory and serve to awaken a greater interest in the Bible.

Let the missionary have a heart full of Christ's love, a good foundation of training, as much experience in personal work as possible, a passion for souls, a due portion of tact and good judgment, and a life trained to prayer for power,—then

there will be results. Slowly but surely men will come into the ranks and they in turn will also become fishers of men. We must love and work and pray and God will give us souls for our hire.

Trenque Lauquen, F. C. O. Argentina.
Jan. 1, 1922.

CHRISTIAN TESTIMONY

The following testimonials from two of our Indian brethren ought to be especially interesting to all who believe in the cause of missions. They are tangible results of the work of our mission at Dhamtari India.—Editor.

How I Became a Christian

John Haider
(Deacon at Sundarganj)

My mother was working for the missionaries. Though mother was a servant to them they were very kind to her. I cannot express the love in a short writing. Mother was an orthodox Mohammedan. She prayed five times a day according to the custom of Mohammedanism. Besides this she used to teach prayer to the women in the neighborhood. The first step of my becoming a Christian was the conversion of my mother and the reason of mother's conversion was the wonderful love of Christ through His people. In every respect the missionaries seemed to be anxious to know her welfare and to help her. This made her love Christ. I ran away from her when she became a Christian but the same love caused me to come to Christ. I am attracted by the love of Jesus Christ through His people.

Concerning the differences between the Mohammedan Religion and Christianity:

(1) I do not find as much difference between Mohammedanism and Christianity as there is between Hinduism and Christianity. Mohammedans believe that Jesus Christ is one of the prophets and when He was in the world He cured many sick people and did many miracles and was very kind to all and did nothing but good to all. They believe that he is sinless and is still alive. I think I would state in brief that Christians believe that He died for sinners and rose up after three days and went to His Father, but the Mohammedans say He did not die.

(2) We believe that He is the only Saviour of the world, but Mohammedans say His reign is gone because God sent Mohammed, the prophet after Christ had gone away to Heaven and as there came no other prophet after Mohammed it is the reign of Mohammed and all must be his subjects being in his reign.

(3) We believe that Our Lord Jesus is the beloved Son of God but Mohammedans say that he who calls Jesus the Son of God does a great sin. They do not believe Him to be His son but only a prophet.

(4) Mohammedans believe Jesus Christ, and after Him Mohammed Sahib are the prophets sent by God. But we believe Jesus Christ to be a prophet, the beloved Son of God, the Saviour of the world.

Mohammedans believe Mohammed would work as a pleader unto God for his people. Christians do not believe Mohammed as a prophet after Christ. He was only a common man and did nothing to save people and he had no power from God to save people from sin.

Dhamtari, C. P., India.

Why I Am A Christian

Sid Gopal Bajpe
(Teacher in Mission Bible School)

When I was twelve years of age a kind neighbor gave me a copy of the Gospel of Matthew to read. From reading it I became impressed with the sacrificial death of Christ. Again at the age of 17 I heard in Cawnpore a conversation between a Christian missionary and a Brahmin pundit and thereby became convinced of some of the shortcomings of the Hindu religion. When I was 22 I became a Master in the Bilaspur (Disciples) Mission school and while there I became interested in the Christian religion through conversations with the Christian boys and girls. But not having the opportunity of conversations with missionaries I still had doubts about Christianity and remained a Hindu, being a high caste Brahmin by birth.

After three years I found employment in the Mission School at Dhamtari and there I learned much of Christianity from the public services, and the earnest pleadings of the missionaries, and from watching the Christian conduct of the followers of Christ. From more earnest and extensive reading of the Bible I came to know that I was a sinner and needed salvation which I could not receive from the Hindu religion. I learned that only faith in the atonement of Christ would bring about what I desired in my heart. I left my old faith and at the age of 27 came into fellowship with the Church at this place and since rejoice in the Lord.

Dhamtari, C. P., India.

SIGNS OF THE TIMES IN THE MOSLEM LANDS

The war has demonstrated, even to thinking Turks, that Turkey is no longer the center of Islam that she used to be. As Mecca (formerly in Turkey) was the religious center, and Cairo (in Turkey) the intellectual center, so Constantinople (in Turkey) was the political center to which two hundred millions of Moslems turned as their representative in dealings with the non-Moslem world.

But Cairo has long been outside the actual control of Turkey, and the war cut the last vestige of a tie with the rule of the Sultan. Worse than that, Mecca has vanished from the Ottoman geography quite as completely; and now Constantinople is virtually under the power of the "unbeliever."

To one unfamiliar with the Oriental point of view, which makes no distinction between the political and the religious, the loss of political power by the Turks might not seem incompatible with their retention of religious hegemony. But the East has been so brought up to the idea of a church state, that it has been impossible to draw the line between the Sultan as ruler of the country and the Sultan as Caliph of the Moslem world. Impossible, that is, until this war opened the eyes of the thinking Mohammedans to a few salient facts.

Chief among these was the utter failure of the appeal to arms. Contrary to the cherished faith of millions, the unfurling of the green flag of Islam did not bring eagerly to their feet the Moslems of Afghanistan, Egypt, Persia, Arabia and India, to defend the Caliph from the threat of Christian invasion. On the contrary, Mecca and Medina flung to the breezes the banner of revolt, and actually helped the hated Englishman to defeat the Ottoman armies in Syria and the desert. Further, the Moslem leaders of Arabia branded the Turkish leaders as unbelievers and as unfaithful to Islam, giving chapter and verse to prove their thesis. And the Moslem world began to see that the accusation was true, at least in part.

And now Angora, as the capital of the new and hopeful Turkish Nationalist movement in Asia Minor, sends out word that the Sultan is suspected of being somewhat of a traitor himself, since he appears to be dealing with the enemies of Turkey, whom the Nationalists are fighting; he allows Greek volunteers to enlist in the very capital of Islam; he permits Greek warships to lie at anchor in the Bosphorus and buy their supplies in the stores of Stamboul; and the Greek blue-and-white flag floats over the Orthodox churches of the City of Constantine. The Angora Government secured from the Chelebi of Konia, who is the chief of the "Mevlevi" or Whirling Dervishes, and who has long held the titulary right to gird the sword on each new Sultan, a "fetva" or official deliverance, to this effect. Surely, your pious Moslem who still believes in the Caliph, will groan, "Ichabod."—the glory is departed—from Dar-ul-Khilafet, the Gate of the Caliphate, the one city that had the right to be head of the whole system.

This sort of turning and overturning, however, would not in itself be enough to prepare the way for Him whose right it is to rule. For after all, such changes as these are purely political. But there are signs of a breakdown in the strictly spiritual hold of Islam over the millions of Turkey. As above indicated, it is not easy always to draw the line: and one hesitates to state whether the bitter fight-

ing between the forces of Mustapha Kemal and the anti-Nationalists in Konia, or between Nationalists and Kurds, or between Nationalists and Circassians—all Mohammedans—is on purely political grounds, or whether here again there is a religious element in it. But when we see the very pillars of Islam neglected by the average Moslem, and systematically so, it looks as if the foundations were being moved.

One of those pillars has always been the annual pilgrimage to Mecca. But how can the loyal Turks of today perform this pious duty? So long as Turkey remains at war (and the Treaty of Sevres has not yet been ratified) it is impossible for a Moslem to secure a vise of his passport that will allow of his going into Arabian territory. Thus perforce there is neglect of one of the first duties of every true believer. Not only so, but the pilgrimage to Mecca gave the Turkish Moslem almost his only chance of realizing the unity of the Moslem world. He there came into contact with his brother from China, from Africa, from India and Malaysia, from Persia and the Philippines, and there he felt the tremendous and undeniable strength of Islam as a world power. But he is now deprived of all this; he feels his world shrunken and disgraced. For ten long years, now, ever since before the Balkan wars, Turks have not gone in any large numbers to Mecca; and since 1914, none at all. What the effect will be on their religious viewpoint if this keeps up a few more years it is difficult to predict. Certainly abstention from the prescribed Hajj will not tighten the grip of his religion on the thinking Turk.

Another of these pillars is the annual fast of the Ramazan, when for a whole lunar month the pious Moslem will not—must not—taste a bit of food or water or tobacco all day (from the time when you can distinguish a white hair from a black one till the sun goes down). He makes up for it every night by inordinate feasting and carousal—but that is another story. Now this fact used to be strictly observed by all good Moslems, hard as it was on the wroking-man when Ramazan came in midsummer and he had to labor all through the heat without a drink of water for his parching tongue. But how is it now? Last June a party engaged a Turkish boatman to carry them to a picnic. "And of course there'll be something for me to eat, too?" The remonstrance was quick on the part of the picnickers: "But this is Ramazan!" His lip curled as he said with a sneer, "Bah! who cares for Ramazan now?" This is but symptomatic. For several years it has been thought necessary for the religious authorities to publish in the Turkish and Mohammedan press of Constantinople the threat during Ramazan that anyone caught eating or smoking in the daytime will be subject to fine or imprisonment or both. This year too, this was put in the dailies; but it was an everyday sight to witness Turks going into restaurants at noon, and smoking in public, while as far as heard from, no one was arrested or fined for any of these violations. The only practical use made of the month of fasting, as far as could be judged from without, was in haranguing the Friday noon gatherings in the mosques through patriotic orators who urged the boycotting of Christians as a patriotic duty, or dwelt on the iniquity of having any dealings with Greeks.

A third of the pillars of the faith is the duty of praying five times daily toward Mecca. This has now become a rule more honored in the breaking than in the keeping. It would not be easy to find one Turk in the capital city who strictly observes the five daily prayers. Some try to ease their conscience by repeating the namaz several times at one occasion; but the majority have no scruples about neglecting most of the five set times, if only they go through the required formula once a day.

This is doubtless due in part to a waning of religious zeal on the part of their leaders. The men chosen to act as "imams" or pastors of local mosques or congregations are unfortunately not always men of impeccable character or reputation. A single instance of recent date must suffice, though it would not be hard to multiply cases. In a quarter of a suburb of Constantinople just outside the wall of one of the American colleges, a public fountain recently went dry, for the drought of this summer has been at least as much felt here as in most other parts of the world. The local population was helpless; they did not know what to do. Evidently there was something wrong with the watercourse. and it would take money to repair it, or secure a new flow of water. At last, seeing that the town authorities did nothing about it, out of pity for the suffering neighbors, none of whom were wealthy, the College undertook the job, and in a short time the life-giving stream was again running. Meanwhile, as it afterward turned out, the "imam" of the near-by mosque had been through the village collecting subscriptions to repair the fountain. He had succeeded in securing the neat sum of one hundred liras, for a job that the College had completed by the time he had the money in hand. As the whole cost was only about forty liras, the bill was presented to this religious leader, who in our parlance would be called the pastor of the local church,—and he refused to pay. Nor has it proved possible, up to the time of writing, to compel him to restore to the subscribers any of the sum he has pocketed. It is surprising that the most pious of the Moslems do not care to worship under the lead of such a priest?

Something is radically wrong with the Moslem system. It does not work as it once did. For the first time in its history, the Ministry of the "Evkaf," or "Pious Foundations," through whose hands passes all the money for the upkeep of the mosques and theological schools of the country, is short of funds, and much-needed repairs are not made. This is partly due to gross mismanagement and leakage of funds, and partly to the failure of the faithful to contribute as they once did for the expenses of the system.

It would almost look as if the signs of the times were all negative. And it is undoubtedly true that a good deal of breaking down is necessary before there can be much construction of a new edifice. If the love of Jesus Christ is to win the hearts of the Turks, His eternal principle will be illustrated: "No man can serve two masters." But there are positive signs as well, and little by little the wonderful light of the Sun of Righteousness is shining into the hearts of those who for so long have walked in the dark.

For one thing, the sale of Bibles and portions of God's Word has increased since the war. Ask either one of the great Bible Societies, and the reply is the same: in proportion to the sales to those of other nationalities and religions, the sale to Turks, Arabs and other Moslem races have increased to a marked degree. Since "the entrance of Thy word giveth light," we have every reason to thank God and take courage. Left to itself, the written Word of God can work wonders in the hearts of men. Its meaning is so clear, its message so sweet, its teaching so high, its searchings so deep, that it will certainly win by its own winsomeness. In this respect the worker among Moslems starts with a big advantage over others, for the religion of Islam recognizes the Bible as a divine revelation; only Moslem leaders do not advise its perusal, since the Koran in supposed to supersede it. But the Moslem who knows his traditions or his Koran will not have scruples against reading what he acknowledges as a heavenly book. And they are reading it.

Individuals here and there are also taking the next step. During the past two years there have been three Moslem adults and two children baptized as Christians in Constantinople. These persons have a storm of persecution to face; but they took the step knowing the possible fatal result to themselves. The Lord will grant them courage to testify before their former friends, and to witness a good confession. From another city a young man who has found a better faith than that which says "Kill the unbelievers," has gone to America to prepare himself for evangelistic work among his own nation. These seem like very small beginnings; but "who hath despised the day of small things?" "First the blade, then the ear, then the full grain in the ear."—Missionary Review of the World.

"What base ingratitude man shows in the light of all His love, patience and goodness!"

BIBLE STUDY

FAITH AND PRACTICE—ACTS

X

The record of the scattering of the Church, as given in the eighth chapter of the Acts is of special interest on account of the spirit of the believers in the Gospel which is there evidenced. The Gospel was a living force in their lives. The opposition that had been engendered by the boldness and continual defiance of the mandates of the Chief priests and rulers of the Jews had been raised to the highest pitch of determination and of method. Stephen had been stoned to death by the angered multitude of the Jews.

Among the number who had taken part in the condemnation and execution of Stephen was one named Saul. His field of duty lay in Jerusalem. It was he who made havoc of the Church in Jerusalem.—8:3. It was his method of persecution which caused the believers to flee from the city and go into distant places for safety; for he entered into every house and arrested and brought both men and women into the presence of the magistrates and condemned them to prison. Only the apostles remained in Jerusalem. Others were scattered throughout Judea and Samaria.

This persecution would not have been an efficient means of scattering some worldly wisdom, or teaching of man, for the powerlessness of it would have left its advocates without the will or spirit to disseminate it farther. The Gospel was in itself the Power of God unto salvation. It was written on the hearts and minds of His followers. Wherever they went they told the story of the Saviour who had lived and died and rose again and had sent forth from heaven the Holy Spirit with His power to save and bless all who believe on Jesus. Everywhere the living seed was falling upon new soil and was springing up unto eternal life.

One of the Deacons, Philip, was among those who had fled from the opposition which Saul was carrying on. His brother deacon had fallen in this flame of wrath and destruction which had been kindled in the holy city. It was the Word of the Lord for which they suffered and it was also the Word of the Lord which they obeyed in fleeing from the place of persecution. It was the first occasion which the disciples had of following His counsel. —"If they persecute you in one city, flee to another." If the city refuses to hear them they could shake off the dust of their feet against them. If the city received them they could bid that city peace.

Jerusalem was becoming ripe for the judgment of God, and Samaria was becoming ready for the blessing of the Holy Spirit. It is not a sign of failure for a servant of the Lord to flee from persecution. There are other fields to occupy and other places in which the message of salvation may be delivered to souls whom the Lord loves and who need to be saved. Stephen was not martyred because he refused to flee from Jerusalem, but, his death was due to his inability to escape from the hands of his persecutors. Such a laying down of life received its blessing, and an entrance into the presence of the Lord. The escape of Philip from the destroyers in Jerusalem was blessed with fruit unto the Lord by the souls that were saved in Samaria.

The power of God in Samaria was manifested in the casting out of unclean spirits, healing of the lame and palsied, and the coming of great joy into the lives of those who believed. Witchcraft as practiced by Simon was completely overshadowed by the mighty miracles of Philip. Even Simon believed and was numbered with the believers by being baptized.

The conversion of the Samaritans brought about a new condition for the early Church. The question of fellowship between Jews and Samaritans had long ago been settled by the Jews. The Samaritans also had agreed upon that relationship. The Jews have no dealings with the Samaritans. The woman of Samaria had declared that position to the Lord Himself. The Lord did not accept either decision. As a Jew he had asked the woman of Sychar for a drink of water. He refused the decision of the woman that the Samaritan worship was more acceptable to God than that of the Jews. He placed both on the same level and tarried in Samaria to tell them the good news of salvation and proclaim to His disciples that the field was white unto harvest. His harvest was among the Samaritans as well as among the Jews. It was now the reaping time as Philip entered into this new field of service. It was manifested that the Lord was in the work by the power manifested as Philip ministered in His name. It was further attested to as the apostles came from Jerusalem to inquire into the report that the Samaritans had received the Gospel. A decision time had come. The walls around the Jews were to be attacked and the first breach made that would let the Jews go out into the world with the Gospel, and let the Gentiles in to partake of the fellowship of the elect of God.

What was the test of the acceptance of the Samaritans into fellowship with the Jews? When Peter and John came down to Samaria they prayed for the believers there that they might receive the Holy Spirit, for as yet He was fallen upon none of them. Following the prayer they laid their hands on the Samaritans. This was a breaking down of their personal prejudice. They had touched the Samaritans. But God had already cleansed them, for He at once sent his Holy Spirit upon them,—accepting the first fruits of the Samaritans as He had also of the Jews. What Christ accepted by the giving of the Holy Spirit His disciples also accepted. As they returned to Jerusalem they preached the Gospel in many villages of the Samaritans. The bond of fellowship which the Lord had established was continued without question. Those whom the Holy Ghost accepts are fitted for the fellowship of all believers. He that loves Him who begat loves also those that are begotten of Him.

In the case of Simon the sorcerer, we have the evidence that there is no possible fellowship for the believer with those who keep only the form of religion but possess not the power of it. Simon did not receive the Holy Spirit. He received baptism and moved in the circle of the believers, but only looked on when the apostles prayed and laid hands on the Samaritans who believed and received the Holy Spirit. His desire was also to impart that gift, for he had seen the wonderful power of it in the lives of others. The words of Peter declare the state of such;—"Thou hast no part nor lot in this matter." What an impossibility, to share fellowship with those who have only the form of Christian faith! Much of Christian energy is spent in such a charitable endeavor, but it fails to secure the grace and enjoyment of fellowship, because there is no common ground making it possible. Let the Holy Spirit create and continue the only possible conditions for Christian fellowship. Jews, Samaritans and Gentiles will then be brought together in one bond of peace and love and eternal glory.

"The father's priority of existence is a necessity in human relationships, but not so in the Godhead."

The Workers' Column

A Discouraged Prophet.—Elijah.—
I Kings 19.
April 9, (Junior)

I. The cause of his discouragement.
  1. His enemy, Jezebel.
    a. He had caused her idolatrous prophets to be slain—I Kgs. 18.
    b. She threatened his life because of having slain the prophets.—19:2.
II. He fled from Jezebel and from the country.
  1. He and his servants fled to Beersheba.—v 3.
  2. He fled into the desert alone.—v 4.
III. He sought to die.
  1. He sat under a tree at the end of his journey.—v 4.
  2. He requested of the Lord to die. —v 4.
  3. He lay down to die and fell asleep. —v 4.
IV. He is revived of the Lord.
  1. Sent farther from home.—vv 4-8.
    a. Awakened by an angel of the Lord, twice.—vv 5,7.
    b. Given two meals of cakes and water provided by the Lord.—vv 5,8
    c. Journeyed forty days and forty nights, to Mount Horeb.—v 8.
  2. He confessed his discouragement.— vv 9,10.
    a. He was jealous for the Lord.
    b. The people had forsaken the Lord.
    c. The people had slain the prophets of God.
    d. He had fled for fear of his own life.
  3. He saw the glory and power of the Lord.—vv 11—13.
    a. The Lord passed by.
    b. The Lord was not in the wind.
    c. The Lord was not in the earthquake.
    d. The Lord was not in the fire.
    e. The Lord came in the still small voice and spake to Elijah.
V. Elijah prepared for his return and for service.
  1. He humbled himself before God, standing before Him with his face wrapped in his mantle.—v 13.
  2. He confessed the second time his trouble and his fear.—v 14.
  3. Commissioned to prepare for three endings.—
    a. The end of Ben-hadad, the king of Syria's reign.—v 15.
    b. The end of Ahab's reign.—v 16.
    c. The end of his own service as prophet.—v 16.
    d. The awful judgment that would come upon Israel, the people whom he loved and served.—v 17.
  4. Sent back to his own country from whence he fled.—v 15.
  5. Given the promise of fellowship with seven thousand faithful servants of the Lord.—v 18.

The First Resurrection Sermon.—Acts 2.
April 16.

I. Preached by Peter on the day of Pentecost.—Acts 2:1,14.
  1. As an explanation of the manifestations of the presence of the Holy Spirit.—vv 14—21.
  2. In explanation of their faith in Jesus. —v 22.
  3. Teaching salvation in the name of the Lord.—v 21.
II. Jesus Christ was raised from the dead.
  1. It was the same Jesus who had been crucified.—vv 22,23.
    a. It was Jesus of Nazareth.—v 22.
    b. He who had done miracles, wonders and signs by the power of God.
    c. He whom God had delivered to them, according to His purpose.
    d. The same Jesus whom the Jews had crucified and slain.
  2. He was raised up by the power of God.—v 24.
    a. God loosed the pains of death for Him.
    b. It was not possible that He should be holden by the power of death.
  3. He was raised according to the prophecy of David.—vv 25—31.
    a. David foresaw Him always—(ever-existing)—v 25.
    b. He trusted in His omnipotence,— "That I should not be moved."
    c. He hoped in Him for his own resurrection.—v 26.
    d. He believed that the Holy One would not see corruption.—v 27.
    e. He rejoiced in the ways of life which he foresaw in the Lord.— vv 25,28.
  4. It was the Son of David who was raised from the dead.—vv 29-31.
    a. David was dead.
    b. David's remains were in the sepulchre at the time of the Lord's resurrection.
    c. God's promise to David must be fulfilled in giving him a Son who would sit on his throne forever. v 31.
    d. David's prophecy and hope were fulfilled by God in the resurrection of Jesus, who is the promised son of David.—v 31.
III. The witnesses of the resurrection of Jesus.
  1. The apostles and believers were witness of it.—v 32.
  2. The shedding forth of the Holy Spirit an evidence that He was both raised from the dead and exalted by the right hand of God.—v 33.
    a. He was exalted by God.
    b. He received the promise of the Holy Spirit from God.
    c. He shed forth upon the believers the Holy Spirit in evidence of the promise and of His exaltation.—v 33.
    d. He was the Lord of David who received the promise to sit on the right hand of God.—v 34.
    e. God has made Jesus both Lord —as the Lord of David,—and Christ, —as the promise and anointed one of God.—v 36.
IV. The resurrected Jesus has the only power of salvation.
  1. Repentance and faith in Him, gives the remission of sins.—v 37.
  2. Faith in Him secures the gift of the Holy Spirit.—v 37,38.
  3. Faith in Him gives the service and joy of a saved life.—vv 41—47.

Doing Personal Christian Work
April 23.

I. Dealing with an Inquirer.—Acts 8:26-40.
  1. It was the work of the Holy Spirit and of God.
    a. He found the man to send.—v 26.
    b. He directed the man where to go. —v 26.
    c. He located and knew the subject for personal work.—vv 27, 28.
  2. The Holy Spirit's method in dealing with him.
    a. By personal contact.—"Go near and join thyself to this chariot." v 29.
    b. By voluntary effort of the messenger.—Philip introduced himself. —v 30.
    c. By using the Word of God.—vv 30,31.
    d. By expounding the Scriptures.—vv 32—34.
    e. By presenting Christ from the Scriptures.—v 35.
    f. By imparting a living faith in the heart of men.—vv 36—38.
  3. The Holy Spirit's work perfected.
    a. He gives desire for the truth.—v 31.
    b. He enables men to see and believe on Jesus, the Son of God.—v 37.
    c. He leads men to obedience to the Word of God.—v 36.
    d. He gives the peace and joy of salvation to those who believe.—v 39.
    e. He leads men to seek others to bring them to the knowledge of Christ.—v 40.
II. Dealing with those needing more light. Acts 18.
  1. Their condition.—vv 24,25.
    a. They have natural abilities.
    b. They know and respect the word of God.
    c. They may know the way of the Lord.
    d. They are zealous to the extent of their knowledge.
    e. They are bold in declaring their knowledge.
    f. They need a fuller knowledge and experience in Christ.
  2. Their helpers.
    a. Those who know the truth of the Gospel of Christ.—v 26.
    b. Those who are able to detect the errors and omission in the teachings of those who would preach the Gospel.—v 26.
  3. How they may be assisted.—v 27.
    a. Not by rebuking and discrediting them.
    b. By taking them personally and privately.
    c. By expounding, carefully and accurately the way of God.
  4. The results of personal work with Christians.—vv 27,28.
    a. The confidence and support of the believers.—v 27.
    b. The fellowship of the saints in every Place.—v 27.
    c. Ability to help other saints.—v 27.
    d. Power to convince others that Jesus is the Christ.—v 28.

Christians In Society.—I Peter
April 30.

I. Their Character.
  1. The elect of God.—1:2.
  2. The heirs of the glory of God.—1:2-4.
  3. Rejoicing in their hope of glory.— 1:5—12.
II. Their aspirations.
  1. Awaiting the revelation of Jesus Christ.—1:13.
  2. Abstaining from former sins.—1:14.
  3. Honoring the holiness of Christ.— 1:14—16.
III. Their present interests.
  1. Pleasing God by true life.—1:17.
  2. Enjoying redemption by the blood of Christ.—1:18—21.
  3. Loving the brethren with a pure heart.—1:22,23.
  4. Enjoying the eternal Word.—1:24,25.
  5. Building up their own faith and the Church of Christ.—2:1—10.
IV. Their relations with other men.
  1. Abstaining from fleshly lusts.—2:11.
  2. Living honestly with others.—2:12.
  3. Obeying governments.—2:13.
  4. Honoring magistrates.—2:14.
  5. Showing respect to all men.—2:17.
  6. Giving due honor to the highest authorities.—2:17.
  7. Fearing God.

(Concluded on page 510)

EDUCATIONAL

OLD SETTLER STORIES

III. "Whoso Trusteth in the Lord, Happy is He"

It was one April afternoon in the year 1829 that a well-built, fair, blue-eyed youth of nineteen first saw New York City and the United States of America. In his coat pocket was a passport, written in French, in the name of Charles X, last Bourbon King of France, requiring the civil and military authorities of his own kingdom and praying the authorities of friendly states to allow John Neuhauser (spelled in the French, Neyhousse) day laborer, to pass freely and to give him aid and protection in case of need. The passport further stated that this John Neuhauser was "a native of Imling, living at Imling, going to New York, America, to find his residence there."

Under John's coat pocket was a feeling of keen loneliness and homesickness for the little village in Alsace with its thatched roofs surrounded by fruitful meadows. Crossing the Atlantic a century ago was much more of an undertaking than it is now when hundreds are making the trip every day, and John, seeking a residence on this side of the ocean expected never to return to his native land. Compared with the ocean liners of today the little sailing boat he had just left was a baby craft indeed, being only about one one-hundredth of their size. It had taken him forty-eight days to complete the sea voyage. No wonder he felt desolate, a stranger in a strange land, among strangers with a strange language.

But deeper under the boy's coat pocket than the loneliness was a trusting faith that God would lead him to the brother and sister who also had left Imling, but years before, to find a residence in America. His parents had been peasant folk in moderate circumstances. Religiously they were strict members of the Amish Church and their Christian characters and sturdy qualities were perpetuated in this their youngest child. Of the whereabouts of the brother and sister he knew nothing definite for he had not heard from them very much after they had left home—only that the sister's husband had died on shipboard and was buried at sea, and that the brother had married soon after landing and was happy.

There was an aunt living in Canada and it was her husband who had forwarded enough money to John to bring him over, soon after the death of his parents. So it was toward Canada he turned his face that April day. There he found the uncle, for whom he worked until every cent of the passage money had been paid back. This uncle was a stern man possessing an uncontrollable temper and practicing the strictest economy, so that during the two years John worked for him he was continually longing for the day when he could get away and be free in free America. As he herded the horses night after night he watched the stars and thought, "Oh, that one might lead me to my own people." And as he ate his midnight lunch—a bowl of thick milk and a cold boiled potato—boylike, he watched the clouds and thought, "Oh, that one might let down to me a table filled with the good things my sister learned to prepare from Mother."

And then at last the glad day came when he started—a spring day when joy and songs were filling the air—started for the United States to find his own loved ones. Going to Bird-in-Hand, Pennsylvania, the nearest he could locate them, still trusting that God would somehow lead him to them, he did all that he himself could do. But he could neither speak nor understand anything but the French language, and no one in that community knew French. On and on he wandered, day after day he moved on, until one afternoon in June, despairing, he saw an elderly, kind-faced woman, heaping hay in a field near the road and going to her he began weeping bitterly. Addressing him in the Pennsylvania Dutch language she asked, "Vy buvaly, vas ist letz?" (Why, boy, what's the matter?) The words he could not understand, but the tone of kindness is understood in all lands and climes, and finding a sympathetic listener he wept out his tale from the beginning.

"And what is your name?" was her answer and in French.

"John Neuhauser," came his surprised but disheartened answer.

"What was your father's name"

"Christian Neuhauser."

"And your mother's name?"

"Magdalena Zwalder."

"And who are this brother and sister you are hunting, may I ask?"

"Christian Neuhauser and Magdalena Kennel."

"Then I am your sister, this is your brother's farm and our home, God has led you to us."

Going in to the barn the brothers met after the years of separation, and the joy of that meeting was such that in after years the thirteenth child of John Neuhauser, who still trusted with a child-like dependence upon God, would see his father and Aunt Magdalena talk about it and then weep for joy until they could no longer talk.

A great-granddaughter.

THE WEATHER MAN HEARD FROM

L. J. Heatwole

Most readers of the Monitor recall the fact that our Savior recognized some of the principles upon which weather conditions were foretold in Palestine; and, that in direct reply to the Pharisees He had occasion to say: "When it is evening, ye say it will be fair weather, for the sky is red; and, in the morning ye say, it will be foul weather today, because the sky is red and lowering." Matt. 16:2, 3.

Again He says: "When ye see the south wind blow, ye say there will be heat, and it cometh to pass." Luke 12:55. It is also well known that God Himself, in entering upon an everlasting covenant with the patriarch Noah, embodied therein a forecast of the seasons and their corresponding variations for all earthly time to come, as implied in the statement: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Gen. 8:22.

By these passages, due recognition is given the fact that the wheels of time in weather movements, as well as in many other phenomena of nature, all follow their regular path of motion for their coming, going, departing and return, and, also that by careful observation of these rules of law and order, mankind at large may derive much benefit from the individual who, by taking notice of the time and order of their passing, becomes able to give notice of coming weather conditions.

However, some of our people, but by no means all of them, find a source of

much amusement for themselves in making sportive remark at the expense of the advocate who has made weather foretelling a lifetime work of study and investigation, and though the forecasts be set in carefully worded phraseology that can be adapted to every section of country touched by each succeeding weather wave; there are others who look with distrust upon any deduction claiming that weather conditions of the future yield obedience to the same rules of law and order that were followed in the past.

Notwithstanding all these unfavorable remarks and conclusions, the great rewards that have followed a careful and most painstaking investigation, the science of weather forecasting has been passed above the plane of conjecture to that of confidence and respect. If, by long forbearance and a patience that borders on the divine, man has become able to calculate up to the central moment of an eclipse of the sun or moon; may it not also be as possible, with the same application of study and observation, for the investigator to locate the hiding place of a knowledge that enables him to interpret the order of weather conditions of the future with at least a tolerable degree of accuracy?

The period of time is now here, in the mind of both publisher and an appreciative public, that no almanac or wall calendar seems complete without its accompanying weather forecast; in reality no part of the almanac or calendar is being more eagerly watched than the weather department.

The casual observer, who is never directly conscious of weather conditions lying beyond his own horizon should not forget that the approach of each weather wave, whether it be in the form of rain wave, snow storm or periods of warm or cold temperatures, are all known to follow such well defined pathways across the continent, or from continent to continent, that their arrival at a given point for days, weeks, months and even years in advance, may be predicted with about the same degree of accuracy as that of the schedule by which the ordinary sea-going vessel arrives at her destined port; or the arrival of a transcontinental train that makes its journey from the Pacific to the Atlantic.

The foundation upon which these conclusions are based appears first in the motions appearing in minature on the surface of a soap bubble or pendent drop of water, in each of which, however, there is at no time found a definite period of equilibrium; but because the earth maintains an even and continuous diurnal motion from west to east, there follows with it a regularity of movement in the same direction of windstorms, clouds and rainfall periods on its surface.

Then, with the great advantage of copious records in hand of weather conditions for every day of the year in the diffierent sections of the country for fifty years or more in the past, it becomes possible for the meteorologist to evolve the following rules and principles:

1st—That years of similar weather conditions recur in pairs or clusters of 2, 3, 5, 7, and 12, forming together a cycle of 29 years, at the end of which the same order in the series is repeated.

2nd—That each month throughout the course of a year produces the same weather conditions that happened in each month of the year as was produced in the previous cycle.

3rd—That each day in every year has its own peculiar weather conditions to correspond with the series of the cycle in which it appears.

4th—Observing that as a rule weather changes in this country move from west to east, it follows—

(a) That a warm wave is followed by a storm period.

(b) That a storm wave is followed by a cool or cold period.

(c) That a cold wave is followed by fair and calm weather.

5th—That sections of country, where excess or deficiencies of rainfall occur, exchange places regularly in accordance with the series of years running through the course of a cycle.

6th—That there are some dates in every year in certain sections of the country on which it never fails to rain through the entire course of a cycle.

Weather science has for thirty years or more been introduced into the public schools of some countries, and taught to students as one of the elementary branches. A number of years ago pupils in one of the schools at Boston were enabled to forecast weather conditions for months ahead. Of the few individuals who have obtained national reputations in weather forecasting at long range, mention should be made of Vennor, Smith, Mansill, Hicks, and De Voe, whose names are become household words throughout this country and Canada.

Dale Enterprise, Va.

SKETCHES BY THE WAY

XI. In the Environs of Jerusalem

Jesse N. Smucker

For some reason the old Ford truck was not working right that morning. We discovered this soon after leaving Jerusalem, but the scenery west of the city was so interesting that we paid little attention to it. As we went on among the hills we saw here and there little villages nestling snugly in a valley, or set high on a hill, so that they could be seen for miles around. Truly, I thought, "A city set on a hill cannot be hid." The highest point is Nebwi Samweel, the site of ancient Mizpah, the home of Samuel. In and out, back and forth, up and down, we went among the mountains of Ephraim, until coming to the summit of a ridge we could see far out across the Plain of Sharon to the Mediterranean.

When still some distance from Ramaleh we chanced to look back and noticed smoke coming from the truck. Hastily we stopped and saw flames coming from the side of the car. On the truck we had various boxes, mattresses, and a tin of gasoine. All these we quickly unloaded, and by throwing dust on the burning chassis we soon had the fire extinguished—just a little event to help keep the Plains of Sharon clearly in mind.

Ruins of the Synagogue at Capernaum

We passed through Ramaleh, passed the old crusaders' castle, and soon we reached the beautiful Near East Relief farm which

formerly belonged to the Germans. Here we had lunch with our Jewish friend who had accompanied us from Jerusalem, and then were ready for the return. But the engine worked badly and we began having fears that we might not reach Jerusalem in time for the afternoon run to Hebron which had been planned. We limped along so that the thirty-five miles return took over three hours. I had practically given up the Hebron trip, but when we finally reached the city I found the Ford touring car about ready to leave. Quickly we were off again—to the north this time—out past Bethlehem. We were in a hurry because entrance to the burial place of the Patriarchs can be obtained only before sunset, and Hebron was about twenty miles away. We were to have a race with the sun.

The River Jordan near the Dead Sea

The road was fine and we were making good time. Yet when entering a valley it seemed as if the sun had already set, and then while mounting to the top of a hill it could still be seen low in the western sky. How we watched the road ahead to see if the city were not in sight, and the sun to see if it had already touched the horizon! Just as it seemed certain that we were going to lose the race the city appeared before us in a deep valley. Now we entered and at once found the English officer and obtained the necessary papers. Before the English occupation no Christian was allowed within the mosque over the tombs, so jealously did the Moslems guard the burying place of the patriarchs. Even now to enter a pass is required both from Jerusaem and Hebron. As we came to the mosque we found the priests just in the act of closing the doors. We presented our passes and breathlessly awaited the decision. The priest looked us over rather doubtfully but finally decided to let us enter.

Silently and reverently we entered the Cave of Machpelah and stood by the tombs of Abraham, Isaac, Jacob, Sarah, Rebekah, and Leah. This is one place which is agreed upon without question as being the authentic burial place of these noble forefathers. To be actually in the city, the favorite residence of Abraham, where Joshua and Caleb fought, where David reigned for over seven years, and where Absalom revolted, to be within the city and to be standing at the very spot where these friends of God are buried—who can express the thoughts and emotions that come to one there?

It was dusk as we left the place and made our way to the edge of the city to the famous Oak of Mamre where Abraham and his descendants often pitched their tents. Here the angel appeared to Abraham and from the heights nearby he could later see the smoking plain of Sodom. One old oak—so old that it is artificially supported—still remains. Here we spread our supper and refreshed ourselves.

As we were eating our lunch someone suggested, "Why not go to the Dead Sea now instead of in the early morning as we had planned?" The suggestion met with approval and soon we were speeding along under the stars back to Jerusalem. By ten o'clock we were off again, this time for the Dead Sea, a three-fourth mile drop from Zion to the lowest place on the globe. Passing through Jerusalem, out the Fish Gate, skirting the Mount of Olives and passing through Bethany we began our descent. On we went, winding among the hills, past the Good Samaritan Inn, going down, down, down. Somehow the pale light of the stars added to the enchantment of the hills, valleys, and cliffs as we sped along. After descending for some time we expected at each turn of the road to see the Sea before us. At last the hills ended, but instead of the Sea we found a wide flat plain. The road from here on was very bad, the dust deep, and the way rough and uneven. We clung to our seats and my companion who had earlier decided to come again in the springtime now said he was not sure if he wanted to make the trip again after all. Our Ford had a very weak rear spring, and we were forcibly impressed with this fact on such a road. All seemed waste sand and dust, with only here and there little clumps of dried bushes, no other sign of life. The air, so far below sea-level, seemed heavy and oppressive. It was midnight when we came to the sea and saw it stretching far away out of sight. I tried to bathe in it, but the water seemed thick and soapy. To try to swim gives one a very queer sensation. It requires an effort to submerge the body. We spread our blankets on the sand by the water and, with the stars above keeping watch, fell asleep.

As soon as the sun appeared over Pisgah's lofty heights we knew we were going to have a hot day in this basin. As there was no shelter of any kind at this place we decided to go to the banks of the Jordan for our morning lunch. It is hard to imagine a more desolate place than this dreary plain. No vegetation of any kind except an occasional sage brush. For several miles the plain was quite

"We stopped on the middle of the new bridge spanning it."

level but as we neared the Jordan there were many gullies and deep ravines cut into what at a distance seemed a level plain. These gave the place a very odd appearance. We saw numerous dugouts in the sides of the short steep sand hills, and remains of the camouflage camels which had been used in wartime to beguile the enemy. Our chauffeur was an Australian and he pointed out where his men spent long months in the bare sand. Now we came to the Jordan, which like a green winding serpent makes its way through the waste and desolation. It lies in a deep gully or ravine fifteen or twenty feet below the general level of the plain, so that it is barely visible until one immediately approaches it. We stopped in the middle of the new bridge spanning it and I was surprised when I saw the banks clustering thick with overhanging trees and shrubs and bushes, beautifully reflecting in the swift flowing current. It is such a contrast with the surrounding country. Near the river under a spreading tree we halted and had our belated breakfast. Looking beyond Jericho the Mount of Temptation could be plainly seen. In this vicinity John preached and baptized.

We stayed by the river bank by the cooling trees and shrubs until in the afternoon we again crossed the river into the Promised Land and on to the modern Jericho, a pretty little place with water and vegetation. Old Testament Jericho is several miles from the present village and to this place we next made our way. Here there are ruins and a beautiful fountain whose waters, crossing the plain, are bordered with beautiful gardens. This is the Fountain of Elisha. The ancient city might well have been called the "City of Palm Trees." Were the surrounding country watered, as it perhaps once was, it certainly would be a luxurious spot. By evening we were again going toward Jerusalem—on the great climb back to Zion. Half way up the slope we stopped and as the sun was setting over the hills to the west we ate our simple food in the camping ground of the late war.

Smithville, Ohio.

Elisha's Fountain—Ruins of Jericho

LIFE WORK TALKS

X. The Christian Home

Clara Eby Steiner

Home-making is the largest and most satisfying experience that may come into the life of the individual. It is the crowning life-work of all young people who seek to do God's will.

Usually when a man undertakes more than one business, or profession, or art, his attention is too much divided and he does not realize complete success in either vocation. In home-building we find the one business or profession in which he may engage and accomplish successfully, no matter what other legitimate life-work he may take up. In fact, the success of the home depends largely upon the professional or business success of the man. And, again, the man with home responsibilities is apt to succeed better in his business than the man without them. In this sense home-making is unique. For it is the one constructive business in which a young man may engage and in which he may continue to old age, the influence of which may reach into eternity, while at the same time he may be doing his share of the world's work in some other vocation.

God planned the home. He placed the first home in a garden, surrounded by the beauty and fragrance of nature. He made it a divine institution in a beautiful setting. Ever since then home has been idealized. God is still working out His ideals through the institution of home. He made the human heart with the power of love as He knows love. And He also taught the mind to idealize. Dr. Gordon says that "Nothing exceeds the power of love to see the ideal and be gripped and swayed by it. The neighbor sees a freckle-faced, short-nosed boy, but the mother sees only a face of beauty, and out of its eyes looks a **man** who is going to help shape and maybe shake the world. The inspector at Ellis Island sees only a couple of bundles being tugged and lugged along by some skirts and a bright-colored shawl, but the young husband waiting impatiently at the gate, whose hard-earned savings have brought her over sees the winsome maiden whose face still holds him in thrall."

Ideals have been called "God's tuning-forks to keep the sweet music of life up to concert pitch." And the ideals of youth are invaluable instruments when the call to the art of home-making comes—for come it does. It is a universal call. "For where life lives, love is." I have been directly interested in the art for more than thirty years and during this time I have met surprisingly few young people who have never heard the call.

How to Rightly Interpret the Call is an important mater that practically each individual must face sooner or later. Home-building is a partnership business in the strictest sense of the term. Very much depends upon the final selection of the partner. For by this momentous decision the status of each home is largely determined. There is, then, no small wonder that countless numbers of young people are continually asking themselves questions like these: "How can I be **sure** of finding my other self?" "How can I **know** when I have met the one with whom to share the blessings of home?" "How can I **tell** when I have the constant and enduring love?" If high ideals are ever needed anywhere, they are needed in the "choosing love." By this I do not mean, vain illusions and visionary dreams of the unattainable—for there is nothing that unfits one more for a right perspective and sane decision than such false ideals. We mean the practical ideals which every true Christian should have. With these and a prayer-filled heart, young people need rarely make a mistake. Love is based on friendship and should never be contemplated between those who cannot first be warm friends. When love begins in friendship it is almost sure to turn out well.

Close association and "elemental nature" are considered allies of love. Dr. Cabot says that when a group of people start on a camping trip they may be very indifferent to each other, but that they usually come home "bubbling over with friendliness." He thinks that close con-

tact with elemental conditions "in paddling, carrying, cooking," has drawn them together, and that "to share fatigue, disappointment, surprise, hunger and a good appetite gives people a common life." Another ally is knowledge. Dr. Cabot believes that love, like a musical ear, can be cultivated to some extent through knowledge, but that there must of course be some basis of respect to build on. "If one has that we may confidently call to our aid the great master-builder of affection, knowledge, and if we give a man every chance he is almost sure to disclose some lovable quality." Lack of knowledge is largely the cause of much unhappiness in American homes which so frequently end in the divorce courts. Young people marry after a few days or weeks acquaintance and after the glamor is worn off there is no foundation on which to build a home.

The test of association and knowledge holds good too as to the quality of our love for another. Love is not blind as has been said, but it is rather "all eyes." Naturally we meet no perfect people in our associations (nor do others when they meet us). One sure evidence of the enduring love is, that we go on loving regardless of the imperfections we may see in the loved one. Other evidences are that we are utterly self-forgetful in our planning for the loved one or when there is a willingness to sacrifice for others. Dr. Gordon writes, "Love's first characteristic is this: an intense longing to do something for the loved one—love must do something for the other. It abhors inaction. There is a constant thinking, even in its sleep, of what can be done for the other, a constant restless seeking to do it. But mark keenly the thought of any return never enters in, not even so much as the shadow of the toe of the boot at the crack of the door. This is the first and last and chief characteristic of love."

We have just mentioned several of the

Essential Qualifications of True Success

in the art of homemaking—that of love and a discerning spirit in the choice of a companion. If with these we include virtue, constancy, honesty, unselfishness, optimism, patience, faith, hope, charity, wisdom, and knowledge, we have many of the essential qualifications for true success. The Christian has most of these qualities and wherein he lacks he may acquire. Perhaps the greatest lack is true knowledge of the art. More preparation by education or training would go a long way toward insuring true success. There is no field in which special training is so limited and vague as in the art of homemaking. I know of no course that attempts to teach young men how to become better husbands and fathers, or young women how to become better wives and mothers. Some parents, insofar as they are able, teach their sons and daughters, and prepare them somewhat for the profession. But as a rule, parents have never been fuly aware of their duties to their children. Students of the subject think it strange that marriage is a business which is supposed to require no training—that "she to whose mercies the destinies of one man and three or four children are to be entrusted requires no training whatsoever, when all the other professions require hard and definite training." They recommend that the difficult task of being a wife and mother be numbered among the learned professions and taught in the high schools and colleges. Frederick J. Haskins says, "Of the realities and difficulties of married life, of the science of raising and educating children not one American girl in a thousand is taught anything. No doubt the bright ones learn from experience, no doubt many of them are brilliantly successful wives and mothers in spite of everything. But America leads the world in divorce. It has a very high infant death rate, and it also, we are told, has the worst home cooking in the world." Another author says: "Woman holds in her hand the physical health of the world. Three times a day our lives and health are at the mercy and practical judgment of woman, nay more, for the world's character is largely what its food makes it. Indirectly then she exerts a modifying influence over our loves and hates, hopes and fears, joys and sorrows.'

It is noteworthy that most of the stress on special training for home-making is always laid on the training of the girl. I suppose this is not meant to excuse men for their ignorance and follies but rather to emphasize the great power a woman exerts in the home. One is simply awed when he pauses to think of this power and its far-reaching results. If it is true that no nation can rise above the standard of its mothers, then it is important that the mothers are trained to their responsibilities. If it is true that the mother shapes the social, civil, moral and religious character of the world then her education should be as varied and perfect as possible.

Since there is no specialized course that covers the whole field of home-making, the best general education that can be secured is none too good. A high school course can be had by many girls if they will. This is a good foundation for any girl and for any further training she may wish to take—either a general college course or any one of the special courses open to the girl. Each course will train her for certain parts of home-making. A domestic science course will prepare her to better cope with the housekeeping end of her home. A nurse's training course will prepare her for the physical charge of her family. A course in Christian Education will make the religious teaching of her children an easier problem. A college or liberal arts course will undoubtedly enable any girl to meet the issues of life, and practically any situation which may arise in her home more intelligently and calmly. Training in any course, will, in a sense, qualify a girl for her work in any other department of her home, because of her trained mind. For instance, a bride, a graduate of a state university, told me recently that she never cooked a meal in her life before she was married. Instead of becoming nervous, as an untrained girl would, she bought a good cook book and applies herself to its rules and she says she does not find cooking any more difficult than any other work she has done.

The argument that one hears frequently, perhaps thoughtlessly, usually from mothers, that it is a waste of time and money to give a girl a higher education, "for they will never get any good out of it but will just go and get married," has ever somewhat agitated me. For I have been handicapped all my life through lack of better training for the tasks that have confronted me.

It is said that Mary Lyon's idea of training for girls was not so much to duplicate the education given to men but to provide a training quite equal in standard. One of the leading purposes of her life was to further the cause of higher education of women for social efficiency, but "always with a double ideal—skill, knowledge, culture—but only for service." Her dream for a future race of women was strong-bodied, big-brained, great-souled women. We are told she pointed with pride in later life to the testimony of fathers and mothers that her pupils were better home-makers because of her training. She always placed much stress on the religious education of her girls. Perhaps we today cannot improve very much over her ideals.

Knowledge and training in themselves will not bring true success in the home more than anywhere else. It is only as these are brought to bear upon the experiences in life and are made practical that they are an aid.

The girl who cannot go to school but must necessarily go into business receives valuable knowledge directly from life. She often has a stern teacher, and there is no room for theorizing, but her training is practical. In a recent address Dr. Johnson claimed that such a girl has decided advantages over the woman who remains at home. He said: "The business woman will make a better wife and mother—will make a greater success of the business of life—than the woman who remains at home, surrounded by the conventional taboos, her only knowledge of life gleaned from popular novels with their inevitable happy endings." He continued, "There is nothing like business to give us culture, and culture is life in its entirety—not only the training of the aesthetic sense. Culture is power to expand in range and accuracy one's ideas of all things. The business woman's contact with life and humans will better fit her to make a suc-

(Concluded on page 507)

THE YOUNG PEOPLE'S MEETING

LESSONS FROM THE LIFE OF JONAH.—Jonah 4

Topic for April 9, 1922

MOTTO

"Salvation is of the Lord."

MEDITATIONS ON THE TOPIC

I. Lessons in the Sea.—God had told Jonah to go to Nineveh and cry against it for its wickedness. But Jonah went to Joppa and paid the fare for a ride to Tarshish, that he might get away from God and the work God had given him to do. Jonah soon learned that God is on the sea as well as on the land because He caused a storm to come up that made the sailors think that the ship would be broken to pieces. These sailors were praying to their gods to save them. They found Jonah asleep. The captain waked him up and asked him what he meant by sleeping. He told him to arise and call upon his God so that He might think upon them and keep them from perishing.

They did not know who was to blame for the storm. They thought it must be from God and that someone was the guilty one. They cast lots. The lot fell on Jonah. They then asked him about himself and what he was doing. Jonah told them everything—how he had run away from God's call and that the storm had come on his account. They were all much afraid and asked what they should do to have the sea calm again. Jonah told them to cast him into the sea. They tried hard first to save the ship without this but they could not, so they prayed to Jonah's God and asked that no innocent blood be held against them and not to let them perish for the life of Jonah. They cast him overboard and the sea became calm. The sailors then feared the God of Jonah and offered sacrifice to Him and made vows. Soon after Jonah had fallen overboard a great fish swallowed him. He was in the fish alive three days and three nights.

II. Lessons in the Whale.—Jonah saw how helpless he was and how God was following him in his foolish runaway life. He now began to pray in the stomach of the fish. God heard his prayer and spoke to the fish so that it vomited Jonah out upon the land again. Jonah then feels to thank God and tells how he felt in the bottom of the sea and in the body of the fish. He confessed how the waters went over him and how that he seemed to go down to the bottom of the mountains. He felt the weeds wrapped about his head. It seemed that he was forever shut off from being in the land of the living. But he saw how God was able to bring up his life from the death to which he seemed certain to have gone. He was ready then to praise God and to do what God wanted him to do.

III. Lessons in Nineveh.—God told him a second time to arise and go to Nineveh and preach the preaching that he had bidden him. Jonah went now and began to enter into Nineveh, a great city which took three days to walk through it. All the first day he cried, "Yet forty days and Nineveh shall be overthrown." When the people heard it they called a fast and put on coarse clothes called sackcloth from the greatest to the least of them because the king had heard of it and had come down from his throne and laid off his royal robes and had put on sackcloth and sat in ashes. He had commanded that all the people do the same, even to the animals. None of them were to eat or to drink the evil men were to turn from their wickedness and all were to cry mightily to God so they hoped that God would hear them and save their city. God did see how they turned from their sins and humbled themselves and turned from the wrath that He had toward them and did not destroy the city as He had intended to do.

IV. Lessons from God's Mercy.—Jonah had known of God's mercy from the beginning and did not want to warn the wicked for fear they would repent and God would save them. Jonah had hatred toward Nineveh and wanted God to destroy them just as he had preached. He was so displeased that he prayed that God would take his life from him. God only asked if he thought it good to be angry. Jonah did not answer but went out east of the city and waited to see what God would do to the city. God wanted to teach Jonah. So as Jonah sat under a little shelter God made a gourd grow over him one night so that it would shelter him from the heat. This made Jonah very glad. Then the Lord sent a worm the next day and it ate on the vine till it withered and let the sun beat down on Jonah's head till he got so hot that he fainted, and wished again to die. God again asked whether it was good to be angry for the loss of the gourd. Jonah said he thought that it was all right to be angry even to death. Then God showed him how he was pitiful for a gourd that had grown up quickly and perished quickly. Then God said, "Should not I spare Nineveh, that great city," where there are 120,000 persons that are yet without understanding and very much cattle? We hope Jonah learned his lesson and that God will deliver us from selfishness and pride and hatred such as Jonah felt.

OUTLINE STUDY

I. **Jonah was Contrary.**—Jonah 1:1-3.
II. **God Sends a Contrary Wind.**—Jonah 1:4-16.
III. **God Prepared a Fish to Swallow Jonah.**—Jonah 1:17-2:10.
IV. **Jonah Learned to Obey God.**—Jonah 3:1-10.
V. **But Jonah is Still stubborn and "Pouty."**—Jonah 4.
VI. **Lessons:**
  1. God wants to warn sinners.
  2. We cannot get away from God's presence.
  3. God hears the prayer of distress.
  4. He is merciful to penitent sinners.
  5. God pities people more than gourds.
  6. God taught Jonah how selfish he was by making him suffer and then telling him his folly.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Repent"**
2. Tell the Story of Jonah's Running Away from God.
3. Tell the Story of the Fish and Jonah.
4. Tell About the Repentance of Nineveh.
5. Tell About Jonah's Pity for a Gourd and God's Lesson.

For Others

1. Allowing God's Mercy to Heathen Which We Claim For Ourselves.
2. God's Patience With Us as a Pattern of His Mercy to Others.

PERSONAL THOUGHT

If I can feel for the loss of things that make me happy, why should I not feel for the loss of thousands of souls who will be unhappy if God's judgments are not turned from them in time to save them?

SEED THOUGHTS

"There's a wideness in God's mercy,
Like the wideness of the sea:
There's a kindness in His justice,
Which is more than liberty.
For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."—Faber.

"An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.—Jesus.

LESSONS FROM THE FIRST EASTER.—Matt. 28

Topic for April 16, 1922

MOTTO

"God hath made that same Jesus * * * both Lord and Christ.

MEDITATIONS ON THE TOPIC

I. The Resurrection of Jesus.—The first Easter as we have come to name it, centered around Jesus. The thoughts of the disciples were about Jesus their Lord and Master who had lately been condemned by the rulers and cruelly slain. Their hopes of His becoming the King and fulfilling the promises made to the fathers concerning Israel were in the balance. They were in doubt, not knowing what to think of it all. The women were yet concerned about honoring the body with sweet spices and visiting the sepulcher. The rulers of the Jews were concerned about Him lest He yet gain power with the people and a resurrection be reported that was only a sham. The guard were

concerned to fulfill their orders and that no one steal the body. The conversation of the people in general was about the strange events of His death and of the wonderful miracles which they had seen during His ministry among them. If we should turn our thoughts to the concern of heaven no doubt we could say that heaven and earth was centered in the One who had been laid in Joseph's tomb.

As the first day of the week began to dawn the mists began to roll away from the minds of both friend and foe. The women were enlightened by angel messengers telling that He is risen. They bear the news to others interested. But before even this the guard is struck down in a swoon at the sight of the angel who rolled back the stone for the Lord Jesus to come forth. Mary lingers to weep for her Master whom she thinks has been stolen away or moved. Jesus makes himself known to her as being alive, not dead. The message is carried swiftly among the disciples. Jesus Himself appears to some and to the ten at evening. Their convictions are settled and their hearts enlightened and their faith in God is deepened as never before. God has wondrous ways that poor doubting and puzzled man cannot always grasp. Happy is he who can wait and hope in God. "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance and my God" (Ps. 43:5).

II. The Text. Matt. 28.—This gives us the account of Matthew concerning the resurrection of Jesus Christ. It shows Him forth as the conqueror and the One who has all power in heaven and in earth. The resurrection is the final act of Jesus on earth that proves Him as the King and promised Messiah. By this act He has a backing for the claim that all power is given to Him in heaven and in earth and therefore can send forth the ambassadors in all the world to enlist people from all nations under His banner.

OUTLINE STUDY

I. Events of the First Easter

1. Women visit the Sepulchre.—Matt. 28:1-4; Mk. 16:1-4; Lk. 24:1, 2; Jno. 20:1.
2. Mary Magdalene tells Peter and John. —Jno. 20:2.
3. Angels appear to the women.—Lk. 24:3-8; Matt. 28:5-8; Mk. 16:5-8.
4. Peter and John run to the sepulchre. —Lk. 24:12; Jno. 20:3-10.
5. Jesus appears to Mary Magdalene.— Mk. 16:9; Jno. 20:11-17.
6. The disciples in general are informed. —Mk. 16:10, 11; Lk. 24:9-11; Jno. 20:18.
7. Jesus appears to the women.—Matt. 28:9, 10.
8. The guards report to the priests.— Matt. 28:11-15.
9. The walk to Emmaus.—Mk. 16:12, 13; Lk. 24:13-35.
10. Jesus appears to the ten.—Lk. 24: 36-43; Jno. 20:19-25.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, "Resurrection"
2. Tell the Story of the Resurrection.

For Young People

1. Lessons Concerning Doubt.
2. Lessons Concerning Devotion.
3. Lessons Concerning Message Bearing.
4. Lessons Concerning the Weakness of Earthly Powers.

For Older People

1. The Fact of the Bodily Resurrection.
2. The Peculiar Privilege of Believers.
3. The Service of Women.

PERSONAL THOUGHT

Is my heart troubled at the perplexities of life until heaven's brightest hopes have grown dim? O soul, look up. God is a living God and no truth can perish though it be covered in the grave already as far as man is concerned.

SEED THOUGHTS

We know what a grand and noble institution the Christian Church is. What would this world be without it? Its hymns, worship, philanthropy, ministrations of mercy are known to us. Where did this institution come from? It is an effect, a glorious effect; what is its cause? When the risen Christ appeared unto the discouraged disciples and revived their faith and hope, they went forth under the all-conquering faith in a risen and ascended Lord, and preached the story of His life, death, resurrection, ascension, and coming again. Men believed these teachings; gathered themselves together to study the Scriptures, to pray, to worship Christ, and to extend His kingdom among men. This is how the Church came into existence. Its cause was the resurrection of Christ.—Wm. Evans.

Rise, Glorious Conqueror

Rise glorious Conqueror,
Into Thy native skies—
Assume Thy right;
And where in many a fold
The clouds are backward rolled
Pass through the gates of gold,
And reign in light

Victor o'er death and hell!
Cherubic legions swell
Thy radiant train:
Praises all heaven inspire;
Each angel sweeps his lyre,
And waves his wings of fire—
Thou Lamb once slain.

Enter incarnate God!
No feet but Thine have trod
The serpent down:
Blow the full trumpets, blow!
Wider your portals throw!
Savior triumphant—go,
And take Thy crown!

Lion of Judah—hail!
And let Thy name prevail
From age to age;
Lord of the rolling years!
Claim for Thine own the spheres,
For Thou hast bought with tears,
Thy heritage.

And when was heard afar
Star answering to star—
Lo! these have come
Followers of Him who gave
His life their lives to save;
And now their palms they wave
Brought safely home.

—Matthew Bridges.

HOW MAY I ENAGE IN PERSONAL WORK?—I Thess. 5

Topic for April 23, 1922

MOTTO

"Edify one another."

MEDITATIONS ON THE TOPIC

I. Personal Work.—All Christian service in its final analysis must serve the individual if it would be of any value. However we think of personal work as a work that is engaged in more in a private way between man and man The more general work of public speaking and teaching and serving the multitude is looked upon as public work. Personal work is something that every believer can to a certain extent engage in in some form. We may not all be qualified to assist individuals along the lines of their spiritual needs and problems like some one else may be. But there should be some form of service which we render as our lives come in personal contact with individuals in our daily life. Our love for Jesus should be so strong that it will overflow in love to our fellowman, whether that fellowman be a believer or an unbeliever. Our words and actions should reveal the love of Jesus to others. Our prayers should be directed to God for the people with whom we meet. The merchant, the banker, the doctor, the county officers, our neighbors, our associates, our classmates, our teachers, our ministers, parents, brothers and sisters, friends, enemies, all have more or less touch with us and call forth something from our nature in a personal way, and should have our prayers for their spiritual welfare.

With earnest prayer in behalf of others will often come the opening for some kind of conversation that might bear on the great question of the soul's welfare before God. Such openings will reveal more and more of the needs, and intensify the prayers and increase the experience and fit us more fully to do something helpful to win the lost and strengthen believers.

II. The Text. I Thess. 5.—Here is a personal worker's Scripture. In fact, it is an exhortation to all to be personal workers. It gives suggestions as to what we may engage in to help others. A knowledge of God's Word and of the hope of the believer is a means of becoming a comfort to the sad and discouraged. The weak need support and the unruly need to be warned. We should not be above helping the most feeble-minded and lowly. Prayer and a good example goes with all other forms of service, remembering that we shall all need to be prepared to meet our Savior when He comes.

OUTLINE STUDY

I. Love, the Foundation Principle of Personal Work.

1. Expressed in sympathy.—Rom. 12:15; Jno. 11:35, 36.
2. Expressed in unselfish service.—Acts 20:33-35; I Thes. 2:1-12.
3. As servants of the Lord.—II Cor. 4:2.

II. Kinds of Service in Personal Work

1. Warning to unruly.—I Thes. 5:14; Col. 1:28.
2. Comfort to feeble.—I Thes. 5:14; 2:11.
3. Support to weak.—I Thes. 5:14; I Jno. 3:17, 18.
4. Patience toward all.—I Thes. 5:14; Eph. 4:2, 32.
5. Edification in speech.—I Thes. 5:11; Eph. 4:29.
6. Consideration.—Heb. 10:24, 25.
7. Abstinence.—Rom. 14:21; I Cor. 8:13.
8. Heart to Heart Talks.—Jno. 3:1-21; 4:7-42.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Comfort"**
2. Serving Others for Their Good.

(Concluded on page 511)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XV. The Program

1. Devotional Exercises.—Remembering that our aim is to teach the Bible, it ought to go without saying that most of the time of the program should be given to teaching and nothing should be given any time that does not directly or indirectly help to do better teaching. Since we are aiming at religious results we need to give time at the opening and closing of the school to devotional exercises. We need to draw our minds together and center them on things spiritual, ask His presence that He might reveal to us His truth and impress it upon our lives.

Singing, Scripture reading, admonitions and prayer, may all be used to good advantage by spiritual leaders who keep in mind what is to be accomplished. We do not sing to learn or even to enjoy the music. This is neither a singing school nor a concert. Much less do we sing to call the people together or to keep them busy while the collection is taken. We sing only to put ourselves in the right frame of mind to teach and learn God's Word.

For Scripture reading we need also to keep in mind that we are reading, not to give information, but for devotional purposes. Very often familiar passages in which all can join, either in concert or responsively, will serve the purpose best. A long chapter, poorly read and followed by only a few, had better be omitted. We cannot take the time from the teaching period unless it really helps. Likewise prayer is needed here as everywhere that we may implore divine aid, but this is not primarily a service of worship and prayer. We want His help in teaching but we must leave enough time for Him to aid the teacher.

2. Business.—Wherever a number of people co-operate in organized work there needs to be some business. The secretary, treasurer, librarian, and superintendent must have time to do their work, and give reports, make announcements, etc. This should never interfere either with the devotional exercises or the teaching. Business should be reduced to the minimum, given a special time and conducted in a business-like manner. If the executive committee does the general business of the school very little time will be needed by qualified officers to do all their work.

3. Teaching.—Teaching is the chief work of the Sunday school and so should be given the major part of the hour. All classes above the primary should have at least one half hour of continuous, undisturbed time for the class work on the lesson. Primary classes should break up their time into shorter periods by introducing exercises that relieve the strain of long continued attention. On the other hand adult classes could very profitably use as much as fifty minutes for the class work. To do real teaching takes time and we miss the point badly when we crowd out the teaching for other exercises which come in only incidentally.

Aside from the provision of sufficient time the other important consideration is that no one be allowed to interrupt the teacher or class during this time. If the secretary, treasurer, and librarian each in turn come to the class to transact their business there can be no teaching worthy of the name. The teacher must have the continuous close attention of his class during his entire period. Officers who interrupt teachers do more harm than all their work can do good. Their business is to help the teacher, not interrupt him. It is customary in many schools to have the superintendent review, summarize or state the essential points of the lesson before the whole school. Where this can be done in each department it may be helpful in pointing out and emphasizing the essential truth. The teachers have prepared the classes and led them up to the point where they can understand the concise statement made by perhaps the best teacher in the school. This should be brief and never allowed to be side-tracked to unprofitable discussions of unessential parts of the lesson or to heated arguments on disputed points. The object is to unify the thought of the department and emphasize the essential, practical truths of the lesson. Where all the grades meet in the same room it is doubtful whether one can give any instruction that is profitable for all the classes. Good teachers could use this time to better advantage with the separate classes.

The program, then, should provide for these three phases of work, devotions, business, and teaching. Have time for each one and do one thing at a time. Opening exercises should be thoroughly devotional; teaching, pedagogical; and business, methodical. It is well to have a regular order of exercises with the time properly divided so that everyone knows when his work is to be done and how much time he has to do it in. Whenever a number of people work together there must be system and order carried out regularly and punctually.

4. Model Program.—The following is given as a suggestive program where the whole school meets in the same room for the opening and closing exercises. In a large school organized on the departmental plan there is some advantage in having the whole school meet for these opening exercises, since it unifies the school and all get the enthusiasm given by numbers. The young cheer up the old and the approbation of the adults encourages the children. In all cases it would seem to be better for each department to have its closing exercises appropriate to the age of the pupils.

Song Service and Invocation	15 minutes
Scripture Reading and Prayer	10 "
Class Teaching	35 "
Business	10 "
Closing Song and Prayer	5 "

IN THE LIGHT OF HIS FACE

When we are doing nothing worth while in the Sunday school it is partly because we are no longer sure that the Sunday school is worth while. And when we are not wholly sure that the Sunday school is worth while it is because our religious convictions have weakened and we are no longer looking at the Sunday school in the light of the face of Christ. Not all teachers who have deep religious convictions are leading their pupils to Christ, but I have never known a teacher whose religious convictions were weak to lead anybody to Christ. When our religion is no longer real to us, when the face of Christ fades from our vision, we begin to think of it as nothing more than a school for religious and moral instruction held on Sunday. And gradually all our ideals and ideas fall into harmony with and become one with the ideals and ideas of the public school teacher. Then follows a year or two of vast enthusiasm, at the end of which we wake up one dark morning to find the fire all out, its beautiful visions gone and nothing left but a heap of cold ashes on the hearth. If the Sunday school is nothing more than a school held on Sunday for the purpose of teaching certain religious and moral truths in the same

way that the public-school teacher teaches the three R's, then there is nothing to be very enthusiastic about. What public teacher would be enthusiastic over his work if he were given only half an hour a week to teach reading, writing and arithmetic and had no way to make his pupils stay between times?

The teacher who has no higher conception of the Sunday school than as a school for religious instruction or ethical culture may do some things and do them well, but he is not going to lead his pupils to Christ. We don't begin to lead our pupils to Christ until we learn to think of the Sunday school as an opportunity to co-operate with Christ in His program for rescuing human spirits from the low level of sheer animalism and lifting them up to His own kingdom—the kingdom of the spirit.

I have in mind at this moment a bright-eyed girl who teaches all the week for seventy dollars a month. And she earns all she gets. This bright-eyed girl also teaches every Sunday morning for nothing a year. And she gets all she earns.

During the week she is a brilliant success. When Sunday comes, she is a dismal failure. Do you ask why?

Because she goes to the public school to do her work and to the Sunday school to keep her promise.

When Miss Brighteyes goes into her class-room at the public school she rolls up her sleeves—sometimes figuratively, sometimes literally—and plunges into her work with both hands, and all her brains, and all her heart, and all her vital force, and she keeps at it until she has spent all she has; and when she goes home she drops on her couch as limp as a washrag.

When she goes into her class-room at the Sunday school she takes her seat with religious regard for her Sunday dress, feels her hat to see if it is on straight, adjusts a few pins and sundry feminine vanities, settles back in her chair, speaks to her boys, fans herself, adjusts some more vanities and asks the boys if they have had a good time during the week. Then the boys begin to clamor for the promised baseball story; and when the clamor and story are over and she has reproved Bob for knocking Henry on the head with a book, and Henry for sticking Bob in the side with a pin, she remembers that she has not asked for the Golden Text. And then the bell rings.

No doubt if Miss Brighteyes would do her work as faithfully Sunday morning as she does Monday morning, she would accomplish something in the way of developing the minds of her Sunday school pupils and storing them with fundamental knowledge. But this is incidental. Her prime business on Sunday is with hearts, just as her prime business on Monday is with minds. The business of the Sunday school is to lead souls to Christ; that is, it is to make men, women and children acquainted with Christ; to bring them into vital contact with Christ, and to mould them into the image of Christ **by means of the transforming Word of God in the hands of a transformed teacher, and by the direct aid of the Holy Spirit.** We deal with the mind in the Sunday school, but not for its own sake. We use it as a vestibule through which we pass to the heart. We deal with the Bible, but not as a book of classical literature to be studied as literature; we use it as a vessel to carry the living, eternal, transforming truth to the heart. And we **must reach the heart.** We must not set down our truth-filled vessel in the vestibule.

No, Miss Brighteyes, you have made a great mistake. You do not need to squeeze twenty-five hours into thirty minutes in order to do your work in the Sunday school. What you need just now is not more time, but a vision of eternity, and a vision of the Christ of eternity. Go to God Say to Him: "Lord, I am a teacher. I have been spending my life training children for society, and I am not satisfied. I want to train my children for Thy kingdom. Here is my mind; take it. Here is my heart; take it. Here is all the vital force of my body; take it. Take me and make me a teacher of Thy children. Show me the pattern by which Thou wouldst have me develop these boys Thou hast placed in my hands. Show me Thy Son. Burn His image into my heart. And go with me to my class. And, dear Lord, while I try to teach, do Thou be my Teacher." Pray until you have reached the mountaintop of vision, and go direct from that mountaintop to your class. And though you may not squeeze twenty-five hours into thirty minutes, you will work a greater miracle.—From "How Can I Lead My Pupils to Christ," by Edward Leigh Pell.

AN EXTENSIVE JOURNEY

To organize National Sunday School Associations, to strengthen those that now are active and to prepare the fields for a World Wide Sunday School advance, W. C. Pearce, Associate General Secretary of the World's Sunday School Association, 216 Metropolitan Tower, New York City, sailed on the S. S. Adriatic, February 18, for the most extensive journey ever made by a representative of the organized Sunday school work. After a short stay in Spain and Italy in conference with Church and Sunday school leaders, he will go to Athens, from whence has come an urgent appeal from the leaders in the Greek Orthodox Church for information concerning the working of the modern Sunday school. Then he will journey to Constantinople. A request has come from the missionaries and Church leaders in Turkey asking that the World's Sunday School Association send a field secretary who can direct the work in Turkey and Asia Minor.

Some days will be given to Egypt, conferring with the Committee on Sunday Schools in Moslem Lands, covering Egypt, the Sudan, Palestine and Persia. Three weeks will be given to India assisting in the Sunday school reorganization of that great field where the India Sunday School Union has 600,000 now in their Sunday schools. Departing from Calcutta, Burma will be visited enroute to Singapore. From the great field of Malaysia has also come an appeal for a Sunday school secretary. Then a long steamer trip, with stops at Java and Thursday Island en route, will be made to Australia. Meetings will be held in Sydney, Melbourne and Brisbane in Australia. It is hoped that the well-established Sunday school work in that continent may be more closely related through a National Federation, and the visit of Mr. Pearce is in response to numerous special requests.

From Sydney a special trip will be made to New Zealand where there is a fine Sunday School Association. Further time will be given to Australia and a steamer will be taken from Sydney for Manila. The Philippine Islands Sunday School Association is effective throughout those islands and Mr. Pearce should give encouragement in the plan to push the Sunday school membership to 100,000.

The World's Sunday School Association also has strong secretaries in China, Korea and Japan, where the work is well established. Centers in these fields will be visited by Mr. Pearce who was called in May last to the work of the World's Association from the International Sunday School Association where he was the Acting General Secretary. He is visiting the Orient for the first time. At first-hand he will learn the facts constituting a great need and a challenge and will present the work to those in the home land. He now expects to reach New York City in time to report to the meeting of the Executive Committee of the World's Association to be held on October 26th.

A Hindu's Testimony:—A missionary at Champa, in the Central Provinces of India, describes how a sanyasi—a Hindu ascetic—who lived not far distant, had been guided by an enthusiastic Christian preacher to study the Bible. It did not take him long to discover that here was the truth he needed. Soon he attended Sunday service, and decided to become a Christian, but he objected to baptism at Champa, because, said he, "I want to be baptized in the village where some of my chelas (disciples) live; I want them to see and know that I have broken with my former life entirely."

Accordingly he was baptized at his native village, in the presence of many non-Christians. Last summer he said to the missionary:

"What a wonderful Bible we have, and how I love it! It is so different from what I used to teach to my chelas."—Record of Christian Work.

CURRENT EVENTS

Peace Conference Treaties Submitted to Senate.—The seven treaties formulated by the Washington Conference for the Limitation of Armaments have been presented to the Senate by President Harding in person, with an appeal for their prompt ratification so that America's professed desire to end war may be prevented from becoming "a hollow mockery." At the same time that the treaties were presented to the Senate the President also offered the report of the American delegation, a printed document of 132 pages which goes into the workings of the Conference and the reasons actuating America's course from almost every viewpont, and includes the texts of the treaties and resolutions adopted by the Conference.

The treaties included in the list were as follows:—Covenant of limitation to naval armament between our Republic, British Empire, France, Italy and Japan; treaty between the same powers in relation to the use of submarines and noxious gases; treaty between the United States, British Empire, France and Japan, relating to possessions in the Pacific; declaration accompanying the four-power treaty reserving American rights in mandated territory; agreement supplementary to four-power treaty defining the term "Insular possessions and insular dominions" as relating to Japan; treaty between the nine powers in conference relating to principles and policies to be followed in matters concerning China; treaty between the nine powers relating to Chinese customs tariff. Later the treaty between the United States and Japan was presented which gives our country equal cable rights with Japan with reference to the Yap-Guam cable, and leaves us free to establish our own base on the island in case our needs can not be fully supplied by the cables under Japanese control.

Considerable opposition has developed to some of the treaties among a small group of the "Irreconcilables" in the Senate but it is generally supposed that the treaties will be ratified—some of them possibly with a few reservations.

Coal Strike Threatens.—The question of a possible coal strike on April 1, the time when the present wage contracts expire, is becoming a very real one. The miners at first stated that they would not be content with a renewal of the present wage scale, but would actually demand an increase. The operators, on the other hand, threatened to make wage reductions. The assembly of the United Mine Workers' delegates at Indianapolis recently voted almost unanimously to suspend all operations on April 1 unless the mine owners agree to a maintenance of the present wage scale for bituminous miners, and grant a twenty per cent wage increase to anthracite miners. The unions claim that the owners of the mines have refused to meet them in any effort to reach an agreement. The question of a strike is to be first submitted to a referendum vote of the miners, but there seems to be little doubt that it will pass. The government is taking steps to meet the situation and it is impossible at this writing to state what the outcome will be.

The Soldiers' Bonus Question.—Very little opposition would be found to the question of paying a soldiers' bonus to those who participated in the World War if some satisfactory solution for raising the money could be found. With the present financial conditions existing throughout the country it seems ill-advised to increase taxes, and yet the bonus cannot be paid unless this is done in some way or other. A tax was proposed on a list of articles, but such severe opposition has been aroused that it has been practically abandoned. President Harding, who has given considerable thought to the question, has declared himself as "unable to suggest any commendable plan other than the sales tax." The sentiment against a sales tax is very pronounced in congress, and it is doubtful if the suggestion will be favorably received, in which case the President recommends that the matter be allowed to go over until some future congress. There has been such severe and pronounced agitation in favor of some sort of compensation however, that congress would like very much to dispose of the matter during this session if at all possible.

Another Airship Disaster.—The second great disaster to occur within recent months as a result of the experiments of the United States with foreign-built airships resulted in the death of thirty-four men when the Roma, built by the Italian Government and but recently brought to this country, fell to the earth when one of the rudder controls went wrong near Hampton Roads, Virginia. The huge craft plunged to the earth, striking some high tension electric wires. The sparks exploded the gas which kept the airship afloat and set fire to the gasoline which was carried as fuel. The bodies of the victims were burned and charred almost beyond identification. Various reports have been circulated to the effect that the ship was in poor condition and was constructed of faulty material, but these are denied by officials. Another airship was to have been built for the United States by Germany, but it is possible that the contract will be cancelled. The explosion of the ZR—2 over Hull, England, while on a test flight last August just prior to being turned over to this country, together with this latest disaster of the Roma, has caused a great deal of opposition to the air program proposed by our Government.

Irish Agree on Truce.—Apparently all the hatred of the Irish toward the English has been turned upon themselves as a result of the two factions into which they have been divided over the treaty signed with England. The one element, under the leadership of Michael Collins, stands for the acceptance of the treaty and the creation of the Irish Free State, while the other, headed by De Valera, demands nothing short of an absolutely free and independent republic. The treaty was accepted by a majority of the Sinn Fein parliament, but the minority bolted and has been causing much trouble. A truce between the two factions has finally been agreed upon, and in three months the question of a republic, or acceptance of the treaty, will be submitted to a popular referendum. The majority of the Collins faction is very slender, and the result of a referendum is doubtful.

Radio-Phones Becoming Popular.—One of the greatest electrical developments of the past year is the radio-phone, which makes possible the carrying on of wireless conversation the same as by telephone. While sending or transmitting stations are somewhat complicated and require a government license or permit, the receiving apparatus is quite simple and easily installed by amateurs. Hundreds of thousands of these receiving stations have been established in private homes within the past six months, and there have been established broadcasting, or transmitting, stations at Cleveland, Pittsburgh, and other points from which lectures, concerts, songs, market quotations, weather reports, time signals, and miscellaneous matters are sent out daily. These furnish much amusement and interest for those who have the receiving sets, as anyone can "listen in" and no licenses or permits are required. It is possible to use amplifiers

which project the sound into a room much like a phonograph. It is said that President Harding has a receiving set installed in his private study in the White House.

The filling of the air with these ether messages is raising a serious problem, however, as it interferes with commercial and government messages which are sometimes very urgent and important. It is proposed to work out some regulations and restrictions with reference to the subject in the near future.

Russia Siezes Church Treasures.—Seizure of church treasures for use of famine relief has been ordered by the Soviet government and it is expected that millions of dollars will be realized in this way. The order will affect thousands of monasteries, churches and synagogues, some of which are reputed to hold treasures of enormous wealth. During the first wild days of the revolution there was much looting of church treasures, but later this was controlled and the churches have suffered very little outside of the economic losses suffered by depreciation in values of lands, securities, etc. The Minister of Justice is empowered to carry out the order.

German Chancellor Wins.—After a stormy session in the German Reichstag the Wirth ministry was sustained by a vote of confidence 220 to 185. There has been much criticism of the Wirth ministry and the manner in which it has dealt with the economic questions of the country, and it is probable that the vote might have been different if all of those who were really opposed had voted. The close proximity of the international economic conference at Genoa is thought to have been partly responsible for the vote of confidence, since it seemed ill-advised, even to some of the opponents of the present government, to change ministries so near the date of this important conference in which Germany will be prominently represented.

Russian Relief Agencies Investigated.—An investigation has been ordered of the various relief agencies collecting funds for relief of famine conditions in Russia, on account of the apparently well-founded suspicions that some of them were turning the money over directly to the Soviet government. It is charged that many of the so-called relief societies are in reality Soviet bureaus organized by the authorities themselves or by their sympathizers, and to which Senators, Governors, Bishops and other eminent persons have unwittingly given their sanction. The people of the United States have been mightily moved by the terrible conditions in Russia, and it is but just that when money is turned over by individuals for relief purposes that there should be not the shadow of a doubt concerning the integrity of the organization to which it is given.

INTERESTING FACTS AND ITEMS

Recent statistics in a commercial directory showed that this country cuts up, annually, more than twenty million feet of lumber for clothes-pins.

A big Pan-Pacific Olympiad is to be held in Honolulu in 1923. Athletes from all countries bordering the Pacific Ocean have been asked to compete and every sport that is popular in any country is to be included.

A chief water-tender of the Charlestown (Mass.) Navy Yard was recently retired after service of thirty-four years in the navy, and yet in all that time he never went to sea. Part of this service was in the Revenue Cutter Department.

The American Steamship Owners' Association has sent a request to Secretary of War Weeks to have the Panama Canal opened at night, claiming that a recent order, closing it at night, is a direct handicap to both transoceanic and coastwise shipping.

The House of Commons, England, has recently had its second woman member elected—Mrs. Margaret Wintringham, of the South Division of Lincolnshire. She ran as a Liberal, defeating her two opponents in a close vote. Women played a prominent part in the campaign.

Capt. Sir Ross Smith, noted English aviator, is soon to start on a plane flight around the world. His machine will be especially built, and will be able to land on either water or land. His route will be across Europe, Asia, to Japan, thence to Alaska and to Canada. He will make a detour to visit Chicago and New York, and then will proceed to Nova Scotia, where he will make the final long jump across the Atlantic back to England. He was knighted last year because of his successful flight from England to Australia.

At Retortello, Spain, some large fossils have been discovered, and this find is one of the most important, from a scientific standpoint, for years. One specimen measured seventy-six feet in length, and others more than fifty feet. They are those of ancient aquatic animals.

The census report of business in 1920 shows that the output of manufactured products was three times what it was in 1910, the total value of products being $62,910,202,000. New York held the first position, with a value of goods of $8,875,007,000.

Maine sweet corn is to be introduced into South America by Mr. Albert E. Blanchard, of Buenos Ayres. Mr. and Mrs. Blanchard spent their summer near Augusta, Me., and, when they returned, took with them a lot of Golden Bantam seed. This is the first of its kind ever carried to South America.

Men are seeking and finding work as domestics in Ottawa. Scores have done this, as there has been a shortage of help for households and a lack of work in other lines for men. Ottawa was famous, during the war, for the way in which women stepped into men's positions and filled them satisfactorily.

THE CHRISTIAN HOME

(Concluded from page 501)

cess of her own life than all the books she could ever read."

Most of our girls have access to some kind of home training, and many can gain a very general knowledge of home-making from their mothers if they will. A Saturday course in domestic science in mother's kitchen is very practical for the school girl.

Opportunities for Service

of the highest type are found in the Christian home. We are told that "a weakened home means a weakened Church" and "a weakened home means a weakened nation." As the home was first in history so it is still first in importance. To keep the family life pure and lovely is a great service and it must not be underestimated. Dr. Gordon writes, "A father and mother living together with their children, tender in their love, pure in their lives, strong in their convictions, simple and orderly in their habits, do definitely more than presidents and governors, legislators, educators and clergymen can do to make a nation strong. And that is a 'more' that can be replaced with nothing else."

"The home nations are the most enduring nations. The secret of the most remarkable length of China as a nation is found here. We westerners may not think highly of their ideals. But the fact remains that where other nations have come and shown great vitality, and done great deeds, and then vanished, leaving only ragged remnants behind to mark the spot where once they lived, this nation of the orient is hoary-white with the years, and seems as strong as ever in its power to defy the wasting hand of time. Nowhere has the family so strong a hold on the national life. Nowhere do its ties bind so tightly. It seems to us to be carried to such an extreme as to be oftentimes a hindrance instead of a help. But that need not keep us from seeing that in the sacred guarding of the home lies national stability."

The family altar, where the heavenly Father is worshipped and where prayers ascend heavenward as sweet incense and where children are taught to recognize God's presence and power, is of untold value to the home, the Church and the world. It is a blessed service.

(Concluded next month)

MISCELLANEOUS

INTERESTING HISTORY OF LEPROSY, AND ITS CURE—CHAULMOOGRA OIL

After the best medical and scientific minds of the world had wrestled with the dread disease of leprosy for ages the one cure came not from a learned man's laboratory, nor yet from the factory of the patent medicine man. It was the studious doctor armed with modern science who conquered smallpox, yellow fever, cholera, malaria, typhus and a thousand other ills to which flesh is heir; but all their assaults on the terrible disease of leprosy were in vain and left them baffled. And all the while the cure was going to waste; it was the long-looked-for sovereign remedy—chaulmoogra oil.

Even in the time of Moses the disease was greatly dreaded, and a careful study was made of it, though not by doctors, as is shown in the thirteenth chapter of Leviticus. It was ordered that a man or woman who had symptoms of the malady should be brought to Aaron the priest for examination, and if it could not be determined that it was or was not leprosy, the person was confined seven days and examined again, and then he might be confined for another seven days for another examination.

It was specified as a precaution that if a man's hair "is falling off his head" he may be merely bald and not necessarily leprous. But "if there be in the bald head, or the bald forehead, a white, reddish sore, it is leprosy sprung up in his bald head, as the leprosy appeareth in the skin of the flesh." "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, 'Unclean, Unclean.'"

While Moses was still in Egypt he was told to thrust his hand into his bosom, and when he withdrew it, it was "leprous white." The disease may not have originated in the country of the Nile as the ancients believed, but it is certain that in very early times it was widespread throughout the East, including India and China. The Greeks and Romans called it a "foreign disease," but in the first century B. C. it was known in Italy. It is said to have been contracted in Syria by the soldiers of Pompey's army.

It was during the crusades, and through them, that all Europe became afflicted with the awful malady brought back by the zealous pilgrims. The scourge became terrible, and leper houses were set up in every town; most of these were named after St. Lazarus. Lepers were isolated by law. They were made to wear a special costume, usually a long gray gown with a hood over the face, and they carried wooden clappers to give notice of their approach. The disease began to decline in the fifteenth century and had almost disappeared from Europe in the seventeenth.

It is generally in tropical countries that leprosy has persisted, though it took a hold on Norway and Iceland where leper hospitals are still maintained. China and India have long been affected, and the Hawaiian Islands have especially suffered. Sporadic cases have constantly developed in all large countries, in spite of the care taken to prevent it.

The Chaulmoogra oil remedy is regarded as a new discovery, for we heard nothing of it until comparatively recently. It was only in 1902 that Dr. Frederick B. Power, director of chemical research laboratories in London, began experiments with the oil from which he isolated some new active acids. He also prepared the "ethyl ester" of these acids, in which form it can be injected into the muscles so as to affect a cure. It was in this form that it was used on two hundred Hawaiian lepers, who were cured. But this oil was used as a remedy long before Dr. Power's time. Probably very few have any idea of the source of chaulmoogra oil, and even they will be surprised to find what a job it is to get it.

The voyages of Sindbad the sailor, the search of De Soto in the American wilds of the fabulous El Dorado, or of Ponce de Leon for the fountain of youth, were tame affairs compared with a trip recently made to get some seeds of the tree, "taraktogenos kurzii," from which chaulmoogra oil is produced. Very few white men have ever seen this tree, and it was only last June that the first photograph of it was exhibited. This was shown to the Botanical Society in Washington by Prof. J. F. Rock, who had been commissioned to get some of the seeds, and who spent eleven months in doing so.

The story of Prof. Rock's search and his success is a thrilling one of modern adventure. It may be mentioned that he first tried in 1919 but failed. In the first place, no white man knew where a single tree was, and even the natives who sold the seeds could not tell where they came from. Those seeds had a way of coming into the market in the Far East from time to time, very irregularly, and of being sold in the bazaars to the small trade without question as to the origin or extent of the supply. Until the Hawaiian experiment the remedy was regarded as a palliative rather than a cure.

The names of the places visited by Prof. Rock in his search sound as if they had been taken from the poems of Rudyard Kipling. He made his start at Bangkok, the principal city of Siam, and journeyed north about three hundred miles to the town of Chieng Mai. A part of the trip was made by railroad. After camping in the mountain forests of Doi Sootep and Doi Choin Chieng, northwest of Chieng Mai, where he found three species of chestnuts, he went by houseboat on the Meh Ping River to Roheng, and thence across a range of hills lying between that river and the Salwen River to Moulmein, lower Burma.

On this journey Prof. Rock discovered many new trees but no "taraktogenos kurzii." From Moulmein he went to Rangoon by boat and then made a difficult journey of many days to Mawlaik on the upper Chindwin River. He had been told he would find the looked-for tree there, but at Mawlaik he was told that he would have to go five or six days into the country to Kyokta. At this place the trail became warm and he got some definite information. He was directed into the hill country back of Kyokta, and there he found the object of his long, painful and hazardous journey.

The tree is a large one and grows to be very old. It flourishes in the depths of the jungles, which are infested by all kinds of wild animals, and this is one of the reasons the natives gather the seeds at such irregular intervals. The fruit is about the size of an orange, with the seeds so closely packed as to make them angular in appearance. The fruit ripens in July, and at that time the natives will not go into the forests at all on account of the bears, which infest the woods at that time.

The bears leave the seeds, and then come the monkeys and porcupines gathering them up eagerly. Some of the seeds are washed into the streams where the fish swallow them with avidity. But this food spoils the fish for the natives, for they find in them at this time the nauseous flavor of the oil, which, they say, makes them sick. Prof. Rock did not see any of the ripe fruit, for he got there in January.

Later he sailed from Burma to Calcutta and penetrated the tiger country of Bengal, going to Assam. In the forest reserves near Rangajora, a jungle village on the Dibun River, he found a few more scattered trees but no ripe fruit. The traveler brought back enough of the seeds to establish a considerable plantation. The Hawaiian government has set aside one hundred acres for the purpose, and it is expectd that the trees will begin to bear in eight years. They will also be grown in California.

While in Asia, Prof. Rock discovered in old Buddhist histories the legend of a Burmese king who went into voluntary exile on account of leprosy about one thousand years ago—about the time the disease began to infest all Europe—and cured himself with the oil. He also cured a beautiful young woman whom he afterward married, founding a dynasty. The first efforts made by Europeans to study and apply the remedy was in 1856, but the English scientists who undertook the experiment got hold of the seeds of an entirely different tree, and it was not until 1899 that the mistake was discovered. Now it is hoped that this old remedy, newly rediscovered will wipe out the blot of leprosy from the human family.—The Pathfinder.

GLASS

How can materials which in themselves are dense, be formed into a product which is transparent? This would seem to be impossible, yet in glass we have the answer. Seeing is believing, and as you look through your windowpane, it would seem as if a miracle had been performed.

Glass is a transparent, hard, brittle substance, which is formed by the fusion of flint or sand with an alkali. Soda is generally used for this purpose, although for the finer sorts of glass, potash is sometimes used.

There are several kinds of glass: flint glass, or crystal; crown glass, broad sheet glass, bottle, or green glass, and plate glass. The different qualities of the glass are dependent on the proportion and degree of purity of the ingredients, and also on various accessory materials, such as niter, oxide of lead, manganese or arsenic.

For all kinds of glass, except flint, the materials after being purified are put into a furnace called a "calcar," where they are "calcined." This process is called "fritting," and the substance comes out soft and pasty, and is cut into squares which harden and are piled away for future use. In the final melting, the frit is put into crucibles, 12 of which are often in each furnace, each holding sometimes as much as a ton of glass.

Glass does not become transparent as soon as it is melted. A white, opaque, porous scum rises to the surface, and it is not until this has been cleared off that the glass is transparent.

The molten glass is cooled until it is become a consistent, tenacious mass, soft enough to yield to the slightest pressure, and able to be pulled and bent into any shape without cracking.

In making sheets of crown glass, such as is used for cutting into windowpanes, the melted glass is collected on a blowpipe and the workman gradually blows a globe. He then fastens an iron rod to the side opposite to that where the blowpipe is inserted, and takes the latter away, which leaves a hole. He now heats the glass again and begins twirling the rod. The glass yields to the impulse, its diameter increases, and it finally flies out into a flat disk 50 to 60 inches across, and having the rod attached to the center by a lump of glass, which is commonly known as the "bull's-eye."

In making plate glass great care has to be taken to select such materials as will insure the greatest clearness and the most ready flowing of the glass. These are fused in the ordinary manner, and afterward removed from the large glass pots to smaller ones. From these the fluid glass is poured out on large flat iron tables, which are heated before being used. A large copper roller is passed over the sheet of glass until the proper thinness is acquired. As soon as the glass is set it is carefully removed to the annealing oven, where it remains for about fifteen days. The sheets of glass are then what are called "rough plate." To finish the plate glass it must be ground, squared and polished. The grinding is done by making a plate of the glass steady in a frame, and then causing another to rub steadily backward and forward on it, with some grinding substance introduced between them. At first, ground flint is used, and then as the roughness disappears, emery powder. When perfectly smooth, the sheets of glass are polished with leather cushions, dressed with a red oxide of iron, called colcothar.—The Dearborn Independent.

THE EIFFEL TOWER

Archer Wallace

The Eiffel Tower at Paris is the highest structure in the world. It was built in connection with the Paris Exhibition of 1889 and reaches a height of 984 feet. For a long time the highest erection in the world was the tower of Cologne Cathedral with a height of 522 feet. Later the Washington Monument was erected, with a height of 555 feet, and was constructed with great difficulty. Thus the Eiffel Tower has at present no serious competitor.

When in 1886, Gustave Eiffel proposed to erect a tower of nearly 1,000 feet, and to have it ready for the great Paris Exhibition in 1889, his project was met with considerable resistance and not a little ridicule. However, a commission was appointed by the city of Paris, and when Eiffel submitted his plans they were adopted and the work of construction began.

Investigation convinced the engineer that masonry was not suitable for an erection of such colossal dimensions as he purposed; so iron was decided upon. Eiffel was the more anxious to use iron because France has ever been in the forefront wherever the iron industry is concerned.

The base of the tower consists of four great piers, each of which rests on a block of masonry which is in turn supported by a bed of concrete of sixty square meters. Every detail connected with the laying of the tower foundations received most careful consideration, and subsequent events have shown how thoroughly this foundation work was done.

Every step in the building of the tower was most anxiously followed by the general public. Pessimists continued to rail at what they called the foolhardiness of the engineer, who, however, never lost faith in the success of the undertaking. Enormous cranes had to be used and, of course, a very large amount of scaffolding was necessary. The total weight of the ironwork in the tower is over 7,000 tons.

The different parts of the tower are reached by staircases and lifts. There are easy stairs in the east and west lifts which give access to the first story. More than 2,000 persons can go up and down in an hour. On each of the three platforms there is a covered gallery where visitors, of whom there is always a large number, can enjoy a view of Paris and its environs. On the third gallery is a large square shut in by glass on all sides, where, sheltered from wind and weather, the spectator can contemplate one of the most magnificent panoramas to be found anywhere. Above this are observatories for scientific purposes, and in the center the winding stair leading to the light-house from which the elctric light shines over the whole of Paris. It is possible for visitors to ascend to the top of the tower in seven minutes.

The tower is now known to the whole world, and the magnificent patience and faith of its designer has been fully justified. Visitors never forget the wonderful panorama which stretches before them. At night the spectacle is even more wonderful than by day. Paris, with its myriads of lights, is like fairyland, and seen from such a height is never to be forgotten.—The Boys' Friend.

Chicago officials, connected with the celebration of the semi-centennial of the great Chicago fire, have been busy denying the old story that the fire was caused by Mrs. O'Leary's cow kicking over a lamp when the lady was milking. It is claimed that this story was started by a reporter who found a broken lamp in the ruins. Facts now present state that Mrs. O'Leary had always done her milking by daylight, and that on the night of the fire she went to bed at eight o'clock, after locking up the barn securely. The fire was discovered three hours later.

THE ORIGIN OF SUGAR

Sugar has been known since the dawn of history, but not in all countries. The Chinese appear to have delighted their palates with sugar for more than three thousand years, and it was known in India earlier than in Europe, being made from a juicy reed or cane. One of Alexander the Great's generals carried sugar to Greece in the year 825 B. C., as Sir Walter Raleigh some two thousand years later carried tobacco from Virginia to England. But even so late as 150 A. D. sugar was still a rarity in Greece. The famous physician Galen used it as a remedy for certain maladies. Recent experiments show that sugar has remarkable sustaining power when eaten by those undergoing great fatigue. The invention of the first process for refining sugar is ascribed to the Arabs, and a Venetian merchant is said to have purchased the secret from them and introduced the process in Sicily. The refining of sugar was first practiced in England in 1659.—Mail.

His Purpose Was Changed:—In northern Ontario **a young Chinese** immigrant found that to succeed he must master English. A colporter sold him a diglot Testament in English and Chinese. He joined a Chinese class and worked hard, possessed with the one thought, "Learn English, help me make money."

Studying St. Matthew, he reached the verse, "Come unto me, all ye that labor and are heavy laden." Restless and ill-content, he went back to the colporter and asked how he could come for rest to One who was not there? The meaning of faith was explained to him, and he found rest to his soul. After living a Christian life for two years in Canada, he went back to China, and is now working as an evangelist for one of the missions there.

—Record of Christian Work.

Lutheran Union a Success:—The largest union of denominations ever known in the United States took place less than three years ago, and has proved a wonderful success. Three of the older Lutheran bodies, the General Synod, the General Council and the United Synod, South, formed the United Lutheran Church in America, a body of almost 800,000 members, with about 2,800 ministers and 3,775 churches.

A year before this union of English-speaking Lutheran bodies had been organized, a similar movement had brought together three Norwegian Lutheran organizations into one body—the Norwegian Lutheran Church of America.

These unions paved the way for the organization of what is known as the National Lutheran Council, consisting of the two united bodies already described, and certain independent synods, English German, Swedish, Norwegian, Danish, Finnish, and Icelandic, fifteen in number.

—Christian Advocate

WHAT KIND OF HOUSE DO YOU LIVE IN?

(Concluded from page 482)

the occupant of the house and change temporarily the nature of the dwelling. Nevertheless, it is the duty of the proprietor to give it an ideal home-like appearance, one that is inviting, generously hospitable-looking, adding to the beauty of the community round about. And if it is free from mortgage it will do this!

And the beauty of it all is, that no one need carry a mortgage. No one need be a servant or slave to the seducer of humanity. He can be free just for the choosing; he can be the master of his own house just for the wishing, and he can hold a clear title to his dwelling without paying one cent of the debt—and all for the choosing. The great Emancipator stands ready for the opportunity to do it. And this fact is the underlying secret that helps you determine the nature of the house you live in. If it is mortgage free, it is a beautiful home, exercising a positive influence for good; if not, it may be ever so beautiful, but its influence is negative.

What kind of a house do you live in?

Scottdale, Pa.
Mar. 1, 1922.

WORKERS' COLUMN

(Concluded from page 496)

8. Fulfilling the righteousness of the laws of the land, while living in the spirit of freedom from law.—2:16.

Hindrances to Spiritual Development.—Jude.

May 7.

(Among the community problems.)

I. Lack of earnestness in teaching the Gospel.—vv 1-3.
II. The influence of those who are fleshly minded.
  1. They come into the Church unawares.—v 4.
  2. They claim the grace of God while indulging in fleshly lusts.—v 4.
  3. They deny the only Lord God.—v 4.
  4. They deny the Lord Jesus Christ.—v 4.
  5. They are unbelievers in practice, if not in name.—v 5.
    a. The example is found in the children of Israel.—v 5.
    b. In rebellious angels.—v 6.
    c. In Sodom and Gomorrah.—v 7.
III. Disrespect for spiritual dignitaries and names.
  1. Speaking lightly of the devil.—vv 8,9.
  2. Irreverence toward angels and their holy names.—v 10.
IV. A love for wealth, which causes men to disregard the mandates of God.—Example,—Balaam,—v 11.
V. Disrespect for the Holy offices of the Church.—Example,—Core,—v 11
VI. Thoughtlessness concerning the certainty of the day of Judgment and its consequences.—vv 12-15.
VII. Murmurings and complainings against the things of God.—v 16.
VIII. Desire for the praise of men.—v 16.
IX. Mockers, and selfseekers.—v 18.
X. The way of safety.
  1. Building up in the faith.—v 20.
  2. Praying in the Holy Ghost.—v 20.
  3. Keep, in the love of God.—v 21.
  4. Look for the mercy of the Lord Jesus Christ.—v 21.
  5. Have compassion.—v 22.
  6. Save some with fear, hating the garments spotted by the flesh.—v 23.
  7. Trust Him who is able to keep the believers from falling.—v 24.

Bobbed hair was first worn in France during the Reign of Terror, in 1793, and was in memory of those who died under the guillotine. Instead of the name, "bobbed hair," it was given a more sinister one, "a la guillotine." For a long time friends and relatives of executed people wore their hair in that fashion.

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By Daniel Kauffman. Designed to offer practical suggestions for the Christian worker in the home, in the home congregation, in the home community, in the rural field, in city missions, in foreign fields. The work is divided into eight chapters and contains 135 pages.

MENNONITE PUBLISHING HOUSE,

Scottdale, Pa.

Y. P. M. TOPICS

(Concluded from page 503)

For Young People

1. Personal Work, a Service for Every Christian.
2. Spiritual Qualification for Effective Personal Work.
3. Service I May Render.
   (a) In My Home.
   (b) In the Community.
   (c) Among Strangers.

For Older People

1. Blessings of Serving the Lord in Personal Work.

PERSONAL THOUGHT

Living with others and serving them for their eternal interests is the high calling of every believer. May we enter into our service with all our heart.

SEED THOUGHTS

There is a special preparation to be made for the approach to the particular individual. There should be the personal preparation of prayer and emphasis of responsibility. As a rule the individual to be won is not suddenly approached. No Christian should assume to go to a friend to speak for Christ without doing two things: first, seeking a special blessing for the special effort (Neh. 2:4-8); second, taking upon the heart the burden of the individual to be won (II Kings 5:2, 3). Even if the opportunity be suddenly faced, no word should be spoken without a silent prayer for help, a moment's thoughtful appreciation of the momentous issues at stake, and a purpose to be Christlike in spirit and earnest in effort. Paul's personal preparation in Galatians 1:15, 16, 17 explains much of the power in his life work.—Johnston.

Any intimation of a feeling of superiority on the part of a Christian is fatal to his influence with one who is not, especially in view of the fact that any such spirit is always unjustifiable. To go with a confession of unworthiness is not only consistent, but tends to disarm criticism. (Gen. 41:15, 16.)—Johnston.

THE RIGHT KIND OF SOCIAL GATHERINGS.—Eph. 5:1-21

Topic for April 30, 1922

MOTTO

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. Social Gatherings.—We were created to be sociable. "It is not good that man should be alone." Because of this nature within us we were always finding ways of meeting our fellowmen and having social intercourse together. This getting together sometimes makes what is called a "crowd." The "crowd" is composed of a number of different individualities who will occupy the time together according to some standard. If there is an avowed purpose for the coming together, we can often judge by the purpose named whether it is the right kind of a place for a Christian to go. Sometimes however we must judge even farther than the purpose named and decide by the persons leading and the character of the people who will predominate in the gathering.

There are places with certain avowed purposes that are used by others as a convenience for their own purposes. Such places might be a preaching service or a Sunday school, where the individuals may come expressly to meet others on some other mission aside from the purpose of the meeting. When this is true, it should not keep a Christian away because someone will make misuse of the time at such a place unless indeed there is such a weak leadership in the religious service that there is mere formality and pretense of religion, while the social time becomes the main issue. There are again places like a market or public sale where mixed classes come together. These usually make the nature of the social phase like the character of those present. Godly men will act godly. Ungodly will act ungodly. Christian people should be specially guarded on such occasions and make the matter of going a matter of special prayer, that their buying and their conduct and their listening may be such as becometh the child of God. It may be wise for a Christian having such a gathering to have only an auctioneer who is a Christian or at least who will recognize and respect the Christian principles of the one for whom he is laboring. Whatever brings people together within the pale of lawful motives should be so used of God's children that God may be glorified and that their lives may be counted on the side of loyalty to Christ. It is always dangerous for a Christian to go to a place that has fleshly indulgence and pleasure as the avowed motive. It should be accidental if a Christian is there at all, but it should not be accidental if he is soon gone.

II. The Text. Eph. 5:1-21.—This sets forth the standards of the Christian's walk in the world and helps him to decide what is the best gathering in which to spend his time.

OUTLINE STUDY

I. Gatherings According to God's Plan.

1. With uplifting motives.—I Cor. 10:31; II Tim. 2:22.
2. In purity of conduct.—I Tim. 4:12; I Pet. 4:3, 4.
3. In purity of conversation.—Col. 4:6; Eccl. 10:12.
4. In loyalty to God.—II Cor. 6:14-18; Eph. 5:11; I Thes. 5:22.
5. In regard to bodily purity and respect.—I Cor. 6:18-20; II Cor. 7:1.
6. In regard to the welfare of souls.—II Cor. 8:9-13.
7. For the worship of God.—Heb. 10:25; Col. 3:16.
8. For helpful association with fellowmen.—Matt. 9:10-13; Jno. 2:1-11; 12:1-9.
9. For eternal glory.—II Thes. 2:1; I Thes. 4:15-17.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Fellowship"**
2. Good Places to Meet.

For Young People

1. How to Test the Gatherings of People.
2. How to Make Lawful Gatherings More Edifying.
3. Some Right Motives for Gathering Together.
4. Danger Points in Gatherings.

For Older People

1. Blessings Experienced in the Right Kind of Gatherings.
2. Sad Result from the Wrong Kind of Gatherings.

PERSONAL THOUGHT

Help me Lord in having fellowship with others that fellowship with Thee may not be marred but that it might be strengthened and others brought nearer also.

SEED THOUGHTS

Christian example will never be what our Lord desires until we cease to ask what may be allowed along the line of questionable pleasure. Such inquiry always betrays the presence of the selfish spirit dominant which separates from Christ instead of drawing us nearer to Him. Paul wrote to the Philippians (2: 3-13) those wonderful words which describe the character of Christ's self-emptied service for us. Now and then an anxious Christian longs to break the shackles of custom, and live so that his example would be less compromising with the worldly spirit which he knows is not of Christ. He often feels helpless, for one life seems to be unable to count for anything. Yet this is what every zealous Christian must do.—Johnston.

ONLY FOR THEE

Precious Savior, may I live,
Only for Thee!
Spend the Powers Thou dost give
Only for Thee!

Be my spirit's deep desire
Only for Thee!
May my intellect aspire
Only for Thee!
In my joys may I rejoice,
Only for Thee!
In my choosing make my choice
Only for Thee!

Meekly may I suffer grief,
Only for Thee!
Gratefully accept relief,
Only for Thee!

Be my smiles and be my tears,
Only for Thee!
Be my young and riper years
Only for Thee!
Be my peace and be my strife,
Only for Thee!
Be my love and be my life,
Only for Thee!

Refrain:
Only Christ who died for me
Paid the price and made me free,
Now and through eternity,
Only for Thee!

—Eliza Ann Walker.

Topic for May 7 to be supplied by Local Committee. See suggestions in Booklet.

The French Committee on Aeronautic Propaganda has offered a prize for the best commercial aviation motor that will be made before June 1, 1923. At that time the winner will be chosen, and the prize awarded to the maker of the best in regard to durability, regularity, simplicity, mounting and upkeep, the prize being 1,000,000 francs.

At the experimental evolution station of the Carnegie Institute at Cold Springs Harbor, L. I., a chicken was brought out that is entirely black from its comb to feet. Its feathers make it look like an ordinary chicken; but, by pushing aside the feathers, one sees skin without a bit of white on it. Just what will be done with it has not been stated.

THE BREADFRUIT TREE

The breadfruit tree is a native of the South Sea islands, where its fruit is of as much value as cereals are in more temperate regions; as it is now to be found cultivated in all tropical countries. The tree, which has large, glossy leaves and white flowers, attains to a moderate height; the fruit, which is globular in shape, being about the size of a melon.

There are many varieties of this useful tree in cultivation, and as their different fruits do not ripen at the same time a nearly constant supply is afforded to people who depend upon it as their chief source of subsistence. The fruit is gathered just before it ripens, when it is found to be full of starchy matter, which is its principal value as an article of diet. It may be cooked in various ways.

A very common practice is to bake it whole in hot ashes and scoop out the interior, which is of a soft consistency, tasting like potatoes boiled and mixed with milk. It is also cut in thin slices, dried in the sun, and then ground into a kind of flour. The tree yields other valuable products besides food. A native cloth is made from the fibrous inner bark of the stem, and a useful kind of glue is also obtained, while the wood is serviceable.—Publisher Unknown.

A Colporteur's Experience:—When we stopped at the bookshop we were told what to me was a most interesting thing. There came a Moslem there, a young man,—so many of them are young, and such thinkers, and so hungry,—who asked if he could buy one of the books of the New Testament, and he said:

"I haven't any money, but I have four eggs. If I give you four eggs, will you give me one of the books?"

The bookseller said yes, he would exchange in that way,—they do want to make them pay or give something in exchange for books. The young man took the Gospel of John, and went away with it, and left the four eggs.

About six months later he came back. The bookseller recognized him after a moment, and said:

"You have been here before, haven't you?"

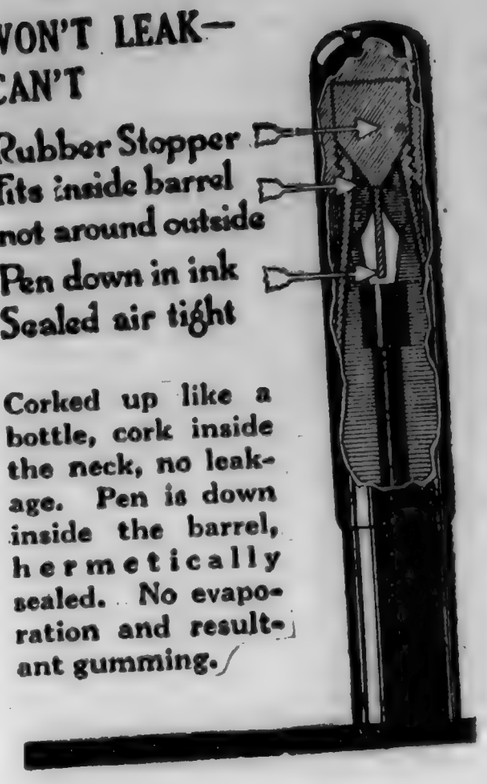
"Yes," he said, "I have come to pay for the book, the book of John"; and he took out four eggs, and laid them down.

The bookseller said: "You paid for it before. I remember you gave me four eggs before."

"I know it," he said, "but since then I have read the book, I have studied hard, and, you see, the eggs with which I paid you then were bad, and so I have come back with fresh ones!"—Miss Margaret Slattery, at Northfield.

"A believer who does not show forth Christ is like a watch without hands, or a vine that bears no grapes."

MOORE'S Non-Leakable Fountain Pen


WON'T LEAK—
CAN'T
Rubber Stopper
Fits inside barrel
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Pen down in ink
Sealed air tight
Corked up like a bottle, cork inside the neck, no leakage. Pen is down inside the barrel, hermetically sealed. No evaporation and resultant gumming.

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Design—Plain black, Chased black.
Point—Stub, Medium, Fine.

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One of the biggest flower shows this country has ever had is to be held at Cleveland, O., next March. It will cost $150,000 to carry this out, and prizes amounting to $25,000 will be awarded. A special prize for rose gardens will be given, amounting to $5,000. This carnival will be known as the Fifth National Flower Show, and will be under direction of the Society of American Florists and Ornamental Horticulturists.

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CHRISTIAN MONITOR

MAY, 1922

The new building of the Mennonite Publishing House, Scottdale, Pa., recently constructed at an approximate cost of $125,000, and housing all of its offices, equipment, and stock. Its dimensions are 80 x 110 feet. It is three stories high above basement, contains 182 tons of structural steel, 26 carloads of tile, 440 tons of cement, and 1,090 tons of sand. It is the property of the Church and is dedicated to the advancement of the Cause of Christ through the spreading of good literature.

SELECT READING

ECHOES OF LIFE

The Man at Your Back Door

C. F. Yake

The Good Master knew whereof He spoke when He told the miserly Judas who criticised the devoted Mary for wasting (?) the precious ointment upon Him that, "Ye have the poor always with you; but me ye have not always." He knew that the world would never get so good that there would be no poor in it. And in that utterance He spoke more than one truth, for we find in it a verity of the fact that the world is not growing better.

From time immemorial there have been poor people everywhere. The history of the Hebrew people reveals them from the very beginning of that nation. And they were not wanting in the time of Christ, nor has there ever been a time since when all people everywhere were provided with all their needs. In all the ages past there were those who needed help from others, and today we find that condition unchanged. The poor are with us constantly and we have continual opportunity to show forth His love.

The man at the back door then is not the salesman,—no not he. The salesman usually comes to the front door for he is an agent, and he knows women do not like to be intruded upon in the kitchen. But the man at the back door is not well dressed; he usually comes in clothes that are tattered and torn and ofttimes dirty. He himself is many times not very cleanly looking, and so he has no conscientious reason for not taking the back door for his calling place. Evidently he thinks the housewife would rather have him here than at the front door, and he knows too that he can more quickly get a response here than he might be able to by calling her from her work to the front room. Perhaps the association of the kitchen with food has something to do with his decision; whatever it is, he must have a good reason to call here or he would choose the front entrance instead. The fact that this wayfarer is poor, does not then imply that he is necessarily unwise and ignorant, for on the other hand he is oftentimes very intelligent; at least he is wise enough to know how to beg and plead his case effectually.

From the time I have been able to remember, the man at our back door has been a familiar figure. As a lad the thoughts his appearance evoked when mother opened the door and he courteously asked for something to eat, would be difficult to express. One thing was impressed upon us in more ways than one, especially from grandmother, that all should show this caller kindly respect. To cajole or jeer him would have meant an unpleasant reprimand or possibly a punishment. But the most important part of it all was the fear instilled in us that not to show kindness to this unfortunate one might incur the displeasure of a kind heavenly Father, and thus miss a blessing; or that, who could tell but that some day we might be in want and would have to do the same; and how sad it would be to be turned down then.

So it was a positive rule at our house that no beggar should go away unfed. And I can look back and see the blessing in a charitable heart that has been ours. It was one of our great lessons in giving. We thank God for it. As to the right or the wrong of this invariable rule, we will allow the reader to decide for him- or herself. The interesting part to me was that he was a human being—a person just as we are—and the why and the wherefore of his condition appealed to me.

Many a time I sat at the end of the bench on our back porch watching the man at the other end eat his plate of dinner and drink his cup of coffee. It was life and pleasure to me to see him enjoy his meal. And how glad I'd be to fill his cup with coffee the second time. But during it all the story he had to tell was the main thing.

Many were the callers at our back door. It seemed to us that they knew where to go for something to eat. Possibly they had an information bureau where others could find out of places where they would fare well at the meal hour. At any rate few weeks passed in a year that not one or two were fed. Of course we'd usually request them to saw wood to prove their worthiness, and naturally once in a while the growler would be revealed and rather than saw wood he'd go without his meal.

The winter callers, when the days were blistery cold and the snow was on the ground, were always the most pitiful. To see them shiver in the frosty air brought a shudder of dread. Many a time, out of pity, we allowed them to eat their meal by the stove and warm themselves while eating. A sad spectacle they were as they strolled or limped away, having no destiny in view.

The man at our back door has not been forgotten. He played his part in my little life and seems to continue to do so. This past year has brought him to our kitchen door off and on. Sometimes the same individual returns but more often not. All types of human beings, from cripples to robust-looking persons are in the list. But in one thing they are alike—they are all in want—some for this reason and others for that.

And like the rule that was not to be broken at home, it seems to be the rule at our house that none go away without receiving something of what we are able to give. And it is a joy to both of us, Lady Marna and me, for it helps to keep the heartfires burning.

Not long ago a man able to speak but a broken English, a ragged human specimen, called. We asked him a number of questions and finally he passed on with a courteous bow and a "Thank you." I was just leaving the house by the back door when I saw him rap at a neighbor's and he had barely time to express his wants until the door flew shut. How he fared farther on I do not know, but I do know that at the next few places he called, he departed rather hurriedly.

Yes, he calls everywhere, and without a doubt he has found you. How do you treat him? What reception do you give him? What a message does he bring you?

(Concluded on page 542)

CHRISTIAN MONITOR

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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MOTHER

All that I am or hope to be," said Lincoln, after he had become President, "I owe to my angel mother."

"My mother was the making of me," said Thomas Edison, recently. "She was so true, so sure of me; and I felt that I had some one to live for; some one I must not disappoint."

"All that I have ever accomplished in life," declared Dwight L. Moody, the great lay evangelist, "I owe to my mother."

"To the man who has had a mother, all women are sacred for her sake," said Jean Paul Richter.

The testimony of great men in acknowledgement of the boundless debt they owe to their mothers would make a record stretching from the dawn of history to today. Few men, indeed, become great who do not owe their greatness to a mother's love and inspiration.

How often we hear people in every walk of life say, "I never could have done this thing but for my mother. She believed in me, encouraged me, when others saw nothing in me."

"A kiss from my mother made me a painter," said Benjamin West.

A distinguished man of today says: "I never could have reached my present position had I not known that my mother expected me to reach it. From a child she made me feel that this was the position she expected me to fill; and her faith spurred me on and gave me the power to attain it."

It is a strange fact that our mothers, the molders of the world, should get so little credit and should be so seldom mentioned among the world's achievers. The world sees only the successful son; the mother is but a round in the ladder upon which he has climbed. Her name or face is never seen in the papers; only her son is lauded and held up to our admiration. Yet it was that sweet, pathetic figure in the background that made his success possible.

Many a man is enjoying a fame which is really due to a self-effacing, sacrificing mother. People hurrah for the governor, or mayor, or congressman, but the real secret of his success is often tucked away in that little unknown, unappreciated, unheralded mother. His education and his chance to rise may have been due to her sacrifices.

The very atmosphere that radiates from and surrounds the mother is the inspiration and constitutes the holy of holies of family life.

"In my mother's presence," said a prominent man," "I become for the time transformed into another person."

How many of us have felt the truth of his statement! How ashamed we feel when we meet her eyes, that we have ever harbored an unholy thought, or dishonorable suggestion! It seems impossible to do wrong while under that magic influence. What revengeful plans, what thoughts of hatred and jealousy, have been scattered to the four winds while in the mother's presence! Her children go out from communion with her resolved to be better men, nobler women, truer citizens.

The greatest heroine in the world is the mother. No one else makes such sacrifices, or endures anything like the sufferings that she uncomplainingly endures for her children.

Really great men have always reverenced and cared tenderly for their mothers. President McKinley provided in his will, that, first of all, his mother should be made comfortable for life.

The first act of Garfield, after he was inaugurated president, was to kiss his aged mother, who sat near him, and who said this was the proudest and happiest moment of her life.

Ex-President Loubet of France, even after his elevation to the presidency, took great pride in visiting his mother, who was a humble market gardener in a little French village. A writer on one occasion, describing a meeting between this mother and her son, says: "Her noted son awaited her in the market-place, as she drove up in her little cart loaded with vegetables. Assisting his mother to alight, the French president gave her his arm and escorted her to her accustomed seat. Then holding over her a large umbrella, to shield her from the threatening weather, he seated himself at her side, and mother and son enjoyed a long talk together."

I once saw a splendid young college graduate introduce his poor, plainly dressed, old mother to his classmates with as much pride and dignity as though she were a queen. Her form was bent, her hands were calloused, she was prematurely old, and much of this deterioration was caused by all sorts of drudgery to help her boy to pay his college expenses.

I have seen other college men whose mothers had made similar sacrifices, and who were ashamed to have them attend their graduating exercises, ashamed to introduce them to their classmates.

I know of one peculiarly ungrateful son whose mother slaved for him for years, taking in washing, and going out to work by the day in order to send him to college, and who looked forward as a reward for all her labors to seeing him graduated. When the time came, just before commencement, she told her son how she longed to hear his commencement address, but he said that that would be impossible, because she did not have proper clothes to wear; that everybody at that fashionable college commencement would be elegantly dressed. In other words, he tried to discourage her from going because he was ashamed of her and did not want to introduce her to his classmates and teachers. But she was determined to go, and, keeping carefully out of her son's sight, she gained entrance to the rear of the hall. The young man's address was a good one; and so proud of her son was the poor old woman and so overjoyed at his success that when he finished speaking, in the very midst of the applause, she rushed up to the platform and tried to throw her arms around his neck. He repulsed her, and afterward told her that he was ashamed that at his graduation she should have made such a scene! That was all the mother got for years of sacrifice and efforts to help her ungrateful son, and she went home alone and broken-hearted.

I have never known a man who was ashamed of his mother to make a real man. Such men are invariably selfish and mean. —Orson Swett Marden.

THE LAWYER'S TEST

Some one tells a story of the principal of a school in which boys were prepared for college who one day received a message from a lawyer living in the same town, requesting him to call.

When the teacher arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question to decide," replied the teacher, thoughtfully. "Two of my pupils will complete the course this year. Both desire a college education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?" asked the lawyer.

"One boy does not more scrupulously observe all of the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me and I will decide between them."

As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well-known as being of unsettled mind, and possessed of the idea that she had been deprived of a large fortune when justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect and dismissed with kindly words.

This morning, seeing that the lawyer was already occupied with others, she seated herself to wait his leisure. Unfortunately, the chair she selected was broken and had been set aside as useless. The result was that she fell into a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles, after an amused survey of the fall, turned aside to hide a laugh he could not control.

Henry sprang to the woman's side and lifted her to her feet. Then carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door, and she departed.

Then he turned to the boys and after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence and told that the scholarship would be given to Henry, remarking:

"No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and lowliest."

God bless our mothers.

THE INFLUENTIAL AGE

"I wish," said the pastor of a large city church to one of the boys of his congregation, "that I had the influence that you have."

"Why!—Dr. Erskine," gasped the amazed youth. "Why, you have ten times the influence I have."

"That is not what I said," was the rejoinder. "I said I wish I had not as much influence as you have but the influence you have. All I can tell the young people of your set they take at a sort of discount because I am grown up and a preacher. But you are one of them and what you tell them 'goes.'"

To imagine that "by and by" one will become influential is one of life's stock illusions and a most harmful illusion. Influence can no more than time be saved up, influence waits for no man, and there are people whom we must influence today if we would ever influence them—tomorrow will be too late.

"Kiss your two dear brothers for me," wrote Walter Savage Landor to his little son, Arnold. "You must always love them as much as I love you, and you must teach them to be good boys, which I cannot do as well as you can."

And the great man was right. One's strongest influence over boys ceases as soon as he, himself, is no longer a boy.

The same rule holds in school life. School standards are commonly set and character in school is commonly built not directly by teachers and preachers but by the boys and girls who catch their vision from teachers and preachers and then themselves, in their own lives, "put it across" to their associates.

Col. J. D. Davis led a long and useful life as a missionary in Japan, but, long before he left the shores of his native land, he was exerting a strong, conscious influence for good. "He was only one year ahead of me in college," writes a friend of his young manhood, "but I would rather have said and done foolish things in the presence of one of the professors than before him."

One's influence can and ought to be cultivated and strengthened by right means, but, at the best, it will have its ups and downs and its steady growth can never be confidently counted upon. The bite of a rattlesnake may destroy health and the venom of a slander may greatly weaken an influence for good. If one has it—and in some measure we all have it—let him use it to the last ounce, for, whatever his years, he has after all only the present; his most influential age is now.—Selected.

TWO PICTURES

It was Saturday morning in a big farmhouse kitchen; Nell was bending over the sink picking a chicken, with a decided scowl on her face; Hattie was kneading the bread, with an expression of grim determination suitable for a soldier scaling his enemies' breastworks; and Susan was shelling peas, her pretty face spoiled by the settled discontent about the mouth. The girls were not talking—they never talked while they worked—but they often spoke sharply and unkindly. Work was to them a separate state of existence in which the Christian graces played no part.

"Did I leave my whip in here?" asked a hesitating voice at the open door, and a boy in a big straw hat appeared behind the voice.

"No," snapped Nell; "but's a wonder you did not, for you are always leaving something around for us to tread on."

"It has fallen down under your chair, Susan," he said, coming in to pick it up.

"Ned, you are always bothering somebody," fretted Susan, while she arose with ungraciousness in every movement.

"Father called me to come quick and catch the chicken, and I stood it in the corner," replied Ned, roughly, and gladly made his escape.

That same morning in a neighboring farmhouse kitchen, Lucy was kneading the bread as deftly as Hattie, but at the same time planned with Helen and Grace how to earn money for their mission boxes; Grace had a funny story to tell while she washed the dishes, and Helen told them about the lark she saw while picking the strawberries that she was now hulling for the strawberry shortcake for dessert.

Sam came in with an armful of wood and threw it noisily on the wood-box, twitched Grace's curls, made believe to dive his hands in Lucy's pan of flour, snatched the largest strawberry from Helen's dish, and pranced out whistling a Sunday school hymn.

The girls smoothed out the little smile that Sam's antics always brought to their faces, and began to sing his hymn; being echoed by Fannie, who was sweeping the front stairs.

In which family do you belong?—Sel.

"THIS MONEY HAS BEEN PRAYED FOR"

Menas Mutafian (Steward at Hadjin).

I was bringing 150 liras from Hadjin to the missionaries as Sourp Sarkis (the name of the point of the mountain on which we live) and I had been informed that five or six outlaws were lying in wait for me just outside the city. So before leaving the city I drew away quietly into my office and prayed.

Then I passed through the city, and when I came to the bridge that is outside, there I saw six outlaws standing with rows of bullets strung about their bodies, and armed with weapons of all description.

"Are you the Menas Effendi (Mr.) that we are looking for?" they asked.

I feared, because, if they wished, they were at liberty to take this money, for they were six and I was only one.

But after talking for awhile the leader said: "Hiday (hurry) let's go! I meant

to take this money from you, Matafian, but my conscience has become so uncomfortable that I cannot do it. So we will not rob you this time, but if God had not touched our hearts we would have."

I thanked them for this decision, and said: "Shall I tell you the reason why you could not take this money? This money was given by men of faith and prayer; by people who trust God and pray about the money they send here from America. This money has been prayed for: that is why you cannot touch it."

I took a new step in faith that day. From this experience I decided that never again would I be afraid to carry the missionaries' money. God is able to take care of it.

(Translated from the Turkish by Mrs. D. C. Eby.) —Gospel Banner.

A SEQUEL

(Editor's Note: Readers may recall an article in the January number of the Christian Monitor entitled "An Incident in Refugee Relief," written by B. F. Stoltzfus. The letter given below was written by the old gentleman mentioned in that article after he and his wife had reached their native country. For the benefit of those who may not have read the story, it may be stated here that it concerned an old man, aged 71 years, who with his wife had been driven during the war from their native land many hundreds of miles away in what had been a part of Russia, near the Polish border. After the war closed they desired to return to their home, but difficulties met them at every turn. After more than seventeen months of most discouraging efforts to secure the necessary passports, during which time they came in contact with and secured aid from our Relief Unit at Constantinople, they finally succeeded in getting the papers, properly visaed. The story closes with a statement of the old man's happiness and renewed courage as a result of the prospect of seeing his home once more. The letter below tells what he found.)

Swenziany, December 16, 1921.

Very esteemed Friend:—

I consider it my moral duty to write a letter to you.....whom we owe so great thanks, from this cold land of Letvia where we arrived November 25.

I would thank you and do not know how. For what is a word of thanks? It is not equal to the feelings that come from a warm heart. With the sincerest feelings of gratefulness I take your hand which has done so very much for us during the long period of suffering at Constantinople. You have done great things for us srtangers, the victims of Socialism. God who knows all will repay you and the good people of America.

After a trip of fifteen days which was full of great difficulties and hardships we arrived at our old home, weakened by hunger and cold and broken in spirit and body. After an absence of six and a half years we were saddened to find our home in ruins. The evil spirit of destruction and robbery has had orgies at this place and has made beggars of us. All movable property also has disappeared. Since in the city there is great shortage of houses, we found the ruins of what was once our home occupied by Polish soldiers, so that for us, the proprietors, there was not a corner left. We saw ourselves compelled to stay on the street, exposed to the cold, until a farmer was kind enough to open to us his humble dwelling into which eight persons were already crowded. Since there was no other choice and the weather was very severe we remained in this hut in squalor and misery, and agreed to pay 3000 marks per month. All our former friends and acquaintances have left these parts and we are here as helpless strangers who do not meet a friendly eye. We are homeless at our old home.

The future is very dark, yet we are in God's hand. The only thing to help us, it seems, would be that we find a buyer for what was once our home, but there is small hope for it.

Our sincere thanks also to Miss ——— With a renewed warm handshake.

Yours very truly and gratefully,

Carl Beurmann.

MY MOTHER

She carried me under her heart.
She loved me before I was born.
She took God's hands in hers and walked through the valley of shadows that I might live.
She bathed me when I was helpless.
She clothed me when I was naked.
She gave me warm milk from her own body when I was hungry.
She rocked me to sleep when I was weary.
She pillowed me on pillows softer than down, and sang to me in the voice of an angel.
She held my hand when I learned to walk.
She nursed me when I was sick.
She suffered with my sorrow.
She laughed with my joy.
She glowed with my triumph.
While I knelt at her knee, she taught my lips to pray.
Through all the days of youth she gave me strength for my weakness, courage for my despair and hope to fill my hopeless heart.
She was loyal when others failed.
She was true when tried by fire.
She was my friend when other friends were gone.
She prayed for me through all the days, when flooded with sunshine or saddened by shadows.
She loved me when I was unlovely, and led me into man's estate to walk triumphant on the King's highway and play a manly part.
Though he lay down his life for her, no man can ever pay the debt he owes to a Christian mother.
God bless the mothers of men living or dead. They are still our mothers, and memory touches our hearts with tenderness and fills our eyes with mist and tears.
—Harvey Smith McGowen.

A TRAGEDY OF THE ZOO

The shaggy old Tibetan yak at the "ZOO" died some while ago and a new yak occupied his shed and enclosure.

Yesterday a visitor stood watching the yak munching at a truss of hay in his manger. He called the yak and it took no notice. Then, having read Hooker's "Himalayan Journals," he remembered the calls of the Tibetan maidens when they bring the yaks home at sunset.

The visitor uttered the call. The yak dropped a mouthful of hay, gave a deep grunt, and came shambling to the bars of its stable. The visitor patted and fondled it and grunted yak language and it licked his hand, and when he left the yak house it ran out of its shed and followed him round its large barred enclosure.

He returned later and found the yak still restless. It had deserted its meal; it paced the enclosure and made plaintive noises. The visitor gave the Tibetan girl's call again, and again the yak ran to him. "How do you tame 'Zoo' animals like that?" asked a stranger. He was told the secret.

Poor old yak, poor old fellow," said the stranger. "How can we guess what chords you have touched—what memories of snow and ice, and praying wheels and idola, of Tibetan girls with turquoise ornaments in their braided hair? Look how troubled the old yak is—it isn't fair to give home-sickness to prisoners at the Zoo!"—The Daily Mail.

A MOTHER'S GIFT

(Written on the fly-leaf of a Bible presented by a mother to her son)

Remember, love, who gave thee this,
  When other days shall come;
When she who had thine earliest kiss
  Sleeps in the narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
  The holiest, for her son;
And from the gifts of God above
  She chose a goodly one.
She chose for her beloved boy
The source of light and life and joy.

She bade him keep the gift, that when
  The parting hour should come
They might have hope to meet again
  In an eternal home.
She said his faith in this would be
Sweet incense to her memory.

And should the scoffer, in his pride,
  Laugh that fond faith to scorn,
And bid him cast the pledge aside
  That he from youth had borne,
She bade him pause and ask his breast
If she or he had loved him best.

A parent's blessing on her son
  Goes with this holy thing.
The love that would retain the one
  Must to the other cling.
Remember! 'tis no idle toy—
A mother's gift! Remember, boy!

—McGuffey's Reader.

EDITORIALS

Mothers' Day

It seems fitting that a day should be set apart each year to be observed as Mothers' Day.

Not that mothers should be forgotten on every other day of the year, but that on this day they might be remembered in a very special way.

No human love can surpass a mother's love. In no heart but a mother's heart will confidence so long remain unshaken, faith unbroken, and hope unshattered. Though a human being sink so low as to be despised by all of his fellow men, still a mother can see beauty and nobility in the life of that son or daughter,—something worth saving, praying for, striving for.

Yet it is too often the case, even by professing Christians, that mother is forgotten, neglected, and her counsel spurned. Too late, very often, we see our mistake. We realize that many things which we considered insignificant often pained the heart we loved. It may have been the slightest neglect, a word, a little thoughtlessness on our part, yet it cut deeply into the sensitive loving soul. Fortunate indeed if we are yet able to make amends for these wounds, and to show that we appreciate the many sacrifices that mother has made for us.

Many have looked for the last time on the form of mother. Such can no longer minister to her directly, but there is still a way in which her memory can be honored. To live as we know she would have us live, to be what she would have us to be, and to accomplish the things which she wished for us to accomplish,—so far as is possible, consistent, and right for us to do,—in this way can we honor her memory.

Of course, mothers are human, and sometimes they are mistaken. Some mothers may not be the kind of mothers they ought to be. But for most of us it will mean a seeking after the best in life and a living for our heavenly Father if we obey the counsels of mother. And the examples of patience, love, and self-sacrifice which she has given us can not help, if followed out, to inspire us on to nobler service and to lives of greater usefulness.

Do We Believe in City Missions?

Anyone who is at all familiar with conditions in our cities must believe that mission work in these places is extremely necessary and important.

Sin and wickedness exist everywhere, but nowhere do they flourish more flagrantly and openly than in the modern city. Nowhere do we find so much misery, wretchedness, squalor, filth, poverty, and everything that goes with these things as in the city. The reasons for these facts are due to conditions which can not easily be changed but the facts continue to stare us in the face and present a challenge to everyone who calls himself a follower of Jesus Christ.

For the very evident fact also confronts us that in the Gospel of Jesus Christ is the remedy for most of the evils that exist in the city today. If we, who claim to have that Gospel, and to enjoy its benefits and blessings, do not seek to do what we can to present it to those who do not now realize its value, we are falling short of our duty and our privilege.

Yet we can hardly claim to have made a very striking success of this work in the twenty-nine years that we have attempted to carry on mission work in our cities. True, we have increased the number of city mission stations to over a dozen, but what is that in comparison to the need? A hundred times a dozen would not be sufficient to deal adequately with conditions as they exist. We have not begun to approximate the need, and at our present rate of increase can never hope to do so. With less than one-half of the population of our large cities holding membership with any Christian church, Protestant or Catholic, and with the complicated problems resulting from differences of races, nationalities, training, and circumstances, the problem is larger than any one denomination. It is a problem for the Christian Church at large.

The question then remains, Have we done what we could? Do we believe in City Missions to the extent that we are bending every effort toward the success of that work? The question is a very searching one, but one which should be frankly faced never-the-less.

Assuredly, none of us would say that we have done all that we possibly could do. We have been far from perfect. Our Board has tried to work in the best possible manner considering the circumstances and the conditions which they faced but the responsibility for the work cannot be wholly passed on to them. It comes to each one of us, as individuals, as churches, as conferences, and to the Church as a whole. Do we really believe in City Missions?

If we really believe in a thing we do all that we can to support it and to make it successful. Are we doing that in our city mission work? ARE WE DOING IT?

Read the appeals from our city missions on another page of this issue. Read! Think! Pray! Act!

Leave it Unsaid

Do not utter the unkind thought concerning your brother that comes to your mind. Leave it unsaid.

Do not repeat the ugly gossip that is whispered into your ear. It may not be true. It will be much better if you leave it unsaid.

Do not say the angry word that comes to your

tongue. It may cause a wound which you can never heal. Leave it unsaid.

Do not speak the dark suspicion which comes to your mind. Say something kind instead. Leave it unsaid.

Do not utter the foolish jest which has been repeated to you. It will profit nothing, and its influence may be far from good. Leave it unsaid.

Do not repeat the unclean story which you may be tempted to tell. It will besmirch your own character as well as that of others. Leave it unsaid.

Do not speak the word of ridicule which Satan brings to your lips in an unguarded moment. It may bring sorrow and tears to one who would be your friend. Leave it unsaid.

Do not utter the boast which your vanity seeks to express. Ask God to make you humble and leave it unsaid.

Do not voice the discouragement that comes to your heart. Your God will know of it and comfort you, but it may only serve to discourage a weaker brother. Leave it unsaid.

Do not pass on to others an account of all the weaknesses you observe in your fellow-man. You yourself may have more than he has. Leave it unsaid.

Do not speak continually of the unfavorable, pessimistic, and discouraging things of life. Leave them unsaid.

Speak that which is good, and noble and true: that which uplifts, encourages, and strengthens; that which will be a blessing and a help to those who hear it, and which will help to make things better instead of worse.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

The Old Settler Stories

Are you enjoying the Old Settler Stories as they have appeared in the Christian Monitor during the past few months?

It is encouraging to the editor to know that many of our readers are doing so. A number of definite expressions have been received to this end. We trust that you are finding them interesting and profitable reading, and that all who have read them are encouraging others to do likewise.

There is much interesting material still on hand, and more is coming in. But the editor would like to have still more, and to this end asks the readers to assist in every way possible.

Do you know of any outstanding incidents, happenings or stories concerning some of your early ancestors in this country, similar to some of those mentioned in the first three stories published in this series? If so, please tell the editor about it. Suggest someone who wou'd be able to write up the story in attractive form, and help to get this highly interesting and profitable material before the people.

Within the next year the series will probably take a slightly different turn so far as the nature of the subject matter is concerned though the stories will be none the less interesting. A dozen or more of the prominent families will be treated, each in a separate article, and some extremely interesting stories and facts concerning the early progenitors of these families will be given. Some of the families thus treated will be the Masts, Yoders, Hooleys, Zooks, Kurtz's, Johns, Blanks, Smuckers, Stoltzfus, Beilers, Hertzlers, Gehmans, Millers, and perhaps others. Thousands of our readers can trace their ancestry back into one or more of the above families, even though they do not bear the name. Other thousands who are not reading the Monitor will be likewise interested. A little more definite idea of the above fact may be gained, perhaps, when it is stated that the living descendants of the early immigrant ancestors of some of the above families number at the present time as high as twenty-five thousand.

In view of the above facts, how about calling the attention of your friends and neighbors to the Old Settler Stories, asking them to subscribe for the paper? As long as they last, back numbers will be sent from the beginning of the series (February) to all new subscribers. The price is seventy-five cents per year. Renewals, one dollar. We will appreciate your help and co-operation.

Coming Soon

We desire to call the attention of our readers to two special features of the Christian Monitor which will appear within the next few months.

The first is a series of articles entitled "In the Land of Sacred Story," written by Bro. A. M. Eash, and describing very vividly manners, customs, habits of life, and other interesting details of the land of Palestine. There will also be careful and correct descriptions of a number of the sacred cities, towns, and places in that land. Bro. Eash's natural ability as a writer, together with the two years which he spent in relief work in that country, make him especially well qualified to make this one of the most interesting and instructive series of articles that has ever appeared in the Monitor. The articles will be profusely illustrated with excellent photos, taken, in most cases, by Bro. Eash himself. You will be sure to be interested in these articles.

The second feature which we wish to mention here is a continued story, having its setting in the time of the Reformation and aiming to portray conditions as they existed at that time. It concerns itself chiefly with the early Waldensian movement, tracing the story of a typical Waldensian family and following the members of this family through their various experiences, persecutions, and finally death. The influence of the great Reformers is brought in throughout the story. It is historically accurate and a very good idea of religious conditions of the times can be gained through its reading, as well as a better knowledge of the early history of our own Church.

The above are in addition to the regular features of the Monitor as they have appeared in the past from month to month. No effort will be spared to present those things which will be interesting, helpful, and upbuilding to the cause of Christ. The hearty co-operation of all our readers to this end is requested.

CHRISTIAN LIFE

MOTHER'S SPHERE IN THE HOME

Mrs. Enos Hartzler

Home is the center of life, love, and the molding of character. The highest calling of the Christian woman is that of Motherhood. The simple mother at home with her family about her may think her place is the hardest to fill with perfection, but it is not so if she can only attune herself to a high enough harmony. A perfect life, as nearly as possible for human beings, lived in the midst of a circle of children,—think what eternal circles will radiate therefrom! Is it not worth striving for?

How many begin the day and find it expressed in a sort of morning prayer? "Thank God for this day, this rare opportunity to live perfectly. Thanks for each thing about me. There is none great or small, that is not fresh from the divine hand. And I must know it, feel it, and esteem it. Today I must love each one, each thing, for only as I love it does it enter into my consciousness,—into my life. I must find the Christ, the principle of love, in everything about me, and as I find it, it enters into me and becomes a part of me and I of it. Only as I partake of love and give it out do I have life in me. The important point is to start out in the right attitude of mind and then you may be sure the day will unfold its perfection to you.

The little life,—the little bundle of possibilities that is placed into our care,—are we shaping it in the right way. Do we help or hinder the growth? The character of the whole after-life is affected by this early training. The pursuit of duty, of honor, and of all right conduct, should be placed far ahead of personal happiness. Indeed we know by our own experiences that the happiness that we strive for often fails to please us when attained. And we should not teach our children to strive for these vain things.

But we can help them to acquire a happy disposition, and in this as in many other things we need to begin early. One way of giving children a bent towards happiness is to direct them to the beautiful. A large portion of life's happiness comes from the appreciation of the common every-day things which we may share, rich and poor alike. The rain, the fresh air, the flowers, the birds, the shouts of happy children at their play,— so common you say? Yes, but wonderful after all.

Let us try to teach our children the enjoyment of simple things, or rather help them retain their childish love for the common things of life. Fortunately, children usually have this talent until the wrong kind of teaching and examples crowd it out. We country mothers have the greatest opportunity in the world to study nature and enjoy it with our children. If we help our children acquire the habit of finding joy in all these things it will surely add to the fullness and richness of life at all times, but it will be of special value in times of stress. People who have grown up with a love for nature will surely be stronger to meet temptations that come in life, or even for the sorrows and disappointments which no life ever wholly escapes.

How strangely the world has worked! For every kindergarten there are a thousand prisons, jails, reformatories, asylums and hospitals, and yet society cries out that there is need for more of these. Are we blind that we fail as a nation and as individuals to recognize the fact that the world demands will never cease until we cut off the supply? And does it not behoove us to work with a will and unitedly that the little ones of today may not require such training as civilization offers through its police courts and courts of laws, in place of kindergartens? Never have women been engaged so much in work of reform as now and it makes one question, since she is so active and so inspired to agitate and press these movements, why she does not take her hold lower down and begin where her rightful work is,—in the correct forming of the race? It is self evident that the larger chance to work constructively has always been her opportunity. Why should she leave that and go out into the more remote paths and hunt for a foreign occupation along the lines of the reconstruction of society? By outside work woman often loses her love for home and children.

Our schools prepare our children for every profession except the most important of all professions, that of home building. The baby is scarcely out of the cradle before he is sent out into the world, and knows his home only as a place in which to eat and sleep. It is sometimes said that this is a transitive age. Every age is a transitive age. We are a growing world. Woman's education, woman's position and woman's influences have wonderfully developed. A. B. Adams says, "When I was a boy there was not in America a single college for the education of women, and proposals for her higher education were opposed on the ground that she had not the capacity to receive it."

Every age of life has its own peculiar claims and needs. The losses which have taken place in the first stage of life in which the heart leaves, the germ leaves, of the whole being unfold, are never recovered. If you pierce the young leaf of the shoot of a plant with the finest needle the prick forms a knot which grows with the leaf, becomes harder and harder, and prevents it from obtaining its perfectly complete form. Something similar takes place after wounds which touch the tender germ of the human soul and injure the heart leaves of its being. How many of us remember the stories Mother used to read, the songs Mother used to sing, the prayers we learned at Mother's knee? Can we pass on those memories, so that in after years our children will look back on their childhood days with full hearts and will bless the parents who led them in paths of peace and contentment.

Great is the life lived in the lives of others.

Topeka, Ind.

MOTHER MINE

I love each furrow in thy face,
The silver in thy hair;
There's naught but beauty I can trace,
There's none that's half so fair.
The love shines out from those dear eyes,
How well I know the sign
Of kindness, sweetness — all that's good —
Dear mother — mother mine!

You nursed me through my infant years,
You loved me as a child;
You shared with me my hopes and fears,
With counsel good and mild.
And when my erring footsteps strayed,
How sad that heart of thine!
You loved me better than before,
Dear mother — mother mine!

And now, when those dear eyes grow dim,
And pain clouds that dear face,
The love that you still have for him
Who ofttimes fell from grace,
Will yet bear fruit a hundred-fold
In love, dear heart, like thine,
More precious far than virgin gold,
Dear mother — mother mine!

—Iowa Christian Journal.

HOW TO LIVE WITH OTHERS

Dorcas Yoder

Landor says, "In the hours of distress and misery, the eyes of every mortal turn to friendship. In the hour of gladness, what is our want? It is friendship. When the heart overflows with gratitude or with any other sweet and sacred sentiment, what is the word to which it would give utterance? A Friend."

Cicero says, "Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed."

"People who have warm friends are healthier and happier than those who have none. All the wealth in the world cannot buy a friend."

But there are certain qualities which we must possess in order to win and hold friends. Of these, loyalty stands out distinctly. Do you have the power to stick? Or do you turn against things and people when you tire of them? A good friend is loyal and true as steel. Devotion to a cause is a recognized form of strength. The "honor among thieves" deserves credit for the loyalty that is in it. "Let thy every word and act be perfect truth, uttered in genuine love. Let not the forms of business, or the conventional arrangements of society reduce thee into falsehood. Be true to thyself, Be true to thy friend. Be true to the world."

Are you sincere? Can people feel that you mean what you say? Do they trust your word? When you say you will do a thing, do you do it? If these things can be said of you, you are trustworthy. Friendship demands trustworthiness. Insincerity kills affection. Emerson says, "There are two things that go into the making of Friendship. One is tenderness; the other is truth."

Can you get the other person's point of view? Learn to be sympathetic and broad-minded. Learn to put yourself in the other fellow's place When once this is learned judgments are likely to be less stern. Have you not met people who inspire your confidence? Such a person has the power to put himself into your place and to understand Sympathy also involves Romans 12:15, "Rejoice with them that do rejoice, and weep with them that weep," Job 6:14, "To him that is afflicted, pity should be shewed by his friends," and many other scriptures.

We must be helpful. Henry Ward Beecher says, "As ships meet at sea, a moment together, when words of greeting must be spoken and then away into the deep, so men meet in this world: and I think we should cross no man's path without hailing him, and, if needs be, giving him supplies."

"If any little love of mine,
May make a life the sweeter
If any little care of mine
May make a friend's the fleeter,
If any life of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother."

In Paul's letter to the Hebrews, he says, "Ye have need of patience." In our dealings with our friends, we have need of it, too. If things do not go as fast as we think or the way we think, we must be patient. If people do things which do not suit us it is almost always best to be silent. "The faults of our friends may be clear to us, but it is well to seem to shut our eyes to them."

Linked with patience is self-control Solomon gives us an idea of what a great thing this virtue is when he says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." "He that is soon angry dealeth foolishly: He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly." "Seest thou a man that is hasty in his words? There is more hope of a fool than of him."

Henry Drummond says, "The greatest thing a man can do for his Heavenly Father is to be kind to some of his children." Kindness has many ways of expressing itself. Kind thoughts always give vent to kind acts and kind words. "A good deed is never lost. He who sows courtesy reaps friendship: and he who plants kindness gathers love." The following quotation is from Sir Humphrey Davy: "Life is made up, not of great sacrifices and duties, but of little things, in which smiles and kindnesses and small obligations are what win and preserve the heart and secure comfort."

We must be sociable. No matter how good a friend we would make, we must be sociable in order to acquire friends. The man who has not cultivated sociability leads a narrow, lonesome life, for he does not come close enough to people to become broad-minded. "He who hath friends must show himself friendly."

Lastly, be cheerful, contented, and optimistic.

Solomon says that, "There is nothing better for a man than that he should make his soul enjoy good in his labor." In other words, be cheerful and get as much out of this life and your work as you can.

There is always a bright side to everything. "Keep your face always toward the sunshine and the shadows will fall behind you." And there is always something good in everyone. It is hard, sometimes, to find something worth liking in the people with whom you have to be. The finer the victory! There is no one from whom you cannot learn something and there is no one in whom you cannot find some good characteristic if you look for it.

"If your friend has just a heart
There is something fine in him,
Cast away the darker part,
Cling to what's divine in him."

Euripedes says, "It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved of many friends."

West Liberty, O.

A TRIBUTE TO MOTHER

Mrs. Dr. H. A. Collins

Pallid cheeks that once were fair,
Raven locks, grown whiter now,
Eighty years of wrinkled care,
Trace their furrows on thy brow.
Step infirm, that once was light,
Laugh once gay, a smile divine.
Eyes grow dim, that once were bright—
Thus I see thee, mother mine.

Oh, the memories love can hold,
Lingering fancies of the heart!
Lovely as thou wast of old,
More I love thee, as thou art.
Thine has been the checkered round
Sun and shade of changeful day;
Blooming roses thou hast found,
Thou hast seen them fade away.

Thine has been the crimson dawn;
Thine the brighter blaze of noon;
Years have come, and years have gone,
Mingling winter's snow with June.
Yet—not o'er a wilderness
Falls the light of day's decline—
I shall never love thee less,
Dear old, white-haired mother mine.

—Gospel Messenger.

INCONSPICUOUS, BUT INFLUENTIAL

He was fourteen years old and earning four dollars a week He went to his pastor for advice.

And that week, out of his four dollars, he put aside forty cents in a separate account and marked it for the Lord.

That was fifty years ago. He has lived just an average life; his income has never been great; no one knows him as a great philanthropist Yet he has expended on the Lord's account more than $60,000.

He has educated twenty-five men. Some of them are ministers, some physicians; one is a college president.

He has helped cripples to be self-supporting.

He has identified himself with a multitude of good works.

He might hahve said, "I am but an average man; I can do nothing."

Instead he did what he could—did it systematically, with vision and joy.

And the lives that he has influenced will go on influencing other lives, and those still others lives in turn as long as the world shall last.

Will you, too, begin today to invest in the sort of influence that is eternal?

—The Church News.

"The maturest Christian is always the humblest and most watchful."

MISSIONS

APPEALS FROM OUR CITY MISSIONS

(To supplement Y. P. M. Topic for May 21)

God's Call to City Missionary Work

By J. D. Mininger

Think of wicked Nineveh repenting after God's message was faithfully declared to them; think of the multiplied thousands of divorces in the cities of our land; think of the vast army of homeless children, deserted mothers, Christless homes; think of the environments in which children of our cities grow up; (notice I did not say "are brought up") think of the unmentionable sins in our cities—the after-math of the world war; think of the commonness of murder in the cities of our land; think of the daily hold-ups and robberies; think how that the people of the cities have gone "pleasure-mad;" think of the nature of the plays in the theaters, especially, also, of the multiplied thousands thronging these theaters, not only week-days, but Sunday as well; think of the dance, the brothel, the dens of vice, and the mighty whirlpool of iniquity, which is carrying with it an awful army of hell-bound souls; think of the many thousands who have sown to the wind and are now, in this present time, reaping the whirl-wind.

Think of the many illegitimates, the many who are suffering from the venereal diseases; think of the secret lodges for men and women, which Satan uses as a means to break up the home life of the nation; think of the cursed use to which the modern automobile is put; think of the utter disregard for the Lord's day; think of the fact that nearly one-half of the population of the United States is in cities; think of the coldness, the worldliness, and the apostasy of the modern Protestant city church; think of the many false cults propagated and championed by men of extra-ordinary ability.

Think of the thousands ensnared and enslaved by Russellism, Seventh Day Adventism, Unity, Mormonism, Spiritualism, Christian Science, Catholicism, New Thought, etc., etc.; think of the labor unions and accompanying satanic outbursts in the form of strikes, murders, dynamiting, enforced idleness of the laboring class, while its high officials themselves get fat salaries.

Think of how that wondrous hero of the cross, the apostle Paul, was "stirred" when he saw city conditions in Athens, and how later he established churches in such cities as Rome, Corinth, Ephesus, Philippi, and Thessalonica.

Think of how one, greater than Paul, "even Jesus," was moved with compassion when in the cities he saw the multitudes, (as sheep without a shepherd); think of the very few available workers, who are really equipped with a working knowledge of the Bible and the love of God in their hearts; think of the Savior's commission to carry the Gospel to the lost of earth.

I say, think of these conditions, let these truths get a hold of you, and you will see how that we cannot merely wink at these conditions right by our own doors and expect to be "pure from the blood of all men." The need of city gospel missions is as clear as day; may we awake to our opportunity and responsibility, while time and grace are still extended.

J. D. Mininger
Kansas City (Kansas) Mission

Our Greatest Needs

Approaching this subject, it might be well to look at Ft. Wayne as a mission field, and then discuss some of the needs that would naturally arise from this discussion.

Ft. Wayne has a population of over 87,000. Yet in a recent survey the startling facts were revealed that 46,000 people did not attend Church of any kind. Less than one-fourth of the population attend Sunday school. In visiting homes one day in a section near our mission the following results were obtained: Number of homes entered, 17; Number persons in these homes, 73; Parents, 33; Children, 40; Number parents making a profession, 6; Number of children, none; Number children attending Sunday school, 4. These homes were not selected but these conditions were found in visiting all the homes in that section, and this condition is just typical of what would be found in many sections of the outlying districts of the city.

The following religious activities are carried on weekly at this Mission Station: preaching services, 3; Sunday schools, 2; Bible Classes, 4; Prayer meetings, 2; Teachers' Meeting, 1; Young People's Meeting, 1.

The greatest needs as they present themselves to us are, First, the prayers of the Church that this work might be conducted according to the will of God; that the spiritual life of the believers might be strengthened in the Grace of God; that they might never be ashamed to live the separated life from the carnal things of this world; funds to buy good literature for distribution, such as tracts, booklets on the teachings of salvation, and the doctrines that are taught by our Church, and funds sufficient to carry on the ever growing conditions of the work.

B. B. King
Ft. Wayne Mission

Some Appeals

We are asked "What is the greatest appeal to the Church, in behalf of the particular Mission station assigned to us?". We are indeed glad to recognize ourselves only a minute part of the church, commissioned and sent, not only by God, but by the church as well. We count ourselves supremely happy for the right and privilege of making appeals to those by whom we were commissioned and sent. Of course, naturally, all appeals of the child would go to the Parent, yet many of them the parent sends thru some one of the family; for instance, young David carrying bread and cheese to the brothers on the battle front.

It is very human and altogether natural that the "bread and cheese" appeal should be among the first, and how completely undone and helpless, and fruitless our efforts would be, were it not for those to whom we can appeal for the necessities of life,—that which keeps soul and body together, that we may deal with, and get in vital contact with those who are living in the flesh. And again, there is a splendid avenue of approach to the soul of the one who is financially destitute, and whose lot in life has been one of difficulty or oppression.

Then the appeal for **Money** has been age long and world wide, and to the ambassador of the Lord, when living in the modern city with its legislation and ordinances, which must be adhered to (and rightly so), and considering the vast amount of material to be placed before those destitute of the truth, and those accepting the truth, and having no other acceptable means of exchange, the appeal for money is evident, though not the foremost appeal.

Another worthy appeal is that of Personal Touch of the church with her mission stations and mission workers and activities. When a boy, plowing with difficulty and disadvantage, it was a real help to have an older brother come along and adjust the plow, or change the checks on the lines and ease the burden of my toil and at the same time enable me to do better service; or later in life when the harvester wouldn't work, to have an expert

from the factory to adjust the mechanical derangement; or when the crop was just in need of immediate moving, and to have some neighbor to help out; so personal co-operation of those who have inbreathed within them the Spirit and power of the Lord our Savior, is a great source of blessing.

We would not forget to appeal for consistency. When teaching souls the principles of the Gospel and doctrines of the Lord and His Word, there is a wonderful power transferred to our teaching when the same is backed up by a consistent body of people whom we are representing.

But of all the appeals we might make, the appeal for PRAYER—constant, persistent, sleepless, overcoming prayer is foremost. Give us all the bread and other "eats" we might want and sufficient to feed every hungry mouth we find, and if nothing else takes place the soul will remain as blind to God and His Grace as are the stones of the desert. Give us all the money that we might be able to get away with, furnishing the station and every worker most elaborately, and supply the needs of all around us, and if that were the end, money might have a damning effect. Give us the personal touch in the person of the best, the noblest, and the outward consistency that will meet the satisfaction of the most critical,—we need the link, the reach, the medium, the key, that will put us into certain and absolute contact with the Living God, prayer that will tunnel thru, tho it takes days and nights of suffering and anguish. We need praying like that of the primitive church, that was so mighty in its working that prisons gave forth godly men incarcerated therein; stocks srtong and secure gave way under the power of prevailing prayer. Today there are multitudes in the prison house of sin with securely barred iron doors of condemned worldliness, and in stocks of unholy practices and sinful habits, from which they will never be liberated except thru agonizing prevailing prayer.

The appeal fo the Master was, "follow me and I will make you fishers of men." The appeal of many masters of today is "follow me and I will make of you a D. D." (not speaking irreverently of titles). The appeal of many a modern disciple is "teach me to delve into the depth of science, world wisdom, etc." The appeal of the disciples of old was, "teach us to pray." Oh that there would be a minimizing of theology, and a reviving of "knee-ology."

Again we say, our greatest, most pressing appeal to the church, is—pray—PRAY —PRAY.

N. E. Troyer
Canton Mission

Closer Co-operation

"For we are labourers together with God," to labor jointly together with one another. From a business view men interested must be of the same mind and must work towards the same interest, from the errand boy up to the proprietor. "And if a house be divided against itself that house cannot stand" (Mark 3:25). The stock holders meet once a month, make an investigation to see if the business is prospering, and when profitable can make changes that will work out to a better advantage. If it takes this co-operation to make a financial success in business how much more the need of co-operation for the ingathering of lost souls.

The Church ought to consider a mission station an asset instead of a liability. Every member of the Church should realize they are personally members of the Mission Board and should feel themselves responsible to the extent that only as they are willing to allow themselves to be used will be the success of their mission. God has given members different talents. We cannot all preach, teach, or go as workers. We need some to stay at home to supply the needs. They that supply the needs are just as important as those that are in active service. We need to be economical in our living so we are able to give more towards our investment. When we want to purchase an article let us ask God first how much money we should use in buying same. If we all would do this I am sure the mission treasury would lack no funds.

Every bishop, minister, Sunday school superintendent, teacher, especially ought to spend some time at their mission station so they may be able to go home to their congregations and give a report of the work.

We need your prayers. It is prayer that changes things. How often do you make special mention of the mission work and the individual worker in your prayers? "The effectual fervent prayer of a righteous man availeth much." There is something for all to do. There's work for the aged and work for the young. There's work for us all and excuses for none. There's work for the feeble and work for the strong. There's something for all to do.

Joseph M. Nissley,
Altoona Mission

A Spirit-filled Church

Bricks and mortar will not build a city mission. Comfortable homes for the workers, well built churches or chapels, even large commodious buildings equipped for institutional work, will not solve our problems. These are convenient helps only. Some of the best work in our city missions was done in pioneer days, hampered by inconvenient buildings and equipment, and held back by discouragements. "Temples made with hands" may be a hindrance rather than a help to real spiritual results.

My appeal, if I can make it clear, would be for the backing of a united, Spirit-filled consecrated, church; one who is ready to invest largely in the lives and preparation of her young people, rather than buildings and equipment, and also for a consecrated discipleship among our young people so that they be willing to dedicate their lives to service wherever most needed.

C. K. Hostetler Youngstown Mission

Appeals From Our City Missions

"And Jesus went about all the cities and villages.....But when He saw the multitudes He was moved with compassion on them....."

Behold the city as a mission field! Think of the sin and vice, think of the many sinful amusements offered, think of the many living in poverty, think of the many sick and afflicted, think of the thousands out of employment, think of the many divorces, the many deserted mothers and children. Then think of the indifference and coldness of many city churches, and the many who are being deceived by false teachers and false doctrines, such as Spiritualism, Seventh Day Adventism, Christian Science, Universalism, Mormonism, etc. Think of the thousands under the sway of Catholicism. Then think of the Savior's attitude toward the multitudes of the city when He was "Moved with compassion on them." Then take a look at Calvary and see Him pouring out His life blood for lost souls. Then listen to His voice as He says "As my Father has sent me, even so send I you" and "Go ye into all the world and preach the Gospel to every creatures," and ask yourself if you have been doing all the Lord requires of you toward bringing the lost of our cities to Christ.

The value of souls has not decreased. They are still worth more than the whole world. And the fact that "the Gospel of Christ" is "the power of God unto salvation" the same today as in Paul's day, and that so few churches are teaching the whole Gospel, is a real challenge to us as a church and as individuals to teach the "all things" to the lost of our cities. We have witnessed the power of this Gospel to save. From a life addicted to drink and even at one time running a saloon to a happy Christian life is the experience of one of our members. From service in the World War to the nonresistant faith the step taken by another. Another who formerly drove a beer wagon is a faithful worker.

To be able to meet this challenge of the city there are three outstanding needs on the part of the church and individuals.

Prevailing Prayer. The City missionary needs to labor much in prayer. And he needs the prayers of all of God's faithful ones. "The effectual fervent prayer of a righteous man availeth much." No one can pray effectively until he has had a vision of the need. A vision of the need and earnest prayers will solve the problem of workers and means because they will create action. Some one has said, "The greatest thing you can do for God and man is to pray. You can do more than pray after you have prayed. But you cannot do more than pray until you have prayed." So the first and greatest responsibility and privilege of the church and each individual child of God toward city missions is to Pray.

Sacrificial Service. "To obey is better than sacrifice," but we must be willing to sacrifice also. In fact Christian obedience implies sacrifice. When Christians become

willing to sacrifice their ease, their homes, their all if need be, and "present their bodies a living sacrifice," our city missions will no longer have to plead for workers. So comparatively few have "given all to Jesus" and are willing to say, "Use me Lord as pleaseth Thee." Too many of us are living selfishly and not concerned about the unsaved. We need a vision of the condition of the unsaved—**lost** without Christ—to the extent that we will be constrained by the love of Christ to go and bring them the message of salvation. We need ministers who themselves have a vision of the conditions and needs of the city, and a burden for the lost that they may stir up an interest among their congregations and encourage and help individuals to prepare for city mission work. Some one has said "a church must **send** or **end.**"

Consecrated Giving. In II Cor. 8 and 9 is the one discourse on giving that makes needless all other treatment of the subject. These Macedonians seem to have furnished the most singular example of consecrated giving to be found in the Scripture: their giving was a sort of reversal of all ordinary experience.

1. They gave out of the abundance of their poverty, not out of the plentitude of wealth.
2. Their willingness exceeded their ability, instead of their ability exceeding their willingness.
3. They were urgent to be allowed to give rather than reluctant.
4. They made the greater gift first (of themselves) and the latter gift was the less (their money).
5. In these chapters value of gifts is reckoned, not by the amount given, but by the degree of willingness and cheerfulness exhibited.
6. We are here taught that increase comes, not by keeping but by giving: that the way to get more is to give more, and the way to lose is to keep.
7. And the crowning lesson of all is that they regarded giving, not as a privation to be evaded and avoided, but as a privilege and a blessing to be courted and cultivated.

Can we do better than follow such a glorious example? John L. Harnish,

Peoria, Ill.

My Appeal in Behalf of City Mission Work to the Church

In this article I do not intend to bring any thing to your minds which you do not know, but rather impress on our minds what is already there. First of all I wish to draw our attention to a value of a soul (worth more than the whole world). Christ died for the soul that is lost in the city as well as in the rural fields. The great commission goes out to cities as well as the rural fields, hence the churches co-operate for the salvation of these souls.

In order to reach these souls the first thing needed is vision; (1) Vision of Calvary, (2) Vision of the finished work there, (3) Vision that men are lost without Christ, (4) Vision that the gospel is carried forth only by men, (5) Vision that the convicting power of the Holy Spirit will do the work if we give the Gospel full sway.

With this vision before us let us realize the power there is in prayer; (prayer changes things). Let us also realize that God will not hear us if we regard iniquity within our hearts. Hence we see that we need to come before Him with pure hearts. In order to do this we must be much in prayer for ourselves, following close to the leading of the Holy Spirit according to His Word, and not after the traditions of men.

May we as a church wake up to the fact that the same gospel has to be preached to all people, (for there is no other way). But may we realize that we must meet men on their own ground, with different methods. Paul said when I was at Rome I was a Roman. My appeal would be for the church to realize the circumstances and conditions the city missions are laboring under, that they might extend their prayers and sympathy more to them. May it be realized that the soil in which we sow the same seed is different in the city than in the country. But if we have our way of tilling the soil we will grow the same fruit, eternal life. N. B. Martin,

Toronto Mission.

HELPS AND HINDRANCES TO MISSION WORK—MOTHERS TO DAUGHTERS

The most wonderful things in the world are the little human lives which God has sent into our many homes. The greatest work in the world rests upon us as mothers, for by our care, training, and influence, and amidst the surroundings which we place about them, these same lives grow up into manhood and womanhood.

Many of us are very imperfect in our knowledge of the proper soul culture of the child, and the product of our labors very often is decisive proof of our imperfections. In dealing with material things the vessel which is marred can be set aside and another one made in its stead, or it can be fashioned anew; but a life is for eternity. Our faulty work can never be undone.

The invisible atmosphere of the home, the sights, sounds, and influences, enter into the very soul of the child, and thus his character is formed. The final beauty and worth of the life of the child is in a large measure the result of the environments by which it is surrounded,—bringing out of the life the material which has entered into it.

A little girl just home from school, sat on the door-step at the entrance to the kitchen. She gazed with thoughtful, almost pleading eyes at mother within, hard at work as usual. She was ironing, and the small daughter, seeing the tired nervous face, knew that soon would come the sharp command, 'Put on your apron and help." Usually daughter liked to help, but today, Oh, today she had hoped to find mother sewing or perhaps with the work all done! There were things she wanted to ask mother about. She wanted a confidential chat. She needed a close friend. Must daughter solve her own problems? Will she pour out her heart to some girl friend, and probably be led astray? Will her little life be poisoned with the impure things of life, because mother, full of cares, hasn't time to confide with her?

Sad, indeed, that we mothers are so entangled in the cares of life that we neglect to be the confidants of our daughters; not watching for signs of perplexing problems which are confronting her; not biding our time lest we frighten away the approaching confidence. Mothers should never begrudge the few moments it takes to kiss daughter good-night, mingle her prayers with daughter's, probably read or tell her a story taken from God's Word, or linger for a chat before she goes to sleep. Talks with Mother? Oh, how she loves them! What an opportunity to help mold the tender lives into Christian characters and useful lives! And as these lives grow up there is the opportunity of keeping within their reach the best of literature, so that they receive a taste for such knowledge as may be helpful to them through life. Impure literature has been ruinous to many a boy and girl.

Since God has favored us with the beautiful life of the innocent child which we love so much, we feel that in order to give it the very best that we have, the very best environment, the best of influences in the home, the best of knowledge and education, we need the divine help of the Father, so that in the next generation there may be many Christian homes from which the supply of Christian workers may come forth. Success is not ours unless we depend on the Father. Surely we are not different than Christ, who could not maintain the heavenly life within his soul without separating from man, that He might commune with the Father. Oh that we might be more like Him in our praying! That we might also take God at His word!

What we need is more consecrated mothers, who have the Christ-life within; who have the divine guidance and wisdom that they may lead the little ones safely along life's path-way. As soon as daughter is old enough she should have a share in home life, learning the arts of cooking and sewing, etc., thus growing up into usefulness. Sad indeed, but yet true, is the fact that there are many homes where daughters are not taught many of the little tasks, therefore not fitting themselves for the future before them. This is often the

cause of many miserable homes. Should the daughter ever become a missionary this would be very needful too. We need daughters with education in home duties, as well as in school work. Some mothers say, "I can do these little tasks so much better myself and so much more quickly, and I am so busy." This may be very true, but after all the effort is well worth while for both mother and daughter. Another mother may say, "I pity her to put upon her the responsibilities of life while yet so young." But is this loving the child in the right way? Had we not better sacrifice the little time it takes to teach her that she might be better fitted for life? The mother whose aim is to keep her daughter's mind filled with useful interests is the one who will be well paid. The child who has much time for idleness is the one who is apt to be led astray.

A mother once said, "I give my daughter a share in home duties. We chat about our problems in the home and home life. We are chums; we are one in interests; we pray together that God may be with us in our tasks and that He may prosper us, so that we may have something with which to live and something to give."

Very often this need of the divine help is felt very keenly and we are made to call upon the Father. A certain family once had financial troubles in the home. The home was about to be taken from them, and unless a certain sum of money would be raised by the following morning it would surely be lost. The family was at a loss to know what to do, and had no idea where the money was to come from. Mother and daughter decided to take it to the Father in prayer. Together they knelt, praying very earnestly. The next morning a man came from a distance and offered the use of the amount of money needed. He did not know of the circumstances, but something had prompted him to offer it. Might there be more homes where daughters are taught the worth of prayer and know what it means to have answers to prayer,—the prayer of faith!

We need missionaries on the field who know the worth of prayer. Away from home and friends, they must often in a special way depend upon the Father for divine guidance, wisdom and power. And we also who are at home must know the worth of prayer, for someone must back them up with prayers and money that they might carry on the work of spreading the Gospel. Oh that we might be more like Christ who felt the worth of prayer!

Wise mothers who are interested in the spiritual welfare of their daughters will not be anxiously trying to place them into the great tide of society before seeking their souls and bringing them in prayer to the Father. We should seek the souls of our boys and girls before they are carried away into the sinful world. One mother was talking and pleading with her son to live a different life. She said, "Son do you not know that it is your soul I am seeking." What we need is "soul seeking" parents. At the age when daughter begins to mingle in society, if she is not grounded deep in His love, she will be so easily led astray. What we want is to keep our young people in the Christian Church today. We need them.

Can we not begin to realize and see that we are either a help or a hindrance in the mission cause? What will it mean to the cause of Christ and for our poor souls if we sit indifferently by with folded arms? Even though our daughters may not be called into the foreign field or to the city mission, or to the rural districts, yet the work of the Master will suffer unless we can send out daughters who can and will do their part in forming Christian homes of prayer.

The influence of mother in the home is wonderful. She has the privilege of letting her light shine even outside of her home circle. She can be ready to lend a helping hand to those around her and teach her daughters to see the needs of others. Mother has the privilege of attending the Sewing Circles, where with her hands she may find something to do, for all around her in this land of ours, as well as across the sea, there is great need. She can give of her meager means to spread the Gospel and study the needs and condition of the fields. This is a privilege most of our parents did not have. Mothers and daughters can labor together in this service. With so many doors open, millions starving, much relief work to be done among the needy in our cities and all around us we feel very keenly that our daughters should have an opportunity for activity in which they may feel responsible for the work.

There is no reason why, in this age of the world, having the privilege of knowing the conditions in the world, there should not be a greater increase of missionaries in the future years. Surely we would be in a serious condition if we could not have a missionary vision, with the doors of the heathen world open all around us. May we then be filled with the missionary spirit!

It has been said that the mission spirit of the church may be measured as by a thermometer. If it stands at "zero" we oppose and criticise missions and are dead in our spiritual gifts; if at "freezing" we are apt to think that missions are a mistake; if at "cold" we are callous about the heathen and about everyone in need; if at "cool" we think charity begins at home; if at "lukewarm" we assent to missionary teaching but take little action in trying to deepen interest in missions, but may perhaps study the field and forces, with the evangelistic passion growing; if at "blood-heat" we pray earnestly, give freely, and are a power in our local community; if at "hot" we pray and long for more missionaries, rejoice over missionary sermons, our gifts for foreign missions equal or exceed our own support and are mightily used of God everywhere; if at "boiling point" we are the ideal church, "always abounding in the work of the Lord."

At what point are we standing today? May we call earnestly upon the Father that we may be in such a condition that God can use us to His glory; that we as mothers, daughters, and sisters, be filled with the mission spirit, thus helping in the great work of evangelizing the world.

The true mother is the mother who is ever watchful for fear her daughter will be led astray; she wants her to be His humble servant, used of the Master. If God calls her to the mission field, where'er it be, though in the humblest corner of the earth, she would not keep the great blessing of being in His service from her. Tho it may be hard to give her up, and tho she knows that it will mean hardships, yet if it be God's will she will not keep her at home. She realizes that if daughter is true she will have a friend that "sticketh closer than a brother" and He will mean all the world to her. If daughter stayed at home she would very likely have hardships too, and would miss the great blessings of being in His service where God calls her.

Is it not true that the responsibility of this age is resting more heavily on us than ever? As the many doors of the heathen lands are open to us, when so shortly many were closed, truly we can say the harvest is great but the laborers are few.

Statistics tell us that out of every two infants born into the world one first sees the light in Asia; to what instruction is it born? Of every two brides in the world, one offers her vows in Asia; to what affection is she destined? Of every two families that spread their tables, one spreads it there; what love unites that circle? Of every two widows, one is lamenting there; what consolation will soothe her? Of every two orphan girls, one is wandering there; what charity will protect her? Of every two wounded consciences, one is trembling there; what balm, what physician does she know? Of every two that die in the world, one is departing there; what hope is there for the future? **If we are Christians we are missionaries!** We are either helping or hindering the cause.

Mothers, Daughters, Sisters! What are we doing for suffering humanity? It has been said that we have enough wealth and men in the Christian churches today to evangelize the world. What then is wrong? Have we not an all-powerful God who has promised to be with us? The command comes to us, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

We may expect great things from God, may we therefore attempt great things for Him, and pray, therefore, the Lord of the Harvest that He may send forth more laborers into His vineyard.

West Liberty, Ohio.

BIBLE STUDY

FAITH AND PRACTICE—ACTS

XI

The ministry of Philip was continued under the Holy Ghost and was extended to another class of people who were only partially reached by the law of Moses, and who were as receptive of the truths of God and as desirous of knowing His will as were the Jews. The Samaritans had proven to be receptive of the Gospel of Christ. They were instructed in the law as to its demands and had the interpretation of that law according to their own leaders, but declared their own peculiar belief to Christ, when they said that their own mountain was the place to worship. They were blind to the truth of worship in the Spirit. They were blind as was Israel in understanding the Law and the Prophets. Only when the light came to them concerning Christ were they able to recognize the truth and were blessed by believing in Christ. The Ethiopian read the same prophecies that had been read by the Jews and Samaritans. He, too, was blind to its meaning. He represented the great family of Gentiles who desired to know the truth and could not comprehend it although they were able to know it according to the letter.

The mission of Philip was directed by the Holy Spirit. He followed the order of the Lord's direction, going to Jerusalem, Samaria and to the lands beyond. He went to the nations of those who were included in the promises of the Word. Some of the disciples went to other lands, but remained among their own people. Philip had a mission to other peoples. The message that was given to the Jews was made to apply to Gentiles. The same Saviour who was the Lamb of God for the first class was also the Saviour of all men. From the same Scriptures Christ was revealed a Saviour for the Ethiopian. He may have been a Jewish proselyte, but that meant nothing as far as his salvation was concerned. The Jews needed the Christ and were unsaved without faith in Him. The law was indeed a schoolmaster, but it could not save. It could point to the way of salvation. The law had the power of revealing sin and also showing salvation. The Ethiopian, conscious of sin, could not see salvation because he did not see Christ. He saw the prophet or the nation and hence could not see salvation. It may be a mistake to think of the law as only intended to reveal sin. It makes sin exceeding sinful, yet does not in itself, or alone, make the consciousness of sin. Consciousness of sin exists either under or without the law.—Rom. 2. But, neither the conscience nor the law are able to give salvation. The Law reveals the Savior through the enlightenment of the Holy Spirit. Philip was under the enlightenment of the Holy Spirit and saw and understood the Saviour as revealed by the Prophet. Beginning at the same Scripture he preached Jesus.

Philip needed not to lead his subject thru the process of condemnation before bringing him the story of the Saviour. The need of purification was already present with him. The power of redemption and the assurance of forgiveness and cleansing were revealed in the Scriptures which were expounded. His spirit was already under the power of the Saviour's will as they approached a certain water. Upon his confessing faith in the Saviour he was baptized. Through the ceremonial act of baptism he acknowledged his faith in the Christ whose sacrificial acts bore the guilt and paid the penalty of sin, securing forgiveness and a purged conscience for every transgressor. It was not possible for the Eunuch to place any faith in his own ceremonial act as a means of his forgiveness of sin. He had just read that "His life was taken from the earth." Philip could explain that Scripture in no other way than he had been taught, that Jesus was the Lamb of God, offered as a sacrifice for sin and through which sacrifice only men have the forgiveness of sin. It would have been a short memory that would at once revert to a ceremonial act as having effect to cleanse from sin which could not be taken away without the death of one so great as the Son of God. It would have been an unorthodox disciple who would have so soon turned from the truth of the Gospel and have substituted the ordinance of manifesting faith for a power which would take away the sins of men. It is well to notice that both Philip and the Eunuch associated the baptism with water with the matter of confessing faith in Christ. "If thou believest with all thine heart thou mayest". "I believe that Jesus Christ is the Son of God." This baptism had no statement in it connecting it with the idea of the forgiving of sin, or of purifying the soul. That idea must be read into it as it is associated with the benefits of faith in Jesus, and taken in that relation one would necessarily be obliged to include all the graces of the Christian life and all of the hopes of the believer as dependent on an ordinance and on one ordinance of Christian practice. Leaving out what may be read into such a faith in Christ, the act of the Eunuch's baptism is associated alone with the confession of his faith in Christ.

The Holy Spirit was associated with Philip in his mission, in expounding his message and in administering the ordinance which Christ established among His followers, and continued with Philip as he went forth into other fields. The ordinance of water baptism was therefore confirmed by the authority of the Holy Spirit. It was first instituted among the Apostles who were all of Jewish origin. It was practiced by the Lord and by the Apostles in his presence and after His return to heaven. It was administered to believers of Jewish nationality, at Jerusalem. It was also practiced in Samaria when the people in that country turned to the Lord. It was now confirmed for the Gentile believers as well. Christ's commandment was fulfilled—"Go ye into all the world ... teaching all nations, ... baptizing them..." The method was, evidently, conformable to the practices and sentiments of the Jewish people. They questioned often, "Why baptizest thou?" They, at no time, in the record of the Word, asked the Lord or His disciples "Why" concerning the method or practice of the manner of the ceremony. Jesus come to fulfil the Law of God, and hence we should not expect Him to support or practice traditions instituted by those who would have made the law of none effect. Philip was a follower of the Lord who kept the law in letter and in Spirit, and thus fulfilled all righteousness. Our faith is confessed by our compliance with the will of the Lord in water baptism. Our righteousness is manifested in doing the Father's will as our Saviour did. Our forgiveness is secured by the blood which He shed on the cross. Our Joy is based upon our assurance of His love and power and presence with us through the Holy Spirit.

"God always has and always will own the faithful, loving preaching of His own Word. But, alas! how few are the ministers who, like Paul, cease not to "warn every one night and day with tears."

"Faith has a life to it, and is generated in the heart by hearing the Word of God."

The Workers' Column

What Shall the Harvest Be?
Junior.
May 14.

I. The time of sowing.
  1. In the morning.—Eccl. 11:6.
  2. In youth.—Eccl. 12:1.
II. The place to sow good seed.
  1. In good ground.—Matt. 13:8.
  2. In well prepared ground.—Jer. 4:3.
  3. Beside all waters,—wherever there is opportunity.—Isa. 32:20.
III. Where not to sow.
  1. Not among thorns,—among cares and pleasures of the world—Jer. 4:3; Matt. 13:22.
IV. The harvest of good seed.
  1. Sowing to the Spirit,—harvest of everlasting life.—Gal. 6:8.
  2. Sowing righteousness, — harvest of mercy.—Hos. 10:12.
  3. A reward of from twenty to a hundred fold.—Matt. 13.
  4. A harvest reward for good deeds.—Matt. 25:34—40.
V. The harvest of wickedness.
  1. Sowing the wind,—reap the whirlwind.—Hos. 8:7.
  2. Sowing iniquity,—reap vanity (nothing).—Prov. 22:8.
  3. Sow to the flesh.—reap corruption (death).—Gal. 4:8.

Reinforcements Needed.—Acts 17,18.
May 21.

I. The pioneer missionary.
  1. His work is needed.—Go into all the world.—Acts 17:15—17.
    a. Bearing the Word into new fields
    b. Investigating conditions.
    c. Introducing the Gospel.
    d. Proving the people and finding receptive hearers.
  2. His work is only initiative.—17:18-34.
    a. Declaring to interested persons the principles of the Gospel
    b. Showing the relation of the Gospel to the Creator.
    c. Proving the power of the Gospel by character and life.—18:1—4.

What the city field demands, in reinforcements.

1. Supporters of the witnesses.
  a. Home and home environment.—18:1,2.
  b. Independence of life for the workers.—18:3.
  c. Privilege of accommodation to all classes of people.—18:4.
2. Helpers in testimony and service.
  a. In support of the workers.—18:5.
  b. To support the truth concerning Christ.—v 5.
  c. Lending encouragement in times of opposition.—v 6.

Training and Service.—I Cor. 12,13.
May 28.

I. What ignorance and lack of proper training do.
  1. Leads people away from truth.—12:1,2.
  2. Susceptible to superstition.—v 2.
  3. Leaves such persons a prey to false leaders.—v 2.
  4. A source of the grossest errors and sins.—v 3.
II. It is the nature of the Holy Spirit to improve and supplement the natural qualities of the believers.
  1. The diversified powers of the Holy Spirit enable Him to qualify every believer with what is needed.—vv. 4-7.
  2. What He does.
    a. He perfects faith.
    b. He completes the art of healing.
    c. He increases wisdom.
    d. He adds more abundantly to knowledge.
    e. He exceeds the wonders wrought by man.
    f. He empowers the preacher (prophecy).
    g. He gives discernment of spiritual things.
    h. He multiplies possibilities of language.
  3. He does not limit Himself to the abilities of one person.—v 11.
III. The perfection of the physical equipment of men is an example of the necessary spiritual equipment.—12:14—26.
IV. The best qualification of any one person requires the best in every other in order to carry on the work of the Lord successfully—vv. 27—31.
V. The gifts that are bestowed by the Holy Spirit, or developed in one's training, or possessed in one's nature are not of value in Christian service without the spirit of Love.—I Cor. 13.

Christian Charity.—I Pet. 5.
June 4.

I. The elders serving by love.—vv 1—4.
  1. Loving Christ to the extent of suffering for Him.—v 1.
  2. Loving the service.
    a. The spirit of the service.
      (1) Willingly.—v 2.
      (2) Of a ready mind.—v 2.
    b. The nature of the service.
      (1) Feeding the flock of God.—v 2.
      (2) Taking the oversight of the flock.—v 2.
    c. Loving the life.—being an example.—v 3.
    d. How not to serve,—with affections estranged.
      (1) Not by constraint.—v 2.
      (2) Not for filthy lucre.—v 2.
      (3) Not as being Lords over God's heritage.—v 3.
  3. The reward of loving service.—a crown of glory from the Chief Shepherd.—v 4.
II. The spirit of love among believers.
  1. Manifested by submission to others.
    a. The younger submitting to the elder.—v 5.
    b. All being subject to one another.—v 5.
    c. Being clothed with humility.—v 5.
  2. A grace that is pleasing to God.
    a. He resists the proud.—v 5.
    b. He gives grace to the humble.—v 5.
    c. He exalts those who humble themselves before Him.—v 6.
    d. He cares for those who in humility trust in Him fully.—v 7.
III. Characteristics of those who live in the spirit of love.
  1. They live soberly—v 8.
  2. They are vigilant of their adversaries.—v 8.
  3. They, steadfast in faith, resist their adversary—the devil.—v 9.
  4. They bear patiently the afflictions of the persecuted believers.—v 9.
  5. They have the promise of eternal glory from the God of all grace.—v 10.
  6. They have the assurance of perfection of faith, settled, established and confirmed faith and life here in this world.—v 10.
IV. The confirmation of the love of believers.
  1. By the message of the Apostle of Christ.—Peter.—v 12.
  2. It is declared to be the true grace of God wherein believers stand.—v 12
V. The general fellowship of all believers is based on love.
  1. Makes possible the salutation of Churches in the faith.—v 13.
  2. Makes possible the greetings of laborers in the Lord.—v 12.
VI. The token and ordinance of Christian love,—the kiss of charity.—v 14.

A Statement by the Officers of the American Bible Society:—The change that has been announced in the manufacturing policy of the American Bible Society seems to have been misinterpreted in some quarters and the officers of the Society have issued the following statement:

The American Bible Society, contrary to certain reports, has not given up its publishing business, in which it has been engaged for more than 100 years, and has had no thought of so doing. It will continue as a publishing house, issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgement.

This change of policy in its printing program has been dictated by the fact that the Society is convinced that it can do its printing more economically elsewhere than it can by conducting its own printing establishment. There will be an actual increase in the Society's output and this change of policy marks a distinct advance and is in no sense a retrenchment in its program of Scripture publication.

"A Family Altar in Every Christian Home":—The Family Altar League, a non-sectarian, international organization which has been laboring for fourteen years in the interests of daily Bible reading and prayer in the home, announces in the Annual Report that in 1921 it passed the 50,000 mark in the number of homes in which it has been instrumental in establishing family worship. The League, in celebration of this attainment of its goal of years, has embarked on a new era of service to be made world-wide, with expanded facilities and new resources. It has taken as its new motto, "A Family Altar in Every Christian Home." Its quota for 1922 has been set at 100,000 new homes maintaining the family altar.

As a part of its service it is prepared to aid churches anywhere in local campaigns for establishing family worship. An extensive literature on the subject is printed for distribution. It invites pastors to make free use of its resources, writing for samples of the materials being published. Sermon material is also supplied. Address Family Altar League, Marquette Building, Chicago, Ill. Rev. William E. Biederwolf, the noted Evangelist, is President, and Rev. William Matthew Holderby, is General Secretary.

EDUCATIONAL

OLD SETTLER STORIES

IV. Western Pioneers

(**Editor's Note:**—Under the general head of "Western Pioneers", as given above, is here presented installment four of Old Settler Stories. This installment consists of the greatly condensed stories of three different authors. Each of these three stories would be very interesting if presented alone and in full, but the great amount of material coming in for this series, and the similarity of some of the subject matter, make it seem inadvisable to do so. We assure our readers that many very interesting things are still in store, and they will appear here month after month for a long time.)

Recollections of an Early Settler

B. W. Bare, Hesston, Kans.

I was born in Columbiana, Co., Ohio, on the 25th of August, 1838. Moved from there to Putnam Co., Ohio, a distance of 200 miles. We saw only one railroad in those 200 miles; that was at Tiffin, Ohio. Putnam Co. was a heavy timber country with here and there a spot cleared and a log house on it. The trees were cut down and trimmed and the brushes piled. Then they made log rollings with six or eight men and drawed the logs together with oxen and piled them up and burned them.

After the country was older they built good houses and large bank barns. To raise a bank barn required 70 or 80 men. They would get up early in the morning and go to the raising and work till the horn would blow for breakfast, then they would drop everything and run. After breakfast they would go to work and when all the bends were put together the preacher would preach a short sermon and pray; then they would put the bends up. After the building was up they would "histe" the owner of the building and all the carpenters. Some took it patiently some ran away, and some became angry and wanted to fight.

In 1857 we moved to Elkhart Co., Ind. In the fall of 1872 I came with my family to Marion, Kansas.

We lived ten and a half miles from the Catlin Church and went there every two weeks when the weather and roads permitted. We also had meetings in our school house, four and one-half miles south-west of Marion, when the brethren at the Catlin Church would come. We also went to the Spring Valley church 21 miles from us. Twice we went on Sunday morning and home the same day. The brethren were glad to meet each other in what was the far west. The people went to church in big wagons, on horse back and on foot. Automobiles were unknown.

The winter after coming to Kansas I cut stove wood for $1.00 per cord and the next summer I mixed mortar for $1.50 a day and we kept boarders for four dollars a week. We had to pay rent, kept a girl, and everything was high. In the spring of 1874 we moved in our little stone house on the claim. It was covered with old tin, boards, and tar paper. No floor in it. The next fall I put a stone floor in it. The children had no shoes and had to be on the cold stone floor without shoes. I was cutting wood five miles from home. Went in the morning and back in the evening. I could only make fifty cents a day cutting the tough elm wood. Then they cut a ditch along the road at Marion and got on rock and I worked there six days for nine dollars. Then we got shoes for the children.

There was a drouth and a grasshopper raid. My father-in-law and I were putting up hay for a man who was an early settler. He had a large peach orchard loaded with peaches. He said one day at noon that he would not take $900 for his peaches. That afternoon a big cloud of grasshoppers came and fell on the ground like hail and destroyed all his peaches and everything. The people had to have help and the people in the east were very kind in sending provisions by the car loads.

* * *

Frontier Life in Oklahoma

A. B. Miller, Midland, Mich.

In the year 1891 the Chayenne and Arapalio reservations in Oklahoma opened up for white settlements. In the spring of 1893 my father B. B. Miller and M. K. Yoder made an investigating trip into this country and each homesteaded 160 acres, being 60 miles from the nearest railroad.

In the fall of the same year M. Z. Yoder and the writer moved to this settlement (Custer Co.), being the first Mennonites to settle there; in 1894 M. K. Yoder and my father moved there too, which was the beginning of the Mennonite colony there. Later others from Indiana, Illinois, Missisippi, Iowa, Kansas, and Nebraska; many were of the Old Order Amish. At present there is a good sized Mennonite Church and two of the Amish congregations there.

For about four years our nearest R. R. stations were El Reno and King Fisher, both 60 miles away. The grain raised had to be hauled to one of these towns. Often when a man raised a good crop of grain or cotton he would hire teams to haul it to one of these markets, usually to El Reno. Most every one had a set of wagon bows and cover and usually would take three and four days to make the round trip. Part of the roads were very sandy and from 40 to 60 bushels of wheat would make a good load according to the size of the team. I remember at one time one of my neighbors had a good crop of wheat and he hired eight teams to haul it to El Reno at 10c per bushel for hauling, which made the hauler from $4.00 to $6.00 for the round trip. Times were very hard then. Most people came there with very little means and many hardly had more than a few days' rations ahead, and were very glad and considered themselves fortunate to make a few dollars to keep soul and body together.

At one time two neighbors and myself took a wagon load of one hundred cedar posts each and hauled them a distance of about 80 miles into an older settled part of Oklahoma and sold them for seven dollars, being gone six days. We brought back with us provisions. We bought second grade flour at 75c per hundred, and other things in proportion. There were a number of little stores and post-offices scattered over the country, but as they had to haul their supplies so far it made everything very high that they had to sell, and butter and eggs were about all the produce they would buy, and often they would not pay over 5c per lb. for butter and the same per dozen of eggs.

There was a stage line from El Reno to Arapaho, the county seat of Custer Co., which would bring all the mail for the county and then it would be distributed to the smaller post-offices by star route carriers.

Most of the first settlers were of the poorer class with very limited means. Many made dugouts to live in. Some of them were covered over with soil and had perhaps one or two half-windows and one door. Others made half-dugouts, that is, half in the ground and the other half above the ground, with perhaps more windows but usually one door. Coyotes were very plentiful and enjoyed many feasts on settlers' chickens. Prairie chickens were so plentiful that they would destroy whole fields of grain if left in the field too long. These served as meat for the

settlers. Thousands of range cattle roamed over the prairies and many times broke into our crops and destroyed them quickly.

But all changed. The land was broken up, crops were raised, the land producing abundantly. Large houses and barns were built, railroads were built, towns sprung up as by magic. Rural mail routes have taken the place of star routes, people flourished, and today this stands out as a rich and productive country.

* * *

Reminiscences of Pioneer Days

By a Kansas Pioneer

Father and mother, with a family of three children, left the state of Indiana and arrived in Kansas in the year 1872. Railroad accommodations were not of the best in those days and it required about twice the length of time to make the journey as it does now.

The country in the middle west was very new. Homesteads could yet be taken up. Previous to the above date the settlers had built dugouts, sod houses, rough lumber shacks, or small stone houses, but about this time the dwellings were being built some better, yet they were far from being large or well-built and have all been replaced many years ago by more modern dwellings. At some places rock was used for building purposes, so in many instances the pioneer would set to work digging rock and dressing them and laying up his own house. We remember seeing many of these small houses standing at an angle, or not with the true points of the compass, and we were often told that they had been built before the section lines were formed. Later, or about this same year the country was surveyed and laid out in square miles. Then it was found that they stood angling or perhaps far away from the main road, thus they stood for many years until replaced by better buildings. After a house of some kind had been built, farming was begun on the bare expanse of the Prairie.

Ox teams were used to break the sod and also to do hauling and work of all kinds. They were also used for driving. Horses were also brought in droves from south and west to the nearby towns and were sold to the people of the country. When they were sold one by one the rough riders who brought them would lasso them and give them a lesson in halter breaking and perhaps one with the bridle and saddle. They then were practically ready to work, ride, or drive. It was surprising how soon these horses just brought from the plains became used to being handled and were trustworthy and gentle. They were not as large as the horses of today, but could do much work and good driving. We older children can remember when the first horses were brought to the homestead, and when, a little later, a pretty little colt was ours our joy knew no bounds.

Neighbors were few and scattered but their sociability and helpfulness was something never to be forgotten. When exchanging work the distance between them was often the cause of the farmer returning home late and tired, and sometimes yet compelled to do some work that could not be done by the wife or small children in his absence.

Doctors were sometimes hard to get and nurses were unheard of, so many of the housewives became practical nurses. Dark nights, distance, weather conditions, or even small children at home did not prevent a woman from responding to a call in case of sickness or death, and many were the ties of neighborly friendship that were formed in this way.

In a few years after these early settlers came the great swarm of grasshoppers visited the country. They came like a heavy cloud and came down like hail. They laid everything to waste. Crops, trees, and everything green were eaten by them, the trees being literally stripped. Some tried to save a few small choice trees by covering them with clothing, but the grasshoppers found them and stripped them of every leaf. Hard times followed. The winters were severe. Many cattle and horses perished in snowstorms, especially in the western part of the state where they were unsheltered and the country was treeless. Some relief had been provided in the east, the farmers going to the nearby towns where these provisions were given out and receiving meal, flour, hams, and bacon which helped to keep them alive till crops could be grown. Many left their claims and went back east. Some faced the hardships unaided and remained to see the country built up and became beautiful with homes, fields, and orchards.

At this early date as far as was known there were but eleven members of the Mennonite Church in the state. Of this number two are yet living,—Fannie Good Kilmer now of Oregon and B. W. Bare of Hesston, Kansas. Others soon came, yet the members were few and scattered and the places of worship were few and distant. Few now realize the hardships and trials experienced by the aged bishops and ministers of pioneer days.

We children can remember when we were very little that brethren and sisters often came for dinner after the church services. The social part was enjoyed and in the afternoon before they left for their homes every one was called in the house, young and old, and a few songs were sung, a chapter read out of the Bible and prayer was offered. This was a never failing practice wherever brethren and sisters met on Sunday. These Christian acts have been left behind, especially in the west. The members of pioneer days were sociable and hospitable, going from different places to help and strengthen each other and the ties of friendship and Christian love formed in this way were never forgotten. Most of these pioneer workers have passed away but there are yet some who can recall the faithfulness with which they performed their tasks and they were to them labors of love. If they had not been faithful in this work where would the churches of the west be? We praise God for those brave servants of His whom we believe He called out to leave home and friends to establish homes and churches in the Middle West.

ECLIPSES—THEIR CAUSES AND HOW THEY ARE FORETOLD

L. J. Heatwole

Speaking of shadows that are met with along the course of every-day life, those cast by the trees and overhead branches of a dense wood seldom fail in their depressing effect upon the traveler, even in daytime, and much more is this evident after nightfall. And again from the shadows cast over a deep valley between towering mountan sides with their overhanging cliffs of rocks, or the impenetrable gloom found in long tunnels and underground caverns into which the light of day never enters, we get our most vivid illustration of David's teaching concerning the shadow which we all as travelers are expected to pass through, and of which death forms the obstruction.

The darkness of night is caused by the earth's own shadow, which happens constantly upon the part of its hemisphere that is turned away from the sun. This same shadow extends far out into the regions of space that lie directly away from itself and the sun, and hence, the moon or any other heavenly body that falls into this line of shadow, has its surface darkened to a greater or less degree. Since light does not penetrate an opaque body but illuminates every surface upon which it falls, every object, whether it be in the form of planet, mountain, tower, building, post, or tree, casts a shadow of comparative size with the object itself, and which serves to correspondingly darken the surface of the object upon which such shadow falls.

The phase of an eclipse is the the term that implies magnitude, that is, whether or not the surface of a heavenly body becomes entirely darkened or only in part. To some part of the earth's surface, an eclipse of the sun or moon, may present only a partial phase, while to another portion it may at the same moment be total, and still to another portion it may not be visible at all.

Were an observer on the moon at the time its body passes immediately between the earth and the sun, the sight would be most strangely weird and enchanting. There

would be seen a comparatively small, round shadow crossing the earth from west to east in a manner like those we see cast by cloud patches moving along mountain sides and over landscapes generally. Hence, in similar manner an eclipse becomes visible to only such parts of the earth's surface that lie in the course of the moving shadow. Even like the often widely extended cloud areas that cast their dark and deep shadows over much of the earth's surface at a time, while other portions are not covered, as at no time does the earth become totally eclipsed by any of the heavenly bodies.

In case of the moon however, which becomes as often totally eclipsed as otherwise, the earth's shadow becomes large enough to spread entirely over the moon, but because the rays of sunlight become so deflected through the region of the shadow, its density is in great part dissipated like that of our own twilight periods before sunrise and after sunset. The same conditions occur on the earth at time of an eclipse of the sun but in the meantime the face of the sun becomes entirely obscured and only the inky, black mass of the unlighted portion of the moon is turned toward the earth, and were it not for the deflecting powers of light, the portion of the earth shadowed, would become dark as midnight.

Eclipses can occur only at time of full moon, on the moon, and at time of new moon for the sun. When the times for full moon and new moon occur, and their dates in the month coincide with the eclipse seasons of the year, the moment of beginning and ending for each eclipse of that year can be caluclated to great accuracy. But in order to ascertain the exact portion of the earth on which shadows become visible, a definite knowledge of an application of the principles of longitude and time are required.

There are two periods in a year of fourteen days each, that are known to astronomers as eclipse seasons, and that happen at periods of about six months apart. The month that coincides with each eclipse season, is the one that has an eclipse, either of the sun or moon or both, and these happen in each case at the moment of new moon or full moon.

Again, since it is known that the cycle of the moon is nineteen years, in which time the dates of new moon and full moon return to the same dates on which they came from month to month nineteen years before, the matter of locating them is not attended with, so much difficulty. Knowing also that all of the eclipses that have occurred within the past several hundred years have repeated themselves in every eighteen years and seven months, it again becomes an easy matter for the astronomer to keep tab with the new moon and full moon dates on which eclipses happen from year to year.

Dale Enterprise, Va.

SKETCHES BY THE WAY

Jesse N. Smucker

XII. Experiences Pleasant and Not so Pleasant

From Jerusalem to Ludd was a pleasant Ford trip in the early morning, a distance of about twenty-five miles. Looking back over the hills I watched the Holy City vanish from sight. Then crossing the Plains of Sharon we passed Ramelah, and came to Ludd, the ancient Lydda where Peter healed Eneas. The train was already there and before I could make arrangements for my ticket it had started. But I did not propose to be left behind, so running after it I threw on my luggage and in spite of the gestures of the Egyptian guard, got on. After traveling for some distance across Sharon and Sephela, a beautiful country, we came in sight of the Mediterranean and followed along the shore for some distance until we came to the foot of Mt. Carmel. We skirted the Mount on the point extending far out into the sea, and here at Haifa I changed trains.

With three Hindoo officers as traveling companions we started out again across the plains of Esdraelon. We passed south of Nazareth, near Mt. Tabor, crossed the winding Jordan three times and passed by the south end of the Sea of Galilee. Once more I had a splendid view of the Lake but not for long as we were soon lost among the hills to the east. It was a grand sight, following the mountain stream among the rugged hills. We wound and turned, passed through tunnels, made great horseshoe bends and many steep climbs. Toward evening the hills suddenly ended and we found ourselves on a great plain. We reached Damascus at midnight and without difficulty I found a hotel and a place to stay.

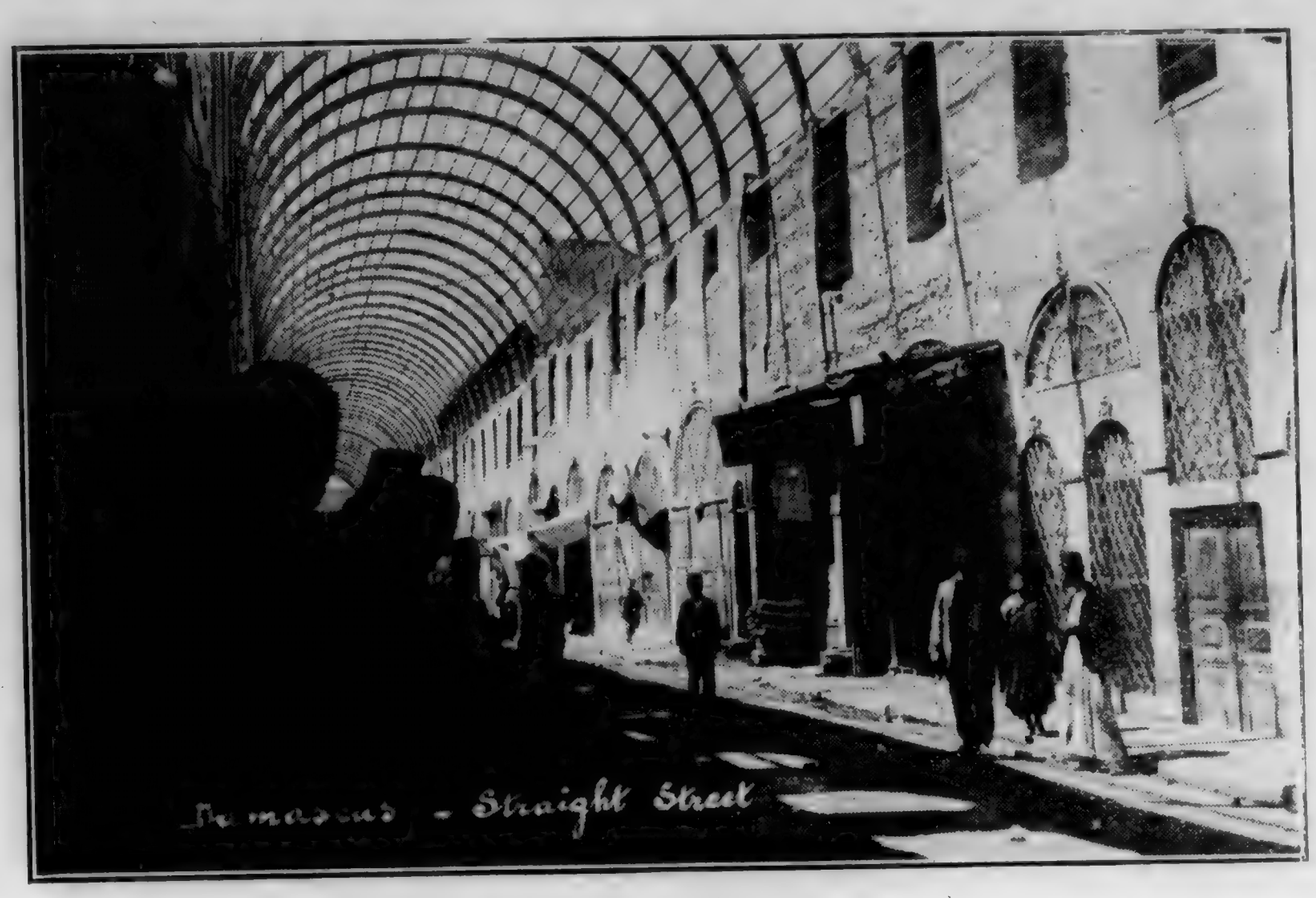
I had planned to stop over one day in this, perhaps the oldest city in the world, and so the next morning I started out following first one street then another, not having any particular place in mind. Many of the streets had a mud wall on either side. There were trees and much water,—I could see the tree tops above the mud walls and hear the water. No doubt there were also pretty gardens, though the walls shut them from view. There is an abundance of water everywhere in the city. Even in Naaman's time the place was noted for its beautiful water,—at least he said so. I would pass from one forsaken street, into another crowded and jostling with donkeys, camels, dogs, and humanity.

Damascus Square

I never saw so many dogs as one finds all over the city. In this way I kept wandering about, getting a fair idea of the city, till by noon I discovered that I was in the outskirts, some four or five miles from where I had started.

That afternoon I followed the "Street called Straight." Some one has described it as a street "not as straight as a rainbow but straighter than a corkscrew." I visited the Ananias house of Paul's day, went through the old Paul Gate and just outside visited the big brass factory, world-famous for the brass-ware which it puts out. On the return I went through the big Mosque and had pointed out the tomb of the head of John the Baptist. How

it got to Damascus I have never been able to find out. There are at least two other places claiming the same honor. It was now evening and on my way back I stopped at the station to find the exact time of the departure of the train the next morning. Imagine my surprise when the R. T. P. informed me that a strike



Damascus—Straight Street

had started that morning and there were no trains to Aleppo.

Plainly I was "stranded in Damascus," and for the next ten days I had plenty of opportunity to become acquainted with the city. Twice daily, however, I made my way to the station with the same answer each time,—No trains, strike still on." I tried to get to Beirut but it could not be done. I tried to find an auto to take me part of the way,—but impossible. So I settled down and waited. I soon left the hotel,—the manager had assured me I could have the room to myself but I soon discovered it had other occupants. I found a good-hearted American in charge of the American Y. M. C. A. and he took me in. Many were the times I tramped up and down Straight Street and other places of the city. Everything seemed so typically oriental,—the bazaars, the shops, the inhabitants all lend a charm of which one does not soon weary. One writer describes it as "the most purely oriental city yet remaining of all that are named in the Bible."

From the hill on the west one gets a beautiful view of the city. It seems to lie in the midst of a grove extending for miles around, on three sides are the mountains while on the fourth extends the great plain. The house on Straight Street is still pointed out where Ananias met Paul, and on the wall outside where Paul was let down in a basket. Even Paul had a hard time to get out of the city.

Across Mesopotamia by Train and Ford

The strike was ended. Early in the morning I went to the station to be sure to get a place on the train, for under the circumstances I was quite anxious to get out of Damascus. I had a little difficulty in getting a place on the train because of a surly corporal, but thanks to a Chaplain, when the train pulled out of the old city I was on it. We reached Aleppo about midnight and on eagerly inquiring if the train for Mesopotamia left the next morning as I had expected, I was informed that there were no trains. The English were moving out all along the Bagdad line while the French were taking their places and so only military trains were running. So here I was, stranded in Aleppo. I found several of the workers of Mardin and Diabekir here, also victims of the railway tie-up. We tried every way we could think of to get out and after three days did succeed in getting permission to get into a box car and take a Ford on a flat car.

Damascus Street Scene, Showing Veiled Women

At midnight we left, and by noon we were safely at Tell Ebiad, about half way across the plain. The train went no farther, so we unloaded the Ford and started on our way across Padan-Aran. The road across the plain to the north of Urfa we followed with difficulty. We passed near Haran, the old dwelling place of Abraham, where a big column can still be seen towering above the village. At the foot-hill, on the edge of the plain is Urfa, the Edessa of ancient history, about thirty-five miles from Tell Ebiad. Here is another of Abraham's Pools. Here also are many signs of the recent terrible massacre. We spent a very pleasant evening here with the Near East workers and had a good night's rest after our hard trip, and early in the morning we were again preparing to leave.

Of course it was a bit risky to undertake that long trip to Diarbekir. No one seemed to know how far it was, but all agreed in saying that the road was very bad, and unfit for autos. We were also told that the English had just recently warned the Americans not to undertake the trip because of the treacherous Kurds. But one Ford had made the trip months before, and so, thinking that "What has been done can be done again," we started on our way. The Ford was an old one, we had but few tools, we know nothing of what was before us, we had no guide, no guard, no interpreter.

As I look back over it now it seems really remarkable that we were able to make that long, hard trip from Tell Ebiad to Diarbekir in an old Ford. The roads were very bad in places, so rocky that we would drop from one rock to another in descending the step-like hills. We passed but few villages, most of the way seeing no sign of life, just bare rolling plains. By noon we reached Severek where we stopped a few minutes to be sure of the way. We at once collected a crowd. The military officers seemed anxious to know all about us and by signs we explained

that we were Americans on our way to Diarbekir. Perhaps half of the distance from Urfa was now covered, and if reports were correct we could expect better roads from now on.

All through that long afternoon we sped along as fast as roads would permit, over dreary, rocky, barren wastes, across hills and valleys. Darkness settled upon us, the Ford had no lights, we did not know how far we yet were from our destination, we hoped we were on the right road. After traveling for some time in the darkness the sky seemed lighted up ahead of us. Of course we knew it could not be from the lights of the city. It proved to be a large prairie fire. The flames leaped and danced among the dry grass. We passed along the edge, the darkness deepening as we passed out of the wierd light. Peering in the darkness I watched for a long time in vain for some indications of a city. Finally we did see something dark and gloomy ahead and on coming nearer recognized the great walls of Diarbekir looming up ahead of us.

With a sigh of relief we passed through the Roman Gate. Home at last! Just inside the gate we were stopped by the police guard who, after a vain attempt to speak to us, decided to go along to see who we were and where we were going. Diarbekir was dark and gloomy the streets narrow and dark, all seemed forsaken and lifeless,—but it was home. We were all thinking of what fortunate journey we had without any mishap. These thoughts were uppermost in our minds, but suddenly received quite a jolt, as without a sign of warning, we dropped with a thud into an open sewer.

Smithville, O.

LIFE WORK TALKS

X. The Christian Home

(Concluded)

Clara Eby Steiner

The Christian interests of the home may best be guarded and strengthened by active service in the Sunday school and Church, and by helping in the missionary work of the Church as well as in all religious and charitable work. Here again as in business or professional life the husband is usually in a better position to render public service than the wife. More is expected of him, and rightly so. But this should not keep the wife from doing her share. After all Christianity is an individual matter and each individual is directly responsible to God for improving opportunities and for rendering faithful service, be that ever so little. It is not necessary for the wife and mother to confine herself so constantly to her home service as many do. She needs recreation. She needs to view life from outside the walls of her own home at times, and, aside from the service she may render, her own spiritual life is usually strengthened for service in her home. "The female robin must feed and care for its young but it finds time each morning to sing its little hymn of praise upon the tree-top to its Maker." So the wife and mother may serve her family well and better by finding time to "glorify her God with her intellect."

There is, however, a modern tendency to rob the home of a common interest, by too many demands for outside service. Home in this case becomes little more than a place to eat and sleep for the inmates. Too many outside interests on the part of husbands and wives tend to weaken the home. Roger Babson in a recent article writes on this point. He says: "The husband becomes absorbed in business of which his wife knows very little. The wife is very busy with her teas, clubs and charities and they gradually drift apart." Mr. Babson thinks if wives were more interested in their husbands' business, that many could have saved their business in times of panic and many women could have saved their homes if both had taken a joint interest in the store, factory or office He emphasizes that charity begins at home. He illustrates thus: One of the women expressed it in this way: "I was a member of a local hospital board. One day I was greatly shocked by a report by our matron of three very sad cases. Upon inquiring where the people worked, we were told that two of them worked at the store owned by my husband and from which we have secured all our wealth. Later a similar experience occurred to me in connection with a charitable organization of which I was one of the trustees. As a result I resigned from both boards and devoted all my spare time to getting acquainted with the people in the store. Today I visit the home of every new employe and call upon the wife and mother. Each day a list of sick ones is sent to my house by the head nurse of the store. Against certain names will be a star meaning that a call from me would be much appreciated. Our greenhouse—which was getting to be more or less of a care—has again become a source of great pleasure. Every day I take flowers to the homes of two or three of my husband's employes. When no one is ill I take flowers to the office and place them about in the dark and disagreeable places where the poorer paid employes work. You have no idea the pleasure the work has been to me. Moreover it has brought my husband and me closer together. We again have a common bond"

Young people talk of making their lives count in service. They talk of careers, some few plan their careers without considering home-making, and there may be rare calls to forego all personal relations. Dr. Cabot says, "At the call of science and humanity it may be anyone's duty to give up his life as uncounted American physicians have given theirs. The call of conscience and of God may be so clear that a man bury himself in a hermitage or in study that is without any known human benefit."

The Apostle Paul evidently could do his best work without a family. And who will venture to say that Mary Lyon, Frances Willard and others who gave their undivided attention to specific work for the good of humanity were not nobly spent? But, home-making is rarely a hindrance and is more often a real help in giving our best services to others.

So firmly do we believe this, that in the number of talks we had with girls about their life work in the past year we recall only two instances in which the subject of marriage was not raised. Excepting these our suggestions in each case were that they do not take up any career without giving home-making due consideration.

There is a tendency on the part of girls to look upon home-making as a life of drudgery, or something that enslaves or limits freedom—and not altogether without cause—for the woman is more closely confined to the limits of her home than the man. But, when we stop to consider, there is no worth while work anywhere that does not in some way limit freedom, and require some sacrifice. Any constructive work which "needs time and perhaps eternity to complete it" might be thought of as enslaving if one chooses to think of it in that way. The limitations of home also have their compensations. Here a girl finds a career far more satisfactory than is usually open to her in any other vocation. For home-making is a career just as truly as any other life work she may wish to undertake. Besides, she has the protection of home and the name and love of a good man and children.

Many people aspire to authorship. We once heard a lecturer explain that every mother is an author—that in the life of each child she writes a book. She might say of her children as Paul said of his converts—"Ye are our epistles, written in our heart, known and read of all men." The life of a mother who rears her own children, may be multiplied indefinitely, through her children, and every Christian wife and mother may be of more service to God and humanity through her home than she could ever dream of being in any other life work.

We have already discussed some of the

Legitimate Reasons for Building a Christian Home

such as the universal call to a divine in-

stitution, the fact that through the home we may serve best the community, the Church and the nation, and that the home calls forth the best efforts in manhood and womanhood in the supreme art of all the professions. But there are still other legitimate reasons for building a home, and perhaps one of the greatest reasons is the training qualities, or the personal meaning of home. The home has been called a great symbol and teacher. It is so recognized in Scripture, and "from it as from every great gift we are meant to learn something greater." Home has been called "The nursery of full-grown souls"—not only of the children but of the parents as well.

There is a many-sided meaning to the word home which we find in our language and that of other nations. From these meanings we glean two main thoughts. The outer and the inner meaning. The outer is defined as "house, a place, country, group of places, village, the seat, the place of constant residence," This outer may mean anything in these modern days from a room or two for light housekeeping to a mansion anywhere. The outer is necessary. Who has not found occasion to thank God for the protection of a house? But the house in itself does not bring happiness or hinder it. We were just as happy in the old log cabin in which we lived several summers, before we built the "house," in our early married life as we ever were before or since. The outer is usually an index of the inner and is apt to change with the prosperity of the inner and this is no doubt as it should be.

But it is the inner meaning of home that we wish to emphasize at this time. Dr. Gordon thinks that important as the home is to the community, Church, and nation, perhaps its "deepest significance" lies in its personal meaning, which he calls "that which penetrates into the house after the purpose and power that are inside." We are told that the Dutch language has in some of its forms of home the meaning of "private, secret," and that hoary-headed old Sanskrit, mother to so many of our languages, has in its word for home the meaning of "place of rest, security." Home means the center of all things for the true Christian.

There are people who claim that the home and the Christian marriage service are out-of-date and who advocate "free love." But it is a recognized fact that in our human relationships each of us must try to establish a center. Dr. Cabot reasons thus: "In science, in practical affairs, in patriotism, we habitually select a single interest to which then all else becomes secondary. Would it not be strange then if there were no need to establish by marriage such a center." Lady Astor calls home "The starting point of all our life and the most valuable thing in our civilization. Here is the center and meaning of all of our social life." Dryden calls home "the sacred refuge of our life." "Home is the holy of holies of a man's life," says Dr. Gordon. "There he withdraws from all the world and shutting his door is alone with those who are his own. It is the reservoir of his strength, the restorer of his energies, the resting place from his toil, the brooding place for his spirit, the inspiration for all his activities and battles. When one is tugging away, sore in muscle, or in brains, or maybe in heart, his thoughts turn unbidden to the quitting hour and the home spot where rest may come. It is not simply the rest of quitting at six in the evening, or not needing to begin until seven or eight the next morning; but the rest of readjustment of spirit, the rest of sweet harmony."

In speaking of marriage and the home as a place of security Dr. Cabot thinks that the security ordinarily attained is this, "There is someone who forgives us more often and more freely than the unmarried can expect; someone who has made God's infinite forgiveness more credible There is someone who forgives us long after we have forfeited any natural right to be loved and long before we have won any. Supernatural in this sense marriage almost always is; thus it prepares us and enfranchises us for religion."

"In the forefront of my tribute to marriage I have put forgiveness because I know of nothing that we need more. We need it not merely to lighten the burdens of discouragement, but to stir us out of the apathy of habit. Fresh impulse to our work, fresh heart for the impersonation which every art and game presupposes, new love of life and its author—such are the issues of forgiveness. Your better half forgives not only your more obvious sins, but your awkwardness (behind which she sees some grace quite hidden to other mortals), your foolishness, your dumbness, your blank and uninspiring face. Despite all these drab exteriors she sees a something worth while in you, and because she sees it she helps it to be born."

We have noticed that home means privacy. "There is a stubborn tendency in present-day life to rob us of privacy," says one author. He continues: "But there is nothing that can ever take its place for there can be no strong life without privacy. Privacy is the school-room of character. In the crowd and street character must live and be put to the test, and develop its strength, but the solitude of the inner chamber is where it is made and made deep. No man can be strong and no woman can come into her full birthright of sweet potency without that privacy for which home stands peculiarly."

The greater part of the great career of Jesus was spent in the privacy of home. Here is where He prepared for the few years of public service. No doubt here He did more praying for others and for His life plans and "more communing with the Father, more battling with temptation, and narrow prejudice, and ignorance, than in the few years of public service."

The many-sided meaning of home life gives it strength. One author says, "Even two interests shared throw light on each other and those who share them. Each reflects and multiplies like a group of mirrors. Married people share as a rule more and more diverse interests with each other than with anyone else." Houses, children, sorrows, relatives (poor and not so poor), finances, reputations, meals, opinions, prejudices, sickness and health. Who but mates can share so many and so richly varied realities? Who else has the chance to realize with soul and with sense how each reinforces the rest?

"In marriage, sorrows explain and justify creeds, children and other responsibilities explain expenditures, children and other miracles teach tolerance, words are interpreted by personal history and hands grow beautiful by remembered use. The unmarried can rarely follow so many strands of interest at once. They share food with one friend, work with another, play with a third, travel with a fourth, failure with a fifth, quarrels with a sixth, but with no human being can they share the light shed on each of these experiences by all the rest."

In the home we find understanding and joy. "Everybody wants to be understood by somebody; but in the natural course of events everybody is more or less understood or distortedly understood by most of his friends and acquaintances. They have no call to pay special attention to him and are rightly engaged in their own business. In heaven Scripture tells us, we shall know as we are known, wholly; but to us this perfect knowledge would be inconceivable but for the glimpses and tastes of it in marriage. Marriage gives us the best chance in sight to grasp our share of complete mutual comprehension. I believe that any benedict among us, the pick and shovel man, the shipping clerk, the plumber, or the railroad magnate, is more apt to be understood by his wife than by any other human being. The bachelor and the maid (old or young) are less often appreciated with the ripe mixture of favoritism and keen sight which the married enjoy.

"Enjoy it they certainly do. Almost everyone wants to pour out his joys, his troubles, his plans to someone who meets him half way. Friends and acquaintances give us precious bits of their confidence and their attention, but except for our mates there is seldom anyone who cares to hear all that we would say and to say all that we would hear. Others are more keenly interested elsewhere. No one else has so good a reason to be interested; no one else is so often interested (and interesting beyond reason). The intimate commingling of new thoughts and plans too fragile and tender to be grasped by any save one, is as intense and peculiar a joy as any form of union can give. It is mu-

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THE YOUNG PEOPLE'S MEETING

SOWING FOR A GOOD HARVEST. (Jr.)—Gal. 6:9, 10.

Topic for May 14

MOTTO

"Sow to yourselves in righteousness."

MEDITATIONS ON THE TOPIC

I. **Preparing the Ground.** — The first thing the farmer does to prepare for a good harvest is to plow the ground and remove everything from it that is in the way for the growing crop. There may be roots of other plants such as weeds and thorns and brush that must be broken up. Then the ground needs to be made mellow so that the little rootlets of the good seed can grow and make a strong hearty plant. Thus in the harvest of life we must also prepare the heart for the receiving of good seed. The heart is prepared by humility and patience in listening to the good things and heeding them. If there are things like foolishness and worry and love for vanity and riches and other things, they must be rooted out. This takes a plow of some kind. God sometimes sends sorrow, or a troubled conscience, or sickness, or disappointment that our hearts may be more tender and more empty of the follies of life so that we are prepared to hear His Word and give it room in our hearts.

II. **Selecting the Seed.**—"Whatsoever a man soweth that shall he also reap." There is no exception to this law. The farmer who wants corn or wheat or oats will sow that kind of seed. He may sow a mixture and will get a mixture in return. He knows that the wheat must be fanned and screened if he does not want all kinds of "cheat" and weeds to grow in it. He knows that he cannot plant spoiled seed but that it must be healthy and alive. So the kinds of seed of life we sow must be the good unmixed with evil and that which has the life germ of eternal truth in it. Our thoughts and words and actions are seed and will bring forth a harvest of some kind. If they are not thoughts and words and actions prompted by the truth of God and His Holy Spirit they will be evil and bring a bad harvest of wickedness. But if our hearts and lives are filled with the Word of God and enlivened by His Spirit all that we do will be to the glory of God and will bear fruit unto holiness and the end everlasting life (Rom. 5:22).

III. **The Text.—Gal. 6:7-10.**—This gives us a lesson on sowing for a harvest. It speaks of the harvest to be reaped from indulging to flesh and, the harvest to be reaped from following the Holy Spirit. The first leads to corruption, meaning evil; and the last means eternal life. One is doing the evil the other is doing the good which God teaches. The harvest will come some time for both. We should never get weary of waiting for the good harvest.

OUTLINE STUDY

I. **Avoid Bad Seed.**—Job 4:8; Prov. 22:8; Gal. 6:7.
   1. Actions that please our corrupt fleshly desires:—
      (a) Selfishness.—II Tim. 3:2.
      (b) Pride.—Prov. 16:5, 18.
      (c) Foolishness.—Prov. 15:2, 14.
      (d) Appetites.—Lk. 21:34.
      (e) Uncleanness.—Eph. 4:19.
      (f) Hatred.—Eph. 4:31.
      (g) Strife.—Prov. 15:18.
      (h) Anger.—Eccl. 7:9.
      (i) Jealousy.—I Pet. 2:1.

II. **Plant Good Seed.**—Prov. 11:18.
   1. Actions pleasing to the Holy Spirit of God.
      (a) Loving God and our fellows.—Matt. 22:37-39.
      (b) Rejoicing in true and noble things.—I Cor. 13:6.
      (c) Peaceful.—Matt. 5:9.
      (d) Unselfish.—Phil. 2:3-5.
      (e) Humble.—Jas. 4:6, 10.
      (f) Kindness.—Col. 3:12.
      (g) Purity.—I Tim. 5:22.
      (h) Patience with others.—I Tim. 6:11.
      (i) Obedient and prayerful toward God.—I Tim. 2:8.

SUGGESTIVE ASSIGNMENTS

1. Textword, "Reap"
2. Compare Good and Bad Seed Naturally.
3. Make a List of Reapings for Both Good and Bad Seed Spiritually.

PERSONAL THOUGHT

I will sow good seed and avoid the bad seed. I will prepare the ground so that the good seed may grow in my heart and in the hearts of those who are influenced by me.

SEED THOUGHTS

"Sow an act, and you reap a habit: sow a habit, and you reap a character: sow a character, and you reap a destiny."—Sel.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff,
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing,
All the briers from the way.

Then scatter seeds of kindness,
Then scatter seeds of kindness,
Then scatter seeds of kindness,
For our reaping by and by.

Strange we never prize the music
Till the sweetvoiced bird has flown!
Strange that we should slight the violets
Till the lovely flowers are gone!
Strange that summer skies and sunshine,
Never seem one half so fair,
As when winter's snowy pinions,
Shake the white down in the air.

If we knew the baby fingers,
Pressed aganist the window pane,
Would be cold and stiff tomorrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?—
Would the prints of rosy fingers
Vex us then as they do now?

Ah those little icecold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by.
—Mrs. Albert Smith.

THE APPEALS FROM OUR MISSIONS. (2) OUR CITY MISSIONS. —Acts 16:9, 10; Lk. 24:44-49.

Topic for May 21

MOTTO

"Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed, and the halt and the blind."

MEDITATIONS ON THE TOPIC

I. **Our City Missions.** — The work of city missions is still needed as much as it ever was. While there are a great many conditions in the city for which Christian people are not accountable, yet these conditions are such as are producing a need for which Christian people have a remedy. Because of this remedy for the ills of the soul, God's voice is calling to His people today to arise to all the opportunities of the times and go forth in the rescue of perishing humanity.

Just yesterday a man related the words of a certain pastor from a town Church who berated the man who was qualified to stand among the educated and rich classes, yet chose to give his time and energy to lifting up the poor. It seems strange that a man even named as a Christian minister could be so very blind as to express such a sentiment in public even if he had felt it in his heart. This feeling however is the very heart of the question of the city problem. That fatal caste doctrine is the doctrine of anti-Christ and makes all the cold-hearted unneighborliness of the city life, placing false standards of society and religion before the rising generation.

If we have a message of brotherly love as found in our blessed Gospel and a salvation which has power to save from sin and vice and shame both ragged and gilded, we ought to take it to the city with all our hearts and, in loving ministry, give to all freely of what we have received.

The true city missionary has this vision of the call of the Master and of His loving compassion of the poor and maimed and halt and blind both naturally and spiritually. We, who are not living there, can get glimpses of the field and needs by visits and by testimony of others and can respond to the appeals for help as they come to us.

II. **The Text. Acts 16:9, 10; Lk. 24:44-49.**—The passage in Acts shows the heavenly call in the person of the man from Macedonia. God is showing us the people of the city who need help spiritually. We should respond, for the text from Luke speaks of the suffering of Jesus for the sake of the salvation of people of all nations. If he could give Himself for all the world, surely we can give ourselves to bear His tidings to those who are without it.

OUTLINE STUDY

I. Needs Seen by the Spirit of the Master
1. Poverty and riches.—Lk. 6:20-26.
2. Gilded vice and sinfulness in rags.—Prov. 16:18; 23:21; 28:19.
3. Materialism.—Matt. 6:19-21.
4. Buying and selling.—Jas. 4:13-17; Rev. 18:3, 4.
5. Vanity—worldliness.—Matt. 6:24-35.
6. The unequal yoke—unionism.—II Cor. 6:14-18.
7. Lost to be saved.—Mk. 16:15, 16.

II. The Call of the Master
1. To pray for soul winners.—Matt. 9: 37, 38; Eph. 6:18, 19.
2. To teach.—Matt. 28:19, 20.
3. To rescue the oppressed.—I Tim. 6: 17-19.
4. To deliver the sin-bound.—II Tim. 3:25, 26.
5. To enlighten the darkness.—Acts 26: 18.
6. To build up the believer.—Eph. 4: 11-16.
7. To give as the Lord gives ability.—I Pet. 4:9-11.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Hear"**
2. Giving to Others that They Might be Led to Jesus.

For Young People
1. What the Lord Sees in the City.
2. Problems Confronting the Christian Worker.
3. Equipment for Workers in the City.

For Older People
1. Remedy for the Vice of the City.
2. Satan's Strong-holds in the City.
3. Service I May Render.

PERSONAL THOUGHT

"Use me Lord as pleaseth Thee." Use me in the city. Use me in the country. Use me in foreign lands. Anywhere that I can be of service to Thee and to the souls purchased by the blood of Jesus.

SEED THOUGHTS

The city is a concentration of the world spirit. Here its business and its pleasure, its wealth and its poverty, its religion and its ungodliness, its government and its anarchy, its education and its ignorance huddled together in one grand center, challenge the devotion and sacrifice and faith and service of those who know the power of God unto salvation.

To help the lost we must raise them out of their condition by the means of God's redeeming power and help them to adjust their lives to the conditions of heavenly things. So to help our city people, we must bring the rejected Christ to them and ask them to "go forth unto Him without the camp bearing His reproach."

"I am not ashamed of the Gospel of Christ."

MAKING KNOWLEDGE PRACTICAL IN CHRISTIAN LIFE.—II Cor. 10:3-6; Phil. 3:7-16.

Topic for May 28

MOTTO

"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

MEDITATIONS ON THE TOPIC

I. Practical Knowledge.—Jesus rebuked the hypocrites who could tell what kind of weather was coming by discerning the face of the sky, but could not tell what the signs of the times were. They had earthly knowledge for their purposes in this life but did not exercise their minds on heavenly knowledge that would make them wise for the eternal treasures. It is possible to have a very broad education on many lines of knowledge and yet have no understanding by which we can make that knowledge practical in the interest of the heavenly kingdom. The topic before us is to impress on our students who think of going from school to their various fields of labor that most important wisdom of making knowledge practical in the Christian life.

It is not wrong to know many things about earthly and temporal affairs and things provided we have that relationship with God by which we are able to discern the true place which such knowledge occupies and what use we can make of it in furthering the cause of Christ. Knowledge of scientific studies should make us humble because of the glimpse we get of the great Creator of all whose handiwork we have studied. A practical use of that knowledge is to impress upon others by illustration how great God is and not how much we have learned. Knowledge of history and literature should help us to understand ourselves and those around us better and in the light of Bible teaching understand God's great providences in the world and our duty toward men and God. The great responsibilities resting upon us should cause a closer walk with the Lord.

Knowledge of mechanical arts and business methods should help us to be aware of how to fill a useful place in the world and how to apply the principles of Christ in seeking first the kingdom of God and His righteousness. Bible knowledge even will be vain unless we have Christ in His true place and our hearts fixed upon His atoning work for us, and our wills yielded in consecrated service to Him. But Bible knowledge with this will make us better prepared for life's battles and fit us to help others.

II. The Text.—II Cor. 10:3-6.—Here Paul calls attention to the manner of his earthly walk. Living in the flesh, he battles in the strength of spiritual forces. Every wrong thought is cast down and every thought is brought into captivity to the obedience of Christ.

Phil. 3:7-16 gives the central motive of life making all other attainments as dung before this great central aim in Christ Jesus.

OUTLINE STUDY

I. Examples of Christian Workers Making Knowledge Practical.
1. Paul.—
   (a) Knowledge of Greek philosophy and literature.—Acts 17:22-31.
   (b) Knowledge of soldier's equipment.—Eph. 6:10-17.
   (c) Knowledge that philosophy is vain for the salvation of souls.—I Cor. 2:1-5.
   (d) Knowledge of languages.—Acts 21:37-40.
   (e) Knowledge of Roman law.—Acts 22:25-30; 25:11; 16:27, 28.
2. Peter.—
   (a) Knowledge of beasts.—II Pet. 2: 12, 22; I Pet. 5:8.
   (b) Knowledge of refining metals.—I Pet. 1:7.
   (c) Knowledge of buildings.—I Pet. 2:4-8.
3. James—
   (a) Knowledge of husbandry.—Jas. 5:7.
   (b) Knowledge of fountains and plants.—Jas. 3:11, 12.
4. John—
   (a) Knowledge of precious stones.—Rev. 21:18-21.
   (b) Knowledge of remedies.—Rev. 3: 18; 22:2.

II. Bible Knowledge Made Practical Thru Grace.—II Tim. 3:14-17.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Learn"**
2. Honoring God with What I Know and Learn.

For Young People
1. What a Knowledge of God's Handiwork May Benefit a Christian.
2. How Knowledge of Science may be Unprofitable to Christians.
3. Taking Knowledge and Thoughts Captive for Christ.

For Older People
1. How Safeguard our Learning to Make it Serve the Cause of Christ.

PERSONAL THOUGHT

Living in the flesh and learning the many things of a temporal nature may we also receive such heavenly wisdom that we may know how to apply what we know to the glory of God.

SEED THOUGHTS

Knowledge is but folly unless it is guided by grace.—Herbert.

Every branch of knowledge which a good man possesses, he may apply to some good purpose.—C. Buchanan.

"Knowledge, without common sense," says Lee, "is folly; without method, it is waste; without kindness, it is fanaticism; without religion, it is death." But with common sense, it is wisdom; with method it is power; with charity it is beneficence; with religion, it is virtue and life and peace.—Farrar.

Knowledge and timber should not be much used until they are seasoned.—Holmes.

THE KISS OF CHARITY.—I Pet. 5:14.

Topic for June 4

MOTTO

"Love one another."

MEDITATIONS ON THE TOPIC

I. The Symbol of Charity. "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." This message in one form or another has been enjoined upon the believers. Jesus taught it to the disciples again and again. The apostles repeated it to the churches. And among other ordinances which they left they exhorted them to practice in their salutations the greeting of the Holy Kiss. Nothing more natural to a heart of love could have been chosen. What more appropriate expression of the feelings that spring from the sweet influences of the Spirit of Love in the heart than that one Christian should greet his fellow Christian with a kiss?

Mother love will bestow a kiss upon her child. Friends and kindred can freely bestow the kiss of affection, but the Holy Ghost kindles such a love that those who otherwise have no kindred ties in the flesh can feel a loving kindly affection one for another which the kiss expresses with appropriateness. Ungodly people sometimes laugh to scorn the observance and idly joke about their sensual affections in kisses between sexes. But the true child of God goes forward observing the command in decency and order, brethren between brethren and sisters between sisters, in a way that gives the Holy Spirit the power to work that love in their hearts which obedience paves

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XVI. Attendance

Although a school does its full duty for those who attend, but fails to attract an equal number that might be reached with proper effort, it is only half a success. The neglected ones are perhaps just as worthy and no doubt more needy than those who happen to come, and it is our duty and privilege to serve them all. If we have any real missionary spirit this first and most evident obligation will not be neglected.

1. **Increasing Enrolment.**—In order to do this work successfully someone properly qualified must be made responsible. Some schools have a Sunday school missionary or visitor who looks after absent members and wins new ones, but we have suggested that this be made part of the duties of the secretary. The records of the secretary are of chief use for this work and if one officer has charge of both the matter is somewhat simplified, and with enough assistants it should not be burdensome for a zealous worker.

The school should decide as to the size of the district for which they are especially responsible, according to the location of other Protestant churches, the distance that the people can be expected to come, the residences of present members, etc. A careful census should be taken of this district so that it is definitely known just what persons do not attend any Sunday school. Printed cards giving the time of the various meetings of the Church and an invitation to attend should be left at each house where such persons are found. It should be possible to find several persons who will make themselves responsible for different parts of the district and make themselves familiar with all the persons and keep up a persistent effort to win all those not in attendance elsewhere to come to the school.

If the ages of such persons are known they can be classified and their names given to the teachers where they would naturally belong. The members of these classes should then be interested in trying to get them to join their class. Someone should be appointed to see after each candidate, if he fails after a time another may make a similar effort, all the while working with the person in charge of the district in which he lives. Printed, written, or personal invitations to special programs may get some started. If the people are too poor to have good clothes these should be furnished, if they are too young to go alone someone should go after them, if too far to walk someone might drive that way and take them, if they hesitate because they are strangers someone well acquainted should offer to go with them. All excuses and difficulties should be overcome if possible.

The secretary, or person in charge, should see to it that those who do the inviting are on hand to welcome them when they come and help them to find their proper classes, get acquainted and see that they are made to feel at home. They must be made to realize that we want them not simply for the purpose of counting but because we are personally desirous that they have the benefit of the school.

Some schools organize contests for enroling pupils, giving prizes to individuals, classes or teams that get the largest number. Another plan is to give rewards to all who work faithfully and get results. While this excludes the objectionable rivalry and the gambling element in the prize, yet loyalty to the school and class, and interest in the persons are higher motives and should be sufficient to call forth the best efforts to build up the school.

2. **Regularity.**—A large enrolment is desirable but the real test of the work done depends rather upon a high average attendance. No definite results can be expected where there is not enough interest to secure regular attendance. Eternal vigilance is required to hold some people to regularity. All absent pupils should either be visited during the following week or be informed over the telephone or by mail that they are missed and asked as to any serious difficulty and invited to return. The secretary and his assistants should co-operate with the teachers in seeing that this plan is carefully followed. If the pupils feel that it is really taken seirously when persons are absent and that it is strongly desired that they personally are present they will be less likely to drop out. Rewards for regular attendance are not objectionable in the lower grades and may hold some until real interest in the work is developed.

3. **Punctuality.**—The success of the Sunday school hour for the school as a whole and each pupil in particular, depends very much upon the strength of the opening exercises. If the school starts with only a few and is constantly disturbed by latecomers, not even those who do come early are well prepared to study the lesson, and the careless, tardy ones much less so. It is a great gain if everyone is in his place at the opening and all together can benfit from uniting in the devotions.

The first suggestion to secure punctuality is to start regularly, exactly on time, and do something really interesting and worth while at the start. Those who are faithful and punctual should not be punished by being obliged to wait on the tardy members. If they are they will probably come later next time.

But if all plan to get there just on time one can hardly expect to have all arrive inside of a few minutes. To have all on time they should plan to be there at least five minutes before. This can be encouraged by having the officers and teachers there early and having it understood that an orderly pleasant social time is in order in the Sunday school room but not outside.

In connection with these plans it will still be necessary to make special effort to have everyone get the impression that it really is very serious for anyone to be late, and special approval should be given those whose record shows punctuality.

EXPERIENCES OF A LIFE-WORKER IN THE SUNDAY SCHOOL

A. I. Root

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Cast thy bread upon the waters: for thou shalt find it after many days.—Eccl. 11:1.

He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—James 5:20.

Almost fifty years ago, in a union meeting of all the Medina churches I stood up and said something about as follows, as nearly as I can recollect:

"My friends, you are probably well aware that I have always been a busy man; and I propose to be a busy man as long as God lets me live. But from this time on, with God's help, I expect to be busy first for the Lord Jesus Christ and for A. I. Root second."

As I sat down Satan suggested: "Why, you can never carry out that program, you know you can't. You had better get up and take back at least a part of it."

But my dear friends, what ridiculous thing that would be! There is really no back-track in such an undertaking. I had just been gtting hold of what I have sometimes called my "emergency" prayer, "Lord, help," and I asked the dear Savior to help me to "hew to the line," no matter what happened to business or anything else. In fact, as I considered the matter, I did not feel really sure I would not have to drop the work of making our land "a land flowing with milk and honey." Did my new undertaking really conflict with or harm the work with the bees? I leave it to you to answer.

It did not occur to me just then, and, in fact, I do not know that I thought of it until just a few days ago: my decision at that union meeting, to put Christ first and self second, was, in fact, taking God at His Word in that precious text that heads this paper "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Well, a short time after the above there was a church conference not far from our town, and I was present. One reason why I dropped business for the day, was because I wanted to know more about the churches of our county and what they were doing. A few miles out of our town there is a little place called Abbeyville. One of the speakers at that conference called attention to Abbeyville as the "sore spot" of our county. A brewery and two or more saloons were running day and night, weekdays and Sundays, and on Sunday night they had what they called a "Dutch dance." Abbeyville is only two and a half miles from the old farm where I was born, and I knew something about the place, for I had been there years before with other boys, and had drunk beer on Sunday.

After the speaker had finished, I got up and suggested that the first and best thing to do for Abbeyville was to start a Sunday school there. As I was a newcomer in church work, and but little known at that time, the people turned and stared at me, and I think that some smiled at the idea of a Sunday school at Abbeyville. Some good pastor, well along in years, took my part, and suggested that a committee be appointed by the church, and that I was to start that Sunday school; and that was the start of my putting the Lord's work first from that time one.

The novelty of the Sunday school attracted attention far and wide; and I had the boys and girls singing hymns and repeating texts from the platform, until in a few Sundays we had the schoolhouse filled. In fact, some of the toughs of the town who did not feel like coming inside, stood around on the outside, near the open windows, and listened to what was going on inside.

My good friends, there are thousands of places right now in our land where people will crowd into the Sunday schools if those schools are rightly managed. But Satan got wind of what was going on and came around, as he usually does. The brewer found out that it was hurting his business. One Sunday morning I found a roomful of girls and women, but scarcely a man or boy present. In reply to my questioning I was told that the brewer had given out that during the hour of Sunday school there would be "free beer" to anybody who wanted it. That incident calls to mind that some of the tactics that are going on now—"beer as medicine, etc."—are much like my experience away back there. What did I do? I said first, "Lord, help." Then I cut the exercises down half, and told the girls and women that we would adjourn to the brewery. Sure enough, there were my boys and men filling the room; but when they caught sight of me they rushed out at the back door and hid in the bushes. I finally succeeded with pleasant words, in getting them to come back and sing some Gospel hymns. Then I gave them, as well as the brewer, a good square talk; of course in a kindly spirit When permission was given me to close with prayer, I prayed for the brewer; but you may be sure I did not pray for his occupation. Well, friends, the Sunday school prevailed until there was not a brewery, a saloon, nor a Dutch dance in the town, and there never has been since. But it took eight years of hard work to head off intemperance in that neighborhood.

Of course, there were no automobiles at that time, and when the weather was too bad for our liveryman to let a rig go out I went on foot five miles and back again; but I firmly believe that some of the happiest hours of my life were when I was trudging through mud and snow to that Abbeyville Sunday school. I decided then, and I stick to that position even yet, that the only sure remedy for intemperance that still afflicts the world is to bring up our children in the fear of the Lord, with the help of the Sunday schools, the Endeavor Society, Y. M. C. A., Salvation Army, and other things of that sort.

All through these years since that Sunday school was started and kept up I have found some new things to thank God for. (See our second text.) The seeds that were sown in the hearts of the children during those Sunday afternoons have borne fruit abundantly. Let me give you one illustration. Of course I had discouragements. There were no automobiles in those days, and I had no horse and buggy of my own. A good deal of the time I hired a livery; but as the fall rains came on it was somewhat of a question as to whether the Sunday school would be kept up all winter. I told the children and others that when the weather became very bad, and nobody else came, I would be the last one on the ground. When I reached the schoolhouse during bad weather and found not a single boy or girl, or anyone else, I would consider giving up.—But I was determined to be the last one on the ground.

One Sunday afternoon, when it rained unceasingly, and the mud on our clay roads here in this county was just awful, I called at the livery for the horse and buggy, just as I had been in the habit of doing. The liveryman said he preferred not to have his rigs taken out during such weather. I had, however, reason to suspect that he, like the brewer, was not very much in sympathy with Sunday school work. I got some rubber boots and an umbrella, and made the trip. By the way, in order to shorten the course a little when going on foot I passed through a piece of woods. About the center of that woods was a large oak tree, and I was in the habit of kneeling away off there alone in the woods, and asking the dear Lord to bless that Sunday school, and, in fact, take my poor self into his care and keeping on weekdays as well as Sundays. Oh, how I did enjoy those brief stops for prayer! and what wonderful answers came along for days, weeks, and months after!

When I reached the schoolhouse on that particular day there were only two small bare-footed boys there. Not at all disheartened I sat down and had a good talk with them. They told me their troubles. Their poor overworked mother was trying to care for her little family while the poor father gave most of his earnings to the brewer, or to the two saloons. Before we closed our talk it was my privilege to have them both give me their promise to follow the Lord Jesus Christ. Now for the outcome.

Not many days after, one of those two boys came up to our factory. At that time our first brick building—the one with the beehive and the motto cut in front, "In God We Trust"—was just finished. The motto was made from a block of sandstone, and probably will last long after A. I. Root has gone to his reward Well, this boy asked if I could not give him some work to help relieve his poor mother. I said, "Why, my good boy, while I admire your spirit, I am afraid you are too young and small to do any work" He replied:

"Mr. Root, I know I am small, but I will do a good job of trying if you will just give me a chance."

I told him to come with me, and I went clear through the busy rooms, but did not see any place for him until I got down into the engineer's room. The engineer was busy shoveling coal under the boiler. I asked him if he thought he could find something for the boy whom I held by the hand. He took a look at the boy and said, "Why, I think I can, perhaps. Just let him stay here and we will see."

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CURRENT EVENTS

Senate Ratifies Peace Conference Treaties:—On March 29, the United States Senate ratified the naval-ratio treaty drawn by the Washington Conference—the last of the ones ratified by that body. Five days previous, by four more than the necessary two-thirds majority, it ratified the "Four Power Treaty" with a supplement providing that domestic problems are not to be considered in any meetings of the four powers—United States, France, England, and Japan—and that the United States does not commit herself to armed force in any problems that may arise among these powers. It is thought that the other nations involved will ratify the agreement without delay. While a number of issues that the Conference had planned to consider were not solved, the meeting as a whole is regarded a success in diplomatic circles. A lack of mutual understanding and consideration of others' viewpoints has always been the cause of strife, and if the agreements of the "Four Power Treaty" are carried out, the leading nations will have ample opportunity to avoid this danger. The most encouraging feature of all is the disposition shown—especially by the United States—to meet with frankness and consideration the obstacles that are in the way of world peace.

Genoa Conference Meets:—Representatives from a number of European countries met at Genoa, Italy, April 10, the opening day of a conference in which the powers hope to establish a better political, financial, and diplomatic basis in European countries. The first day was marked by a clash between Russian and French delegates over a proposal from Russia to reduce armaments. It was hoped earlier by diplomatic leaders that both Lenine and Lloyd George would meet, and that the public might make a comparison between these leaders. The former has signified his intention of staying away. Lloyd George is considered the best diplomat in attendance and he goes with the first step in his program the reduction of armaments. As an alternate, he insists on the payment to Great Britain of all debts, and the withdrawal of British credit. Since Great Britain holds the balance of power in Europe, it is thought that her Premier can mould the sentiment of the meeting. Diplomats —especially in the United States—predict that this Conference will not be as successful as the one at Washington because the openness and frankness that were soon is evidence at the latter are not an evidence at Genoa.

Ireland in Turmoil:—Just as predictions were made that Ireland was in the best period in its history to enter upon an era of peace and prosperity, civil war broke out in that country, and its status is, if anything, worse than during the rebellions against Great Britain. Before Great Britain granted Ireland the privilege of becoming a free state, it was feared that there was not one strong enough party in Ireland to control the situation and govern the country. This has been demonstrated since. The cause of the present difficulties arise over the dispute between Ulster and Southern Ireland concerning the boundary lines, the recognition of Catholic workmen and officers in Ulster, and a dispute between the advocates of the republic and the free state. The border between Ulster and Southern Ireland is reported to resemble a battlefield. In Southern Ireland a meeting of those favoring a republic was held March 26, against the orders of the president of the free state and the leader of the Irish Parliament. On March 30, Sir James Craig, premier of Ulster, met with British representatives, and drew up an agreement in which Catholics are to be recognized in political and industrial circles, and there is prospect that conditions in Ulster will be improved. While the immed'ate future seems dark, Ireland is known as a land of miracles. Countries granted independence generally have difficulty in adjusting themselves to their new conditions, and the most optimistic students of Irish problems are hopeful of a final successful solution of the problem. It is also possible that England will again have to take armed control of the country.

The Bonus Bill:—The proposed soldiers' bonus bill passed the House of Representatives on March 23 by a large majority. It is now in the hands of a senate committee, and before becoming a law, it must first pass the senate and receive President Harding's signature. Predictions as to its final outcome are too varied to give any reliable basis of prophecy. As it stands at present, the total cost to the country would be $4,000,000,000. No provision is made as to how the money is to be raised, Congress to make provisions later. Direct payments are postponed for three years, but in the meantime those holding certificates can present them at banks as security for loans. Public sentiment toward the bill is divided.

The Coal Miners' Strike:—April 1, was the time set for a universal strike of coal miners. It is the time of the year when coal for domestic purposes will not be so much needed, and with industrial conditions at a low ebb, factories will also need less. There is a large surplus of coal on hand, and this with what can be produced in non-union mines will relieve the situation greatly. Railroad workers, builders, and coal miners have been least affected by price reductions of the past year. Operators seem to take this as an opportune time to bring the wage solution to a head. Mines manned by non-union men have been able to reduce wages and prices, while those operated by union men have not been able to do so. This has caused an inequality which operators are trying to remedy. The question resolves itself into an issue between union and non-union workers. In certain sections, strikes and strike demonstrations are very evident. since one-half million miners have gone on strike, covering twenty states and six thousand mines.

The Turk Reinstated:—Though "ousted" from Europe by the League of Nations, European representatives at a recent conference in Paris made plans whereby Turkey is to again be reinstated. The cause for this is two-fold: (1) a growing sentiment among Mohammedan peoples that Turkey should be reinstated, it having been the head of that faith; (2) the inability of European nations to agree on the control of Near East countries—Armenia in particular. The main provisions of the agreement are: Adrianople is not to be given to Turkey; Greece is to be removed from Asia Minor; the Turks are to have civil control of Constantinople, but the straits are to be kept open for nominal control by the Allies; Greece is to have nominal passession of Gallipoli; Armenia is to be a Turkish providence; Turkey's independence as to financial matters is to be restored. By the agreement, Greece loses heavily, while Turkey gains greatly. Armenia suffers most of all. Even with apparent advantages, it is questioned whether Turkey will be satisfied sufficiently to accept the new proposal.

Reparations' Committee Gives Decision: At a recent meeting of the Allies' Reparations Commission, it was decided to hold Germany to the Cannes agreement, calling for the payment of 720,000,000 gold marks and 1,450,000,000 marks in goods during 1922 Of the goods, 950,000,000 marks go to France and 500,000,000 to the other Allies. Specific monthly payments are de-

manded. The German government has not made any official statement, but political leaders declare the burden unbearable, the funds unavailable, and that the government will refuse to consider the terms imposed. German representatives hope to secure amelioration at the Genoa Conference, trusting that the English will prove lenient. France has branded the terms imposed as "wavering."

New German Ambassador:—Otto Ludvig Wiedfeldt has been appointed to serve as ambassador from Germany to the United States. This is the first time that place has been filled since the place was left vacant by Count Bernstorff in February 1917. The new ambassador comes from commercial circles, rather than diplomatic, having been connected with the industral problems of his country, and which demand most attention at present.

A Plan to Reduce Land Armaments:—The Disarmament Commission of the League of Nations has submitted a plan to governments involved to reduce land armaments with the following features: The unit taken is 30,000 men there should be the following units: Belgium 2, Czechoslovakia 3, Denmark 2, France 6, Great Britain 3, Holland 3, Norway 2, Poland 4, Portugal 1, Rumania 3, Sweden 2, Spain 3, Switzerland 2. Russia, not being a member of the League received no apportionment. This would make a total of 46 units—1,380,000 men—about 50% the present armament in Europe. The League also has a plan to apply a ratio patterned after the Washington Conference ratio for naval armament, applied to countries not represented in the Washington Conference. The Committee hopes to make some provision for Russia at the Genoa Conference. France is the most conspicuous objector to this plan, claiming that the League should be given a federal force to enable it to carry out the terms of this agreement.

American Church Census:—In the midst of the financial depression, social unrest, anti-prohibition agitation, religious disputes, and missionary deficits there is much encouragement in figures given by the Federal Council of Churches. During the past five years, an average of 2,173 per day has been added to the membership of church organizations in America. The gain for the past year is placed at about one million, including Roman Catholic and non-Christian sects. About 5000 congregations were added during the past five years. Two million members were added to Sunday schools, and 4,395 church schools were organized in the five years (since 1916). The report gives church membership at 46,000,000, with 96,338,000 adherents. (The total number of adherents includes actual members and members of families of church members.) Evangelical Christians are numbered at 25,720,000. The number of Jews is estimated at 1,600,000. The largest evangelical denomination is the Baptist (17 bodies) with 7,835,000 members; then come the Methodists (14 bodies) with 7,797,000; next the Presbyterians and Reformed with 2,894,000 members; and the Lutherans (23 bodies) with 2,466,000. This leaves 15,000,000 not connected with any church. The number not members or attendants of any religious organization include not less than 30,000,000, while there are 80,000,000 not members of any religious organization. The gain in church membership is about 2% a year. The number of vacant churches is 30,000, and the number of new students for the ministry is 1600 per year, while 5000 are needed. Total donations during 1921 were $488,424,000. The Methodist Church (North) reports $85,934,000; the Methodist Church (South), $33,860,000; the Baptists (North), $21,926,000; the Baptists (South), $34,881,000; the Presbyterians (North), $47,036,000; the Presbyterians (South), $12,125,000; the Protestant Episcopal Church, $34,873,000; the Congregational, $21,233,000; and the Lutherans of the National Council, $23,048,000. The average gift per week for work at home and abroad by all members was $.20.

The United States consumes about 7,000,000 bales, or 3,500,000,000 pounds of cotton anually.

A shingle mill in Maine uses 2,000 cords of paper birch each year in the manufacture of toothpicks.

It is said that one part of flour made from cottonseed combined with three parts of ordinary wheat flower makes a very satisfactory bread.

It is reported that northern Canada as well as Alaska is going into the reindeer business. It is thought that these two regions together can support some forty million reindeer.

An English clockmaker has combined clock and phonograph mechanisms in such a way that the hour and its quarters are announced by a speaking voice.

The United States Public Health Service has ventured the estimate that the United States is supporting as many rats as people. At a cost of about half a cent a day for each rat, this rodent population costs the country $180,000,000 a year.

Y. P. M. TOPICS

(Concluded from page 535)

the way for. No other act of obedience can so quickly loosen the stiffness of our hearts and melt the ice about our hearts as a willing yielding to the salutation of the Kiss of Charity.

II. The Text. I Pet. 5:14. This is one among five different times in which the exhortation has been enjoined upon the believers. Here it is called a kiss of Charity, while a number of times it is called a Holy Kiss. It is both. It could not be a Kiss of Charity without being Holy. It could not be Holy without being a kiss of Charity.

OUTLINE STUDY

I. Kinds of Kisses

1. Kindred and friendship kisses of affection.—Gen. 45:15; I Sam. 20:41; Ruth 1:9, 14.
2. Kisses of subjection and reverence.—Lk. 7:45; Ps. 2:12.
3. Traitorous kisses.—II Sam. 20:9; Matt. 26:49.
4. Sensual kisses.—Prov. 7:13.
5. Idolatrous.—I Kings 19:18.
6. Holy, in token of Christian Love.—Acts 20:37; Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14.

II. The Practice of the Kiss of Charity (See above Scriptures)

1. At partings or meetings.
2. Among believers expressing their love ("Greet all the brethren").
3. Not a kiss of partiality.
4. Not a kiss of hypocrisy.
5. Not a kiss of sensuality.
6. A holy kiss because it is prompted by the love of brethren by the Holy Ghost which dwelleth in believers.
7. Obedience to a Bible commandment to believers.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Greet"**
2. Showing Our Love to Others.

For Young People

1. Why a Kiss of Charity?
2. Why and How is it Called Holy?
3. The Wisdom of God's Commandments.

For Older People

1. How the Kiss is Abused.
2. Why It Is Neglected.
3. Blessing in Observing.

PERSONAL THOUGHT

God grant such a blessing upon believers today that they may be drawn together in hearty obedience to the salutation of the Kiss of Charity.

SEED THOUGHTS

Where the practice of brethren greeting brethren in a Gospel way has fallen into disuse it is a sign that the fervent charity which should characterize the people of God has also passed into disuse.—Bible Doctrine.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart
And hope to meet again.

—Jno. Fawcett.

MISCELLANEOUS

BRINGING NEW LIGHT TO THE BLIND

The strangest magazine in America is printed without ink, carries no advertising, costs the subscribers nothing, and has its postage refunded by the government. No ordinary person can read it, since instead of the customary black letters, there is only a system of little raised dots on the sheets of paper. Every number of the magazine is three times the bulk of an ordinary publication. This remarkable monthly is the Matilda Ziegler Magazine for the Blind printed (or should we say punched?) in a factory building in New York.

This is primarily a story of the blind, a story of those people who have lost their sight and are trying to make a measure of success in life. About one person in 1,200 in the United States is blind, and there are perhaps 90,000 blind persons in the country. The soldiers who were blinded in the war form but a very small fraction of the total, and they are provided for by the government. It is of the other blind that I write, many of them living in homes almost too poor to be called homes. What of their future, their livelihood, and their enjoyment of life?

One way they can be helped is by publications, but because of the cost of making books for the blind, there are very few. Another way is through lectures and the handling of objects, such as the American Museum of Natural History offers the blind. A third way—which is open to all—is by giving the blind an opportunity to get out into the open, to attend a concert or anything that will take their minds off themselves.

Years ago Mrs. Ziegler caught the idea of what a unique magazine for the blind would mean. For several years she gave enough money each year to publish it and later arranged an endowment so that it could be published perpetually. Today this is practically the only magazine for the blind in America that is supplied with standard reading matter. There are a few religious and school publications, but they are somewhat limited as to their contents. The cost of such publishing is evident from the fact that the Bible published for the blind costs $50 and an ordinary novel $10 to $15. The Ziegler Magazine introduced an innovation in America when it began to print on both sides of the paper, which had not been done before on this side the Atlantic. This effects a tremendous saving in paper.

Many may wonder how those deprived of sight can read a magazine. Sightless persons have a wonderful sense of touch. Walter G. Holmes, the editor of the Ziegler Magazine, mentioned a woman who can tell the denominations of paper money by feeling the ink in which the figures are printed. This is the principle of publications for the blind. They are read by touch.

There are little rows of raised dots across the manila paper and each group of dots represents a letter. Formerly, raised letters were used, but it was found that the blind could learn to read by the dot system more readily, and also use the same system themselves in writing to other sightless persons. There are two systems of dot letters in use among the blind of the country, and the Ziegler Magazine prints an edition in each system. A little space two dots wide and three deep in the Braille system is sufficient in which to form any letter of the alphabet. Here, for instance, is the word "cat," spelled out in the Revised Barille system of dots:

.. . .
..
.
c a t

The blind can easily read by this system, once they have learned the system of dots, grasping the significance of the raised dots with their finger tips almost as easily as one reads printed letters with the eye.

A publishing house for the blind is really a unique institution. Type, of course, is not used to print the magazine. First, the respective dot letters are cut into large metal plates. A sort of "typesetting" machine is used for this purpose, having only a half dozen or so keys, which by combination form any letter of the blind alphabet. This machine simply punches the tiny dot-like depressions in the metal plate. A blind girl reads the proof of the page. When a plate is finished it is fastened on the cylinder press. The heavy manila paper on which the magazine is printed runs through the press between two sets of such plates, receiving an embossing on each side. To a person who sees the pages of the magazine with the eye, they appear to be afflicted with a sort of typographical smallpox, but the blind person feels only the upraised dots and does not notice the depressions that make the dots on the other side of the sheet. In fact, this plan of printing on both sides of the paper was one of the best things ever introduced in publication work for the blind.

Even as it it is, the magazine is heavy enough, with some 56 pages of very heavy manila wrapping paper of about 11 by 14 inches in each issue. It formerly was the theory that blind persons could be expected to be interested only in the future life, since they were supposed to have nothing to live for here, and consequently numerous publications were of a religious nature.

"It reminds me of the time I took my blind brother to visit an old friend of the family," Mr. Holmes explained. "This lady thought she had to say something consoling, and so she exclaimed, 'Oh, James, you ought to be so thankful that you are blind; there are so many wicked things in this world that you cannot see.' And James at once replied, 'Well, Cousin Sarah, there are a lot of them that I would at least like to chance one eye on.' We have tried to get away from the mournful idea and publish a magazine just like any other."

A glimpse at one number of the magazine discloses among other things a "Publisher's Chat," a discussion of current events, an article on the Japanese question, a fiction story, a number of poems, an inspirational article, an editorial by Dr. Frank Crane, a list of recent deaths of blind persons, a liberal amount of humor, and most important of all, a page of "Experience and Suggestions." This is perhaps the most important feature in the magazine, since blind persons themselves write the material, telling how they are making a success of life. This page is to them what the stories of big business are to the average inspirational magazine reader. There are now several hundred blind in this country who learned to make a living thru reading on this page what others were doing.

There are, of course, no illustrations, as the average reader knows illustrations, since they can scarcely be reproduced in a raised form that a blind person could comprehend, but there are numerous diagrams and maps. For instance, there have been maps of the new European countries, and diagrams showing how baseball is played. During the war there were diagrams showing how the Big Bertha shelled Paris, diagrams of submarines, airplanes, and the like. These diagrams have to be very carefully executed on the metal plates, the design usually being traced first, before the dots are punched into the plate.

The Ziegler Magazine goes to any blind

person who asks for it and who can read either the Revised Braille or New York Point system of dot letters, in which the paper is printed. Many copies of the magazine are read and then mailed to blind persons in foreign countries, a special postage rate having been procured for that purpose. The government transports publications for the blind free of charge within the United States.

Blind persons today often write letters to each other in the raised letter system. There are small typewriters provided for this purpose; and there are also little slates, as they are called, by which a blind person may preserve notes or write to other blind persons. These are about the size of a ruler, composed of two strips of metal, and with little spaces cut in the metal. A sheet of paper is slipped in between the two strips of metal. The blind person simply takes a little metal punch and punches out the dot system of letters in the spaces provided. Of course, there are many blind persons who operate ordinary typewriters in splendid fashion, since their touch is so accurate. There are some business concerns who employ sightless persons at this work, using dictaphone for dictation. The fact is that blind persons want to be treated just like others. It is idleness rather than blindness that is their despair in most cases. Anything that can relieve the great inky blackness of perpetual night is a blessing.

"People often come to me and want to know what they can do to help the blinded soldiers," said Mr. Holmes. "I told one woman a good way to begin would be to hunt up some blind persons, the names of some of whom I would be glad to give her, and take them out for a walk. "Why, what good would that do them?" the woman asked. Most persons do not realize that with the loss of their sight the other senses of the blind are marvelously quickened. There is one girl working for us who is both deaf and blind. Her touch is developed to an unusually high degree. I can write in ordinary script with the end of my finger in her hand and she can comprehend it at once. My brother's hearing and perception are so acute that he can detect telephone poles when we are 6 to 10 feet away. Nearly all sightless persons sooner or later are able to detect obstacles in front of them. I have wondered if this came from an echo or a pressure of the atmosphere. I think it is the former, for I have often heard blind persons making a slight whistling sound when walking in unfamiliar places. They were 'sounding' to ascertain if anything was in front of them. I know a girl who is both deaf and blind who does not have this power."

"People seem to think that because a person cannot see he cannot enjoy anything. Let him touch the growing grass and the flowers and his sense of smell, being quickened, he will get a deeper fragrance from the flowers than you do. A blind person may never have seen, but he creates in his own mind his notions of color. My brother told me that red came to him as a shrill whistle and that green was like soft music."

One of the biggest undertakings to aid the blind has recently been engineered by the American Museum of Natural History. There is a regular course of lectures for adults and classes for children. Free car fare is supplied to those who are unable to pay it, and Boy Scouts accompany the blind to and from the museum. Instruction for the blind must of necessity be given mainly in lecture form, with models of various kinds for the blind to handle. The museum recently had made to order 15 globes of the world for use in teaching geography to the blind in the New York schools. These huge globes were made in heavy relief, so that a blind person can easily determine the different mountain ranges and rivers of the world.

Even the animals of the wilderness are studied. Small models are used, so that children may first get a general idea of the main characteristics of the animal and then they are permitted to feel the real stuffed animals in the museum. There are models of canoes, steam cars, sail and steam boats, and airplanes, so that a blind person with a minimum amount of effort may receive a correct idea of the larger objects themselves.

The most effective way by which persons of means can aid the blind, Mr. Holmes thinks, is by supplying money with which to make a set of plates of a book. That costs about $500, and then an unlimited number of copies can be run off. These books are read and then passed on to other blind persons.—Dearborn Independent.

MACHINES THAT MAKE WINDOW GLASS

Window glass, an indispensable material, has sold at a well-nigh prohibitive price for several years. It is made of sand which usually may be had for shoveling it up and carting it away, together with certain chemical substances which are inexpensive and easily obtained. Why then has it become so costly? Principally because of marked advances in labor costs, in producing and handling the glass and in carrying it from producer to consumer. Incidentally labor is a tremendously important factor in determining the ultimate cost of all commodities.

It is not surprising therefore that manufacturers in all lines have long been on the alert for labor-saving machinery or that inventors and engineers have worked energetically to produce such machinery. The results of their labors are to be found in practically all industries—wonderful machines that do the work of countless human hands, eliminating a great deal of drudgery, making better products and reducing prices materially, to the advantage of everybody, including the workers of all classes.

From time immemorial window glass has been produced by hand. Many conversant with the peculiar nature of the substance and with the processes of manufacture believed that machinery to do the work was out of the question. The difficulties confronting inventors who essayed the task of producing machinery for such work were truly formidable but at last, after years of painstaking study and effort they have been overcome. Much of the glass on the market today is made by the old laborious hand methods but machine-made glass is with us and it is bound to stay. Eventually it will crowd the hand-made product out for it can be sold at a materially lower price.

About forty years ago, says a writer in the Scientific American, a man named Clarke undertook to produce sheet glass by mechanical means. Various others tackled the same problem but all encountered baffling obstacles and were obliged to give up. Profiting by the experience of his predecessors, I. W. Colburn, of Franklin, Pa., in 1908 brought out a machine that was considered unusually promising. There followed a great deal of costly experimenting and then the patent rights were sold, passing finally to Messrs. Libbey and Owens, experienced glass manufacturers.

At Charlestown, W. Va., is now a big plant equipped with 12 automatic sheet-glass drawing units This plant's yearly production of window glass is enormous. While a machine is active it produces glass continuously of a prescribed thickness. Each machine delivers a sheet five feet wide and from 24 to 100 inches in length every minute, the rate depending on the thickness of the sheet. From the rolls of the machine the sheet of glass goes directly into the lehr or annealing furnace. After a journey of 200 feet in this furnace in a gradually lowering temperature it passes out on a belt conveyor. Its edges are then trimmed automatically and it is cut up into pieces of specified size. Up to this point the work is all done automatically.

Glass material for window lights is composed of sand, salt cake or soda ash, lime and a small amout of powdered coal or charcoal. The materials are stored in elevated concrete tanks. From these they flow by gravity into an electrically-driven mixer which stops successively under each bin to receive the required amount of the different raw materials. The mixture is dumped into a hopper from which it is carried by a belt conveyor to chutes connected directly with the melting tanks. By simply moving a lever an attendant drops a new charge into the tank to replace the molten glass as it is drawn off at the farther end. One man can thus care for six tanks. Each tank has a capac-

ity of many tons of molten glass and the daily production is equal to that of 44 blowers in a so-called hand-working establishment.

Molten glass is withdrawn from the furnace by means of a device akin to the gathering rod or "punty" of the old-time glass-blower. Although it is nothing more than a heavy iron bar arranged so that it can be easily raised and lowered and moved about by machinery, this is one of the features that long puzzled the engineers working on the problem of a glass-making machine. When this bar, technically called a "bait," is dropped into the molten glass, the glass immediately in contact with it cools. This induces adhesion so that when the rod is lifted electrically it pulls with it a plastic mass of incandescent glass about two inches thick and as wide as the bar is long.

The glowing sheet trailing after the "bait" is drawn over a bending roll and led thence to a flattening table. The latter is really a continuous belt made up of a series of closely-spaced metal slats. The sheet is kept plastic so that it will bend over the roll and pass on to the flattening table by the application of heat from a series of gas flames. After a sheet has started through the machine the bait is broken off, the glass being gripped and forced along thereafter by mechanical means.

At the lehr exit the sheet passes under cutters, one at either side, which automatically trim the edges. The trimmings drop into a hopper from which they are carried by a mechanical conveyor, along with scrap from the hand-cutting tables, to a crusher in the batch-mixing room whence they are fed from time to time into the melting tank.

The thicker and wider the sheet to be drawn, the more deliberately is the bait moved in effecting the initial extraction of the sirupy glass. This pace is maintained thereafter so that sufficient material will continue to follow from the tank as long as the machine is running. The speed is varied to suit the different thicknesses of glass being made. Obviously the ingredients have to be mixed with care and exactness and the temperature has to be regulated within narrow limits for these are important factors in determining the viscosity of the glass. Furthermore the machinery has to be designed so that vibration and jerky motion will be reduced to a minimum.

At Charleston sheets of glass 58 inches wide and 3-16 inch thick are made regularly. Modifications have been undertaken which will permit the drawing of sheets 82 inches wide. Apparatus of this type has been installed in Canada and Japan and a large factory in Belgium is soon to be similarly equipped. Machine-made glass is declared to be annealed as perfectly as the hand-made product, which of necessity is frequently reheated. Moreover it has a fine finish, uniform thickness and flatness.

In boxing and packing as well as in all other operations connected with preparing the product for market time and labor-saving appliances are used so that the number of human workers is reduced to a minimum. The yearly output of the Charleston plant totals 2,500,000 boxes of 50 square feet each. The country's entire production amounts to 8,500,000 boxes annually, of which about 60 per cent is machine-made.

The labor unions have always been opposed to labor-saving machines and methods. Their idea is that such devices will take their jobs away from them. History has proved time and again that this is not true, but the fear is natural enough. The biggest obstacle that has had to be met in introducing machinery into glass factories has been this blind opposition of organized labor. The glass industry has been so tightly organized that competition was prevented and there was much unnecessary waste of time, which added to the price the public had to pay. Just recently the federal grand jury at New York indicted upwards of a hundred union and corporation officials under the Sherman anti-trust act. It is declared that these men agreed together to limit output and dictate prices of window glass.—Pathfinder.

THE MAN AT YOUR BACK DOOR

(Concluded from page 514)

Of course we don't want to encourage begging; no, not at all. But is that all you see in this man at your back door? If that is all you see—just the beggar—I'm very much in doubt whether the gift you give him does you any good. If in this caller you can't see the soul of a person—a soul just like yours—who needs a word of encouragement—one who even may need salvation, then you have missed an opportunity and a real blessing.

This man at your back door is God-sent. Some has has aptly said, "No one ever raps at my door but who has been sent by God." If you keep that in mind maybe this caller will have more for you than you for him.

Anyway, the fact remains that life is very much what you make it. That means what you see in it, put into it, and get out of it—not so much for yourself but for others. When you get that vision and remember that, the man at your back door will be more than a beggar.

Scottdale, Pa.

THE CHRISTIAN HOME

(Concluded from page 533)

tual creation and all the leaping wonder and holy fear of creation attend it."

Home means a place of faith and love. "Home is where love lives, and reigns, and trains," says Dr. Gordon. Love in the home "means more than loving, that is, more than a tender heart and endearing and fond caress." "It means purity and wisdom as well as the quickly thought of heart meaning." According to Scripture love includes all the heart and soul and strength and mind.

Dr. Cabot calls love "a house of many mansions." He says, "We must learn to think of personal love not so much as a single quality or impulse but as a house of many rooms. Each room represents some type of affection—conjugal, paternal, filial and friendly. Each room opens into those next to it so that an impulse originating in one must pass freely through all. Moreover the house is open outwardly, through its windows there is a perpetual give and take between our affections and the infinite love of God. Disasters threaten us when we shut the outer doors and windows of our affection, shutting out the love of truth, the love of country, of art, of nature, of God."

"Home sometimes is where people love the most and show it the least." The real test of a man's or woman's life lies in their home life. Character is not best revealed by public service, nor Church activities nor the righting of public evils, invaluable as all this is. The real man or woman may be found only at home."

Jesus lived the perfect home life in an ordinary home. He had the same daily experiences that come into the everyday life in every large family. He lived this home-life in such an intensely human way that His own brothers and sisters could not believe in His divinity. He lived His home-life before He taught how others should live it. He can help others to live the ideal Christian home-life and through His strength the crowning life-work of young men and young women is found in the Christian home.

Columbus Grove, Ohio.

The top newspaper of the world, in point of circulation, is the News of the World, owned by Lord Riddel, and printed in London. It has 4,000,000 circulation every Sunday.

By turning a switch in the handle of a new light floor-cleaning machine, operated by electricity, a housekeeper can now soap, scrub, rinse, and dry her floors as if by magic.

One person is killed by an automobile in the United States every thirty-five minutes. This is three times the fatalities caused by all the accidents in factories, mines, railroads and other industries in America.

A marked decrease in the use of habit-forming drugs throughout the United States, and especially in the Chicago district, has recently been reported.—There are fewer drugs shipped into the United States than ever before.

SMOKE PERILS ON LAND AND SEA

Will H. Brown

At no time nor place is the traveler free from danger due to smokers of tobacco. Several fires have been started in Pullman sleepers while trains were speeding over the rails, due to men smoking in their berths, in some instances in defiance of the rules.

The danger of life is not all of the menace due to train smokers. The Dearborn Independent says: "Twenty minutes after each train passed through forested or cut- over lands in Minnesota, during the fire season, a speedster patorl follows in its wake, to make certain that hot ashes or a careless smoker has not started a conflagration"—the latter, by throwing stubs out of car windows.

Great steamer disasters cause dread of steamer travel in the minds of many persons. The reader may recall that when Governor Reilly of Porto Rico made his voyage to New York the steamer "Tanamo" on which he sailed caught fire, and that it was at first thought it was due to a bomb. Officials of the Atlantic Fruit Company have reported to Secretary Weeks at Washington that the fire was started by a cigarette stub dropped by a freight handler.

The Cleveland News, commenting upon the fire in the great Steamer "Mauretania," says: "Remember that the Mauretania affair was not the only big fire charged against a carelessly dropped cigarette. There have been others, much nearer home. Remember that an anti-tobacco crusade will have followers enough in any case without unintentional help from you." But the average smoker will heed no warning—the habit makes him careless.

Oakland, California.

EXPERIENCES OF A LIFE-WORKER IN THE SUNDAY SCHOOL

(Concluded from page 537)

I was so busy about that time in my life that, to tell the truth, I really forgot about the boy. It might have been two or three days after when I came around and said, "Oh, by the way, Park! how about the boy?"

It was one of my happy surprises when he replied, "Why, Mr. Root, he is one of the brightest and handiest boys I ever ran across. He is equal to a man for a good many things."

On a later trip the report was still more favorable.

"Mr. Root," said the engineer, "that boy knows everything about the engine almost as well as I do. When I want to be away for a little while he can run the whole institution, and keep things in splendid shape."

Let me tell you right here that that boy's name was Jacob. He not only proved to be a worker, but made friends right and left. I might almost say that he made it his study day and night to become fully posted in regard to every detail of the Root institution.

Years ago Jacob was married to one of the bright girls in the office, and now has a family and a home of his own. Just a few days ago they were all shaking hands with Jacob when I inquired the reason. Some of the crowd, laughingly informed me that Jacob had just receivd news that he was a grandfather; and I think the father of the new-comer, if I am correctly informed, is or was a high-school professor. —From Gleanings in Bee Culture.

A SENSIBLE MOTHER

"We haven't as much money as some people have, and, consequently, can't make the appearance in society that others are able to make; but I have taught my children not to hold their heads down on this account. I give them to understand that their father and mother have never done anything of which their children need be ashamed; and it is character that counts."

These were the words used by a mother, and addressed to her pastor, on the occasion of his first call to her home. The minister was pleased at this manifestation of good sense and nobility of character. It is a wise thing for young people to respect themselves, and to live so nobly that no one will be allowed to snub or despise them merely because of lack of material wealth.

It is also important for young people to feel a sense of responsibility for maintaining the good name of their family. When James Harper, of the firm of Harper Brothers, left his old-fashioned home to go to the city of New York, his good old mother followed him to the wagon, and, with her kiss still warm upon his lips, she said: "James, you are going to a strange city. Remember, your mother's blood is in your veins, and don't disgrace it." To his credit be it said that Mr. Harper never forgot his mother or his mother's God.

The boys and girls who have had handed down to them stainless reputations from their parents have great responsibilities resting on them to sustain the family name.—Exchange.

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INTERESTING FACTS AND ITEMS

Camphor production is the most interesting industry of the island of Formosa. This island is said to hold "a practical monopoly in the world's market of this valuable drug." A single average tree will yield about five thousand dollars' worth of camphor.

According to statistics recently published, the cotton crop last season was the smallest since 1900, and is a reduction of more than five million bales from the total of 1920.

As a tribute to New York soldiers who died in the World War, two thousand elm-trees are to be planted in the spring on the road between Syracuse and Utica. This road will be known as the "Road of Remembrance."

For the first time since 1878, a new design is seen on silver dollars. Seven hundred thousand of them are in the new series just coined. This dollar is to commemorate the Arms Conference, and the eagle is perched on a broken sword.

The smallest gold coin in the world has been minted at Geneva, Switzerland. It is also the smallest gold coin of modern times. It is octagonal in shape, weighing .03225805 of a gramme, and is worth about two cents in our money. It is named a standard franc, and is to be the basis for calculating the budget of the League of Nations.

The largest thermos bottle in this country is claimed for one that is transported from Honeybrook to Philadelphia, Pa., every morning. This bottle is ten feet long, six feet in diameter, and carries 115 gallons of milk to the city. It is not an imitation, but the real thing, and the milk arrives in Philadelphia at the same temperature it left Honeybrook.

Unemployed persons in Switzerland are given a federal allowance of 6 frances 50 centimes per day. In Switzerland this makes a very meager day's allowance; but, if they slip across the border into Germany, the person can exchange this sum for 350 marks, and get a good living at a comfortable hotel. It was discovered that many have been doing this instead of looking for work.

Engineers have finally approved plans for the completion of a tunnel to connect Spain and Morocco. Such a tunnel will have to be run under the Straits of Gibralter to a depth of 1,254 feet below sea-level. The tube that probably will be placed there will be eighteen feet in diameter, carrying a single track, with three stations where trains can meet. The shortest possible length will be twenty-four miles.

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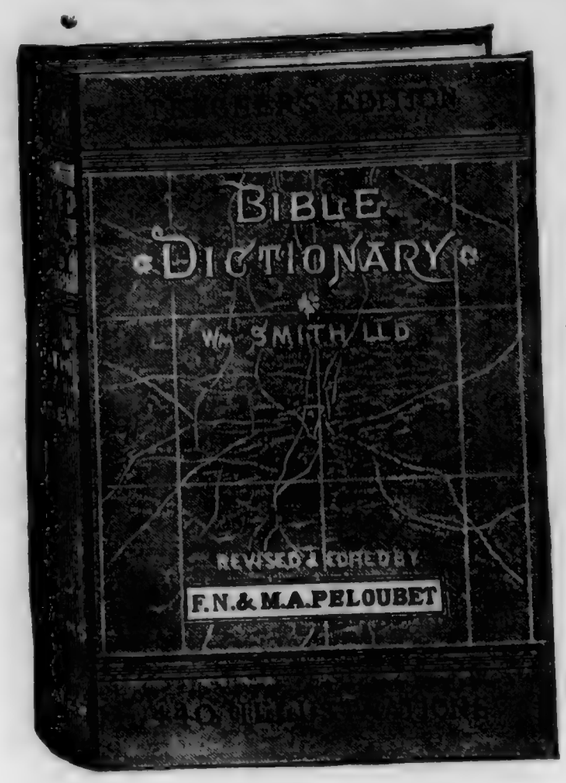

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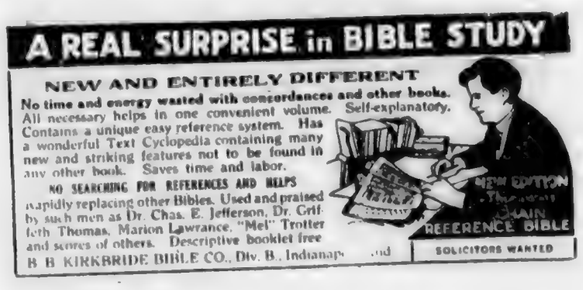
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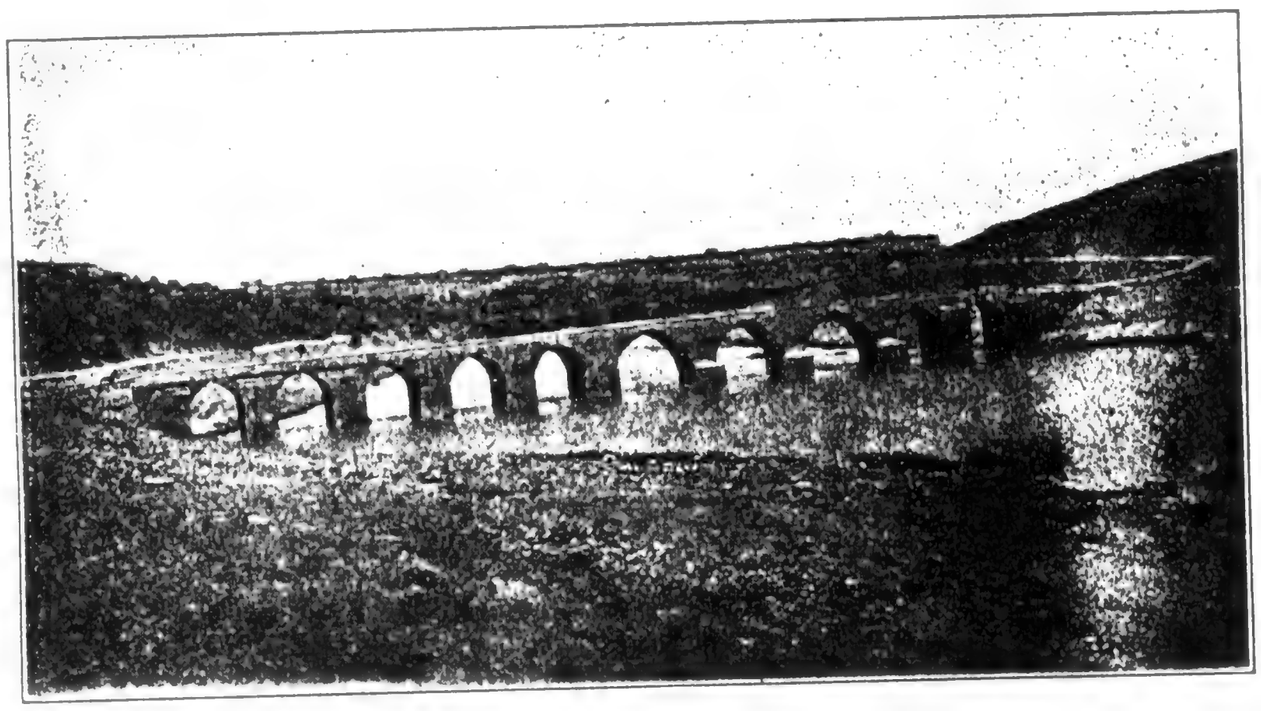
Jaffa, Palestine, is to have a big harbor, located opposite the Joppa of Bible times. Plans have been formulated to expend the vast sum of $7,000,000 on this harbor, giving the city facilities that will enable steamers and vessels of all sizes to dock right at the shore. At the present, when the weather is at all rough, it is impossible for ships to come within three miles of shore.

CHRISTIAN MONITOR

JUNE, 1922



The old bridge just outside of Diarbekir

(See page 562)

SELECT READING

ECHOES OF LIFE

Mail Order Catalogs

C. F. Yake

Just now finished writing a check for a certain prominent mail order house after perusing their catalog for a week off and on, in and out, during spare moments,—I guess I dare say, altho they were exceedingly spare as time is extremely precious these days. Have about come to conclude that the man who has plenty of spare moments is one who belongs to the species of laggards or the lazzarones. However the point I want understood is that eventually I sent off the order and I was glad of it; for now I will have the blessed opportunity of living in anticipation of receiving something I have never seen before. What a joy indeed!

These mail order catalogs arrive rather regularly, spring and fall of each year, with the special bargain catalogs making their appearance at any odd time or season. And I persume, to calculate, the number of these that are sent out just from one of these large houses would run into figures of five digits and more. As a matter of fact, I have come into very few homes anywhere, from the ultra-rich to the ultra-poor, where these catalogs have not found their way. Into every nook and corner of this country of ours they seem to find their way and they come to many a home as some of the most welcome visitors. They are looked forward to with great expectations and they bring delight with their coming.

And there are a host of good things to be said about mail order catalogs! In the first place you really have a department store at the tips of your fingers in your home, daily. This means the saving of hundreds of steps of shopping, for you can do it while sitting in your own home. Then too, it means shopping at your leisure when you may be too tired to do almost anything else, or when you are indisposed to real hard work. Or it means ordering in a hurry, for it can be done in a very short time if done in a business-like manner. And then if you have a few days' time to wait for your goods you will have that delightful anticipation of expecting something new. Oh yes, there are numberless good things to be said about these catalogs.

Even baby gets some real benefit out of them. For when the new catalog arrives the old one goes to the scrap heap, but usually before that it passes thru the hands of the yungsters for dissection. And above all things else, baby gets many moments of exquisite pleasure tearing out the pages and littering the floor for mother. But mother even delights in this for she is glad to pick up the paper bits just for the sake of knowing that baby is happy.

The educative value of these catalogs is hard to over-estimate. Here is listed anything in modern commodities that the human mind can conceive for the use of man or woman. Groceries, drygoods, confections, medicines, hardware, furniture, clothing, jewelry, books and stationery, cosmetics, lumber, ready-built houses, automobile accessories, farm implements, and what not! In the index of these catalogs will be found the names of all these various commodities and the education in just knowing the names of the various farm articles for instance, or say, the various household articles, or goods handled in a hardware store is quite worth while. Few persons have such a wide range of work or experience that brings them into contact with all these things, yet here in a very short time a host of valuable information can be gained that wouldn't otherwise be acquired in a life time. I can well recall the time as a chap in the country school where we had our test in naming farm articles, or parts of articles such as those of a harness or plow or wagon. And it was a real test, for few could name all the parts of these various things correctly. Yet, today a school chap can turn to any one of these numerous mail order catalogs and find the list of any or all the parts of these articles without so much as putting forth a special effort.

And that is not all there is to the educational end of these catalogs. The prices they give for the various articles are usually standard, and generally are a bit lower than anywhere else. The buyer can educate him or herself concerning the prices of the articles interested in, and when shopping around in the local stores is prepared to talk intelligently with the clerk behind the counter. The current price of goods desired is known by the purchaser and the clerk can not profiteer upon his customer. One of the greatest educative values lies in this very point and people who take advantage of this fact usually make their purchase very reasonably. They guard themselves against any unscrupulous merchant and they save themselves many a dollar that otherwise would pass thru their hands without bringing them real profit.

But not everything about these mail order catalogs has this beautiful ring. As mentioned before the catalog finds its way into every nook and corner of our country, and in many a home it is the most important book in the house. It takes the place of the Bible, and instead of God's Word in the center of the living room table you find the mail order catalog. It is read more, next to the novel and newspaper, than any other book in the home. It is studied in some places for the Sunday newspaper, and is of next importance on the Sabbath. I have seen more than once the mail order catalog occupy the time of a young lass or lad on a Sunday afternoon, with the Sunday newspaper as its companion.

And why does it hold such a vital place in the homes of many people? Numerous reasons might be cited but the one here in order is that it has a certain amount of live interest; the catalog is fascinating in many respects; it is profusely illustrated, and allow us to drop the thought here, to the detriment of many a young person. Not all the illustrations are of a moral

(Concluded on page 558)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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CHRISTIAN MONITOR

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THE CLEMEN FAMILY

John Horsch

Chapter I.

A Waldensian Family

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical events and conditions, as well as all statements referring to historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewalt, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to [illegible]

The home of the Clemens was located in the Swiss Alps, in a remote region which in our day has become noted for the sublimity of its scenery. It was for the sake of the comparative security which this secluded vale in the mountains offered, that Isaac Clemen had decided to make his home there.

The Clemens were Waldenses. For many generations their ancestors had been members of that venerable evangelical martyr church which, notwithstanding all persecution, upheld the principle that the Word of God alone is the authority in matters of faith.

It was on the evening of the eighteenth day of January 1520 Grandmother Clemen's seventieth birthday. Anna the youngest of the grandchildren, expressed the desire that in honor of the day a story should be told of by gone days. On her suggestion Grandmother consented to tell about her childhood. Father and mother Clemen as well as the children appeared to be interested in the story that was to be told.

"I was a child of about [illegible] began Lydia Clemen, "when [illegible] my native city, was the scene of a terrible tragedy. Our beloved missionary Frederick Reiser, the most prominent [illegible] of the Gospel in the Waldensian Church had been arrested and sentenced to death because he cared to hold religious meetings which were not sanctioned by the Roman Catholic Church. He was burned at the stake in the month of January 15[illegible]

"The impressions of that terrible day are as distinct in my mind [illegible] but yesterday. I implored [illegible] allow me to accompany her to the place of execution and he [illegible] erick Reiser, the dear [illegible] carried in the deliberate [illegible] Horse Market where the [illegible] read, and from there to the gallows outside of the city walls."

"Did you see him on the way to the place of his martyrdom," one of the children ventured.

"We barely got a glimpse of his face [illegible] was taken from the cart. Shortly before, upon the demand of the Dominican Friars, he had been most cruelly tortured. When in diabolic cruelty the Friars were about to have the torture applied for the [illegible] time, the mayor of the city, John Beckenstadt, interfered, forbidding them to proceed further in this manner. Reiser [illegible] was killed on the rack by the [illegible] torture. He was unable [illegible] With a woman of our faith, [illegible] was placed on the stake and burned to ashes. [illegible] alone in the name [illegible] Church [illegible] my mother [illegible] that day kept [illegible] that [illegible] do [illegible] God [illegible]

[illegible] city had ever since the days of John Tauler and the Friends of God been one of the principal seats of the non-Romish Christians. It was rather an open secret that there were some Waldenses in the city, but the magistrates were aware that they were of their most law-abiding and useful citizens. Therefore the municipal authorities did not permit themselves to be prevailed upon by the Friars and the priesthood to take effective steps toward their extermination. We knew however that a noticeable increase of our number would not be tolerated. Hence when outsiders united with our brotherhood they generally left the city. It was not a frequent occurence that converts were won outside of our own families, for not only were we hampered on all sides in the propagation of our faith, but to become a Waldensian meant to endure persecution. Few were willing to pay the cost.

"After many years your grandfather, Isaac Clemen, took charge of the dry-goods business. It was in 1487 that Pope Innocent VIII published the well known bull against the Waldenses, demanding a new their extirpation. The Dominican Friars were more determined than ever to cleanse the city of heretics, as they said. One evening your grandfather had a secret interview with the burgomaster of Strasburg who warned him to sell his property and leave the city. He said, the magistrates would apparently ere long find themselves compelled to take sharp measures against the Waldenses. Hence we sold the beautiful home of my childhood which [illegible] dear to us. It seemed hard to [illegible] but there was no other choice. We [illegible] down to this country and decided [illegible] here, where a small congregation [illegible] had existed for many years."

[illegible] children and in fact every one present appeared to become more and more [illegible] Many questions were asked [illegible] the oldest of the grand children, ask[illegible] Grandmother to relate what she knew [illegible] forefathers.

[illegible] the year 1415," Lydia Clemen [illegible] that her grandfather came [illegible] of the Waldenstan valleys of the [illegible] Alps to Strasburg. The date is [illegible] remember, for it was the year [illegible] Huss, the great Bohemian [illegible] burned at the stake in Con[illegible] [illegible] brethren of the South had [illegible] stronger interest [illegible]

the reformation movement, inaugurated by John Huss, and they had ascertained that the reformer had been summoned to appear before the great General Council of the Roman Catholic Church, at Constance. My grandfather, then a young man, resolved to go to Constance with one of our missionaries. The two men hoped to profit both by coming into touch with the famous reformer, and also by getting a glimpse of the life of the representatives of the Romish church.

"They arrived at Constance only to learn that Huss had been cast into a vile dungeon. He refused both to recant his evangelical teachings and to withdraw his demands for reform, and was therefore, by the Council, condemned to be burned at the stake. Emperor Sigismund who was also present at Constance had give him a safe-conduct, i. e., a written guarantee that his personal freedom should not be interfered with at Constance, and it was only after a severe struggle of conscience that Sigismund consented to have him put to death. But the assembled bishops and priests advanced the claim that a promise given a heretic need not be kept.

"Huss was burned, July 6, 1415. The execution was preceded by his excommunication from the Romish Church. After the denunciations had been pronounced, a paper crown with the picture of demons and the inscription 'archheretic' was placed on his head. 'Now we give over thy soul to the devil,' said the priests solemnly. 'But I,' said Huss, 'commend my soul to thee, O Lord Jesus Christ.' Having mounted the stake, Huss prayed for those who had condemned him to death. Before the fire was lighted, the Marshall of the Empire once more called on him to recant. But Huss replied: 'In what I have written and taught, my motive was to cause people to turn from sin, and I will gladly seal it with my blood.' His last words were: 'Lord Jesus, have mercy on me!' When he repeated these words for the third time, the wind drove the smoke and the flames into his face. His lips were still seen to move in prayer. Thus the soul of the faithful servant of Jesus Christ ascended in a chariot of fire. His ashes were mixed with swine dung and thrown into the Rhine.

"I remember having heard my grandfather say, that he had a great debt of gratitude to God for having been privileged to witness the heroic death of this noble martyr.

"From Constance the two Waldensian men proceeded to Strasburg to visit the Church of that city. My grandfather decided to remain in Strasburg."

"It seems an unendurable condition of things," remarked Henry, the second of the grandsons, "that the men who have the courage of their conviction and insist on the necessity of reforms, are cast into prison and burned at the stake. There appears to be, moreover, no indication of a coming change touching religious tyranny. But did not the followers of Huss make an attempt to free themselves entirely from the authority of the Romish Pope?"

"Yes, indeed," replied Andrew Clemen the head of the family, and a minister of the Gospel in the Waldensian Church. "The Hussites of Bohemia proposed to stand by the teachings of John Huss, in spite of Rome. They said the highest doctor at Constance, who spoke the final word and silenced Huss was the hangman and if it was he could settle such questions, there was no occasion to go to Constance or Rome; had they not hangmen in Bohemia? They did not admit that Huss was a heretic. Since he had not been overcome by the Scriptures and yet the Pope and the bishops had refused to grant the proposed reforms, the Hussites and eventually nearly all Bohemia withdrew from the jurisdiction of the Romish Church."

"The Pope issued a number of bulls, ordering Catholic Christendom to undertake a great crusade, 'a holy war' against the Bohemians. The latter however, under their famous general Ziska, routed all the armies that were sent against them. When it had after years of bloodshed, become evident that the Hussites could not be subjugated by force of arms, the Pope and the Romish hierarchy declared their willingness to grant some of their demands for reform, as for instance the privilege that the laity, instead of the priests alone, should receive the cup in the observation of the Lord's supper. There seems to be only one way" remarked Andrew Clemen, "to get the consent of Rome for the introduction of reforms, and that is apostacy or withdrawal from the Romish Church.

"After however the Bohemians had laid down their arms and made peace with Rome, the privileges granted them were soon withdrawn by the Pope. But the stricter party of the Hussites organized a new church. They advocated the principle of non-resistance and called themselves The Bohemian Brethren. Their first bishop, Matthias of Kunewald, was ordained by a Waldensian bishop named Stephen. They have," concluded Andrew Clemen, "at the present time a number of churches in Bohemias where many nobles, the descendants of those who rose in arms against Rome, protect them as best they are able, on their estates. I am quite certain you have heard uncle Daniel tell of his visits among the Bohemian Brethren. Only a few years ago they had to undergo a general persecution."

"What a beautiful world this would be," remarked Lydia Clemen, "if it were not for tyranny,—if there were no Pope to rule, through the priests and the civil authorities, over the conscience of the nations, and those who have religious convictions of their own would not have to be in continuous danger of life. Think of the millions of Romanists and of their ignorance in spiritual things, yet only little can be done for them. Daniel, my beloved son, has doubtless also fallen prey to the prevailing intolerance."

Daniel Clemen was a Waldensian traveling missionary; he failed to return from a tour which he had undertaken to certain provinces of Germany.

"To my mind it is clear," said Henry "that the Bohemians have set the world an example in what way to proceed to bring about a betterment of conditions. I believe and, in fact, I know that there are many even outside of the ranks of the Waldenses and Bohemian Brethren, who are heartily tired of the intolerance and tyranny. Now, why do they not stand together like men and declare that they will no longer acknowledge the Pope and the hangman as the highest authorities in matters of faith. If religious liberty can not be obtained in any other way, why do they not, like the Hussites, demand it with the sword in hand? As long as they would concede to the Pope and every one else the right of freedom of conscience, no one and not even the Pope would have any cause to be dissatisfied, and if this question should become the occasion for a war, the responsibility for it would not rest with the advocates of liberty."

The little speech of Henry had caused a marked commotion among the listeners. After Grandmother and John had spoken disapprovingly of the sentiment expressed, Andrew Clemen taking the word, said:

"Do you mean to say that we should take the sword to compel the Romish hierarchy to accept the principles of religious toleration:—for that they would willingly submit is out of the question. Would it be in accordance with our calling to take the sword in defense of the faith? Is that what the example of the Lord and the Apostles, of Peter Waldo and our forefathers teaches us? Would not that be the direct opposite of Waldensian principles? The Bohemians, taking the sword to establish a new creed only gave evidence that they had never succeeded to free themselves fully of Romish ideas. And where are they today! All Bohemia, with the exception of the comparatively small number of the Brethren is again Roman Catholic. The movement was unsuccessful. No, no, my boy; liberty of conscience will not come in that way. The people must be enlightened and public opinion in favor of liberty must become so strong that the Pope and the hierarchy will no longer find it in their power to have the executioner set fire to the stake, to burn one who differs from them on points of faith. That time is surely coming, and it is the printing press which God will use as one of the agencies to hasten it. Think of the many thousands of Bibles and other good books that have been circulated in recent years. I have it from good authority that as many as eighteen editions of the German Bible have already appeared, while the Latin Bible has been printed in more than ninety

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THE WAY "THEY" DO

"This is the way they are wearing them," said the astute saleslady to the pretty young girl before the counter. "Just so (demonstrating). You needn't be afraid of going wrong if you buy this. They are wearing this kind everywhere now."

The young girl hesitated with her eyes on the clever saleslady's face. The garment in question was not what her mother would choose for her, not what she had been taught to think of as proper apparel. Her eyes widened. "But who are they?" she asked frankly.

"Good enough," the lady shopper who had overheard the conversation said to herself as she went her busy way. "It would be well for us all if, before we follow a foolish fashion or truckle to the dictates of social leadership, we should ask, 'But who are 'they' that I must follow their decrees?' Often, I imagine, if we answered the question honestly, we would have to admit that 'they' are not the best or wisest element of our society, and have no right to demand our subservience to their whims."

Isn't it true? A minority, and usually not a very wise or truly cultured minority, dictates fashions for the rest of the civilized world, and, as a rule, these dictates are accepted as final and conformed to, no matter how great the cost in money, health or even self-respect. This is true not only of fashions in dress, but equally true of hundreds of fads and fashions in other things and of habits acquired by multitudes merely because they were considered "slow" or "puritanical" if they did not.

But man was never intended to be a blind imitator of his fellows, servilely endeavoring to ape their habits of dress or manner. Each human being is distinct from all others in the plan of the all-wise Creator. No two persons have features exactly alike, nor figures, nor dispositions, nor tastes. God must have intended for us to have individuality, initiative, independence.

It is time for many to sign their moral declaration of independence. To say, "I hold this truth to be self-evident, that all men are created equal," and to add their resolve to live the life of liberty to which "nature and nature's God" entitles them, without being bound by the decrees of fashion or intimidated by the ultimatum of public opinion. All this we may do (and be better and sturdier for doing it), while still maintaining a "decent respect for the opinions of mankind," which in no way binds us to follow the fads and follies of those who would arrogate leadership and dominate us soul and body if they could.

"Who are they" who would rob us of our individuality and coerce our consciences?

"Take a few moments, even in the busy hours, to wait upon God."

AN OBJECT LESSON

They stood upon the corner waiting for the car, a lady and her two bright-eyed little sons.

"Boys," said the mother as her eyes fell upon two figures moving down the street, "I want you to notice those old gentlemen who are coming toward us.' '

The boys looked up eagerly. The foremost figure was that of a slender, erect old man, whose eyes glanced keenly from under his snowy hair. His step was firm and resolute. There were kindly wrinkles about his eyes and mouth, those wrinkles which come from frequent smiles. Time had touched him indeed, but quite lightly and lovingly.

The appearance of the other old man was strikingly different. His body was unwieldly. He moved with difficulty, grasping his cane with a hand that trembled continuously. His nose was swollen, his eyes bleared. He crept by the little group on the corner with a vacant stare.

"Boys," said the mother, when at last the strangely unlike pair had passed out of hearing, "your grandfather knew both of those men in his boyhood. The gentleman who passed us first, Judge Brand, is the older. He was a Christian boy, and he became a Christian man. His home is one of the happiest I ever knew. He has never become wealthy, but in the truest sense of the word he has won success. Though he is now almost seventy, he finds life as full of interest and pleasure as he did fifty years ago."

"The other," the lady continued after a pause, "began life with a determination to enjoy it. He was an attractive boy, with a host of friends, I have heard my father say, but he became a selfish and dissipated man. His wife died broken-hearted. He is quite alone now. Even his vices no longer give him any pleasure."

The boys looked silently after the vanishing figure.

"Remember," the mother added, "that if you live to be old, you will resemble one or the other of these men. Which it will be, you must choose for yourselves."

A gong sounded, the street car swung in sight, and as the trio stepped aboard, the little sermon was ended. But in the memory of the lads the image of that broken-down man lingers as a warning placed at the entrance of that path which seems attractive to the young, but whose end is death.—Selected.

HOW THE ERMINE IS CAUGHT

"The Cruelties of Trapping," is a ten-page pamphlet, published by the American Humane Education Society, which tells the cost of furs in torture and death. As an illustration of how the white ermine is caught, the following conversation between a fur dealer and a prospective buyer is taken from the New York "Tribune":

"'This stole of imperial ermine is worth $1,000,' said the dealer. 'Just consider how the animals comprised in it were caught!

"'In the first place, they were caught in a winter of extreme cold, for it is only in such a winter that the weasel or ermine turns from tawny to snow white. In normal winters the ermine turns only to a greenish-white—like this $400 greenish-white stole here.

"'In the second place, the ermines were caught young, for when fully developed their coats are coarse and stiff—as in this $250 stole—and to catch them young the tongue trap must be used. Any other trap would tear the delicate fur.

"'The tongue trap is a knife—an ordinary hunting-knife—smeared with grease that the hunter lays in the snow. The little ermine sees the blade, which it mistakes for ice. Ice it loves to lick—and so it licks the knife-blade and is caught fast, its tongue in that zero weather frozen to the steel.

"'Yes, sir, when you see a stole like this, don't begrudge a good price for it, for every ermine in it was tongue-trapped in sub-zero weather—mighty slow and painful hand process.'"—Our Dumb Animals.

"DO THE HARD THINGS FIRST"

Suspended above the desk of a Pittsburgh bank president is his motto: "Do the Hard Things First." Ten years ago he was discount clerk in this same bank.

"How did you climb so fast?" I asked.

"I lived up to that text," he replied.

"There is not much else to tell. I had long been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work. One morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar.

"Suddenly the thought came to me, 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as bad as I expected. Then I took a card and wrote on it: "Do the Hard Things First,' and put it where I could see it every morning. I've been doing the hard thing first ever since."—Brooklyn Central.

"If we study the prayer life of the disciples, we will find mighty deliverances were granted, signs and wonders wrought, and thousands were converted to the Lord Jesus."

EDITORIALS

Our June Meetings

A number of very important meetings and conferences are scheduled to be held during the month of June.

It will not be possible for all of us to attend these meetings. Most of us must content ourselves with hearing the reports of the work done and the action taken. And while this may not be as satisfactory to ourselves as would be our actual attendance at the meetings, yet we are glad and thankful for the privilege of hearing and reading reports. We miss something of the spiritual atmosphere of such assemblages when we are not present in body, but the facts with reference to the nature of the meetings and the decisions made can become familiar to us nevertheless.

But let us not think that our responsibility for the meetings is small just because we can not attend them in person. Every loyal member of the Church whose interests are at stake in the coming conferences and meetings has an important duty in this connection—a duty which can not be shifted and a responsibility which can not rightfully be evaded. This is not to be the work of a few individuals alone, with the rest of us playing the part of idle spectators; it is the work of the Church at large in which we have a definite and a serious part.

It is not difficult for us to know what are some of our duties in this connection—or at least some of the very important ones. One of them is Prayer—definite, earnest, intelligent and heart-searching prayer to God that in all that is done His will may be carried out and the interests of His kingdom furthered. If the united prayers of a united Church membership will rise to our Father during and preceding these meetings it is certain that great things may be accomplished, and that rich blessings will come to the Church.

But a further duty comes to each one of us in this connection. One of the most essential things for the success of any common project is loyalty to the cause and a unanimity of purpose and action in the work which is to be done. This applies to those of us who are at home as well as to those who are delegated to carry out the work. Unless we are united in our purposes and unless we are loyal to the cause of Christ and to the Church we are not in a position to accomplish anything for our Master and our meetings will be seriously crippled in what they try to accomplish.

Briefly let us consider some of the most important of these coming meetings and note some of the very important problems which face them.

Relief Commission Meeting

Our relief work has come to play an important part in our Church activities. The great suffering and need which exist in many countries today have called forth a practical demonstration of our sympathy and our desire to do what we can for those who have not been so fortunate as we. The result is that hundreds of thousands of dollars have been contributed for relief work, and scores of our young men and women have been sent across the seas to aid in administering this relief and in bringing something of the message of love and cheer to those who are hungering spiritually as well as physically. Naturally these conditions and this response have raised many problems which have had to be decided without the experiences gained by similar work in the past. Those on whom the burden of responsibility for carrying on the actual work has rested are ready and anxious to give a report of their stewardship and desire that the Church may know in detail what they have done.

Again, future policies and plans need to be discussed and decided. It is often difficult to see just what is the best thing to do, but decisions must be made and the work carried on. The work vitally affects the Church and earnest efforts should be made to carry it on in such a way that it will mean the most for the interests of the Kingdom. Our interest, our prayers, and our co-operation are esssential.

The Mission Board Meeting

It is probably unnecessary to emphasize here the importance of Mission work, or to enumerate the problems which face the Church as a result of the work already being carried on, as well as of the needs for the extension of the work in the future. No true Christian can fail to realize that the future of the Church depends to a large extent upon the vision which she has of her duty and responsibility to those who have not yet accepted the Christian message and teaching. Our mission interests in India, South America, and the homeland have grown and been abundantly blessed, but the needs have scarcely been touched even in these countries, and in many other lands Christless millions are in sore need of the Gospel. Not until we have expended our utmost efforts in men and money can we claim to have fulfilled our duty along this line. Some of the serious problems which arise in connection with this responsibility need to be considered and decided at the coming Board Meeting. We need to pray that God's Spirit may direct and guide in all things.

The Educational Board Meeting.

Of all the problems before the Church the educational problem is by no means least. Our people in general are beginning to realize the importance of education, as is evidenced by the increasing attendance of our young people at various high schools and colleges and at our own

Church schools as well as by the constant demand in church work everywhere for trained workers. How to provide the proper facilities which will enable our young people to secure the right kind of training, just what and how much training will make us most efficient for service, how to raise the finances necessary for the work, how induce our young people to attend our own schools instead of attending those whose influence tends to draw them away from the Church, and how to secure and keep the right kind of teachers who will co-operate with those who are in charge of and conduct our schools in such a way that the interests of the Church will be maintained and the cause of Christ advanced,—all these are questions which face our Educational Board continually. The right solution of these problems is vital to the welfare of the Church and affects the lives and characters of hundreds of our young people. Some of these problems are extremely difficult, and it ought to be the constant prayer of all who are concerned for the cause of Christ that the Board may be able to decide them in the right way, and that peace and harmony, and above all charity, may prevail in all the deliberations and discussions which may take place at the coming meeting. The educational problem is a most difficult and perplexing one, and demands our careful solution.

The District Conferences

A number of district conferences are to be held in the very near future. These too have their problems, some of them very serious ones. And while many of these problems are in their nature somewhat local to the particular districts, yet their solution is of concern to the Church at large, for what affects one member of a body is sure to affect the other members also. Lack of unity and harmony in one part of the Church must seriously affect the work as a whole, and it should be our constant prayer and aim to promote the cause of Christ without fear or favor in whatever part of the vineyard it is our lot to labor.

The Young People's Conference

Acting on instructions from the Young People's Conference held at West Liberty, Ohio, in August, 1920, the executive and program committees have arranged for another conference to be held at Sterling, Illinois, in the near future. (See Gospel Herald for further details and an outline of the program.) While the nature of this conference is somewhat different from that of our other conferences in that it is not legislative and is neither able, nor desires, to exercise any of those functions, yet we believe that it is of great and far-reaching importance, because it seeks to deepen the religious experience of our young people and to increase their feeling of responsibility toward the needs of the world and the work of the Church, and to emphasize the privileges and opportunities of a life of service as contrasted to the spirit of worldliness and selfishness which is so prevalent on every hand today.

No one will deny that the problems facing the young people today are serious and that there are need for some agency or means for discussing these problems intelligently in the face of present conditions and needs. What this agency may be, or how it may best serve its purposes are questions on which all do not agree. The Young People's Conference represents a serious and prayerful effort to answer the need in part at least, and to carry out its motto, "Our Young People for Christ and the Church." It seeks to lead our young people to a deeper religious experience, and unreserved consecration to the cause of Christ, to instil greater loyalty for the Church, to give them a deeper vision of the world's needs and to give some help as to how these needs can best be met in the lives of different individuals who seek to give themselves up to whole-hearted Christian service. It seeks to give an opportunity for old and young to become acquainted and to consider together the problems of life in the light of youthful enthusiasm and the wisdom that comes from experience and maturity, that together, old and young, we may labor harmoniously for the extension of Christ's Kingdom.

The future of this movement is at the present time uncertain, and is one of the important questions to be decided at the conference. Some have suggested that it disband as a general organization and that similar meetings be held under the auspices of our district conferences, so that more of our young people may be able to take advantage of the meetings. Others favor the continuation of the general meetings under the control of a committee appointed by General Conference. Some have suggested a standing Young People's Committee, appointed by and responsible to General Conference, probably combining the functions of the present Young People's Problems Committee appointed by last General Conference, the Young People's Topic Committee, and the committee responsible for the present Young People's Conference. Still others think that the Young People's Conference should continue on as it has in the past, but working in close co-operation with the other Church activities.

Whatever may be the decision as to the future of the Young People's Movement, the editor believes that in order to reach its highest degree of usefulness it must work in close co-operation and sympathy with Church leaders and with our other Church organizations. To try to work entirely independently will mean failure, if not of the movement itself then certainly of its highest aims and purposes, and the result may even be much more serious than that. But if the spirit of love and Christian brotherhood prevails throughout the discussions and the various activities that may be attempted, we feel sure that much good may come of this movement.

Again we urge, let us pray definitely for the highest success of all these meetings, and let us do all that we can as individuals to contribute to this success.

CHRISTIAN LIFE

SOME OPPORTUNITIES FOR THE RURAL CHURCH

Mrs. Noah Burkhard

The Church is the one prominent factor which supplies man's spiritual powers, therefore it is evident that the rural Church must bear varied and important responsibilities. In spite of the criticisms of the country Church the fact remains that the community serving Church is the most essential institution in country life. If the rural districts are to prosper it rests upon the Church to supply the inspiration for prosperity.

The success of the Church can not be decided only by her statistics such as numbers of conversions and addition to membership, number baptized, married, buried, attendance and sums of money expended for various purposes. These are all very fine but the supreme aim of the Church must be to bring the Lord Jesus Christ into the community and thence into all the world. Its business is to Christianize the community in which it exists. It will get people right with each other, help them begin the heavenly life here on earth, and prove the sincerity of worship in deeds of Christian service; it will bring spiritual vision and power, faith, hope, and love into actual deeds of brotherly sympathy and kindness.

"The Church does not exist for herself; the Church lives and labors for humanity." As Christ loved and labored, suffered and died for mankind so the Church must embody all those ideals of sacrificial service if it would perform its sacred function. It is a living body of self-sacrificing brothers, a "power house created for the purpose of working upon the thought and conduct of the world."

We recognize that there are too many weaknesses surrounding the life and work of the country Church. But these are only great enough to serve as a challenge to the Church to meet them honestly and squarely. These difficulties must awaken the Church to her God-given duty. Then she must go forward in His name bearing the armour of light in full power persuading and leading her community to the complete life in Christ her head.

In some communities we find churches with closed doors. Why such a condition? Are no souls there to be fed with the Gospel message? Or, on the other hand, is the population depleted for some cause? Has the Church had a salaried minister whose support was inadequate because of poor agricultural conditions and bad farming, or poor business management? We usually find in a neglected community a neglected Church or no Church at all. Certainly the rural Church has an open door in such neglected fields. If the population has depleted the Church must furnish the inspiration for high ideals of living with inducements to remain in the community. It should perfect all other institutions with its own service of higher life and Christian living, uniting with their efforts for betterment her own indirect efforts and encouragement. The sincerity of the Church must be proved by earnest plans and actions to make its community prosperous for a vineyard of God.

The Church sometimes seems selfish, existing only for her own members. Jesus' heart of love and compassion sought and reached out to all classes of people. If the Church would truly represent the cause of the Kingdom on earth it must open its doors to all classes. In so doing she must maintain her purity, losing none of her sacred function of Christ-like ministry. Some communities contain a number of small churches whose members are overzealous for their own creed or church. Strife and dissentions arise among neighbors who are members of different churches. Surely such spirits are means of death to the churches. The Church then needs consecrated leaders who see the opportunity for directing such misdirected zeal into channels which shall inspire nobler activity in brotherly service. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it" is equally true of the Church as of individuals. Selfishness never brings any results but spiritual death.

In an age of laxity in standards of morality the one hope of change lies in the influence of the Church. Christian forces, everywhere must unite in a great army of workmen against the evils that rob our land of virtue. So in the rural sections high standards of morality must come through inspiration of the Christian body. More than this, through the teaching and example of vital religion which makes character and deeds of spiritual power, the Church will add to her number for the Master. Where the so-called Christian forces of a community are divided the Lord's work can not prosper. If these forces really merit the name Christian no efforts to promote God's work will be spared.

The Church must hold sacred the true Christian doctrines. Church doctrine must be duly emphasized but never to the extent that the real Gospel is neglected. "A holy zeal for righteousness costs something. The selfish zeal for one's sect is cheap." The Church must challenge attention and win the hearts of men by teaching in Sunday school and from the pulpit the great truths of religion; the reality of a loving God and Father in heaven, the immortality of the soul, the law of the harvest, and the Gospel of our Saviour, with many others.

In the present financial depression of our country the Church can direct its influence upon the people to render to the Lord all His dues. Sacrifices may be required in order to meet such obligations but faith and love inspired by the Church will lead out into consecrated service.

One of the most urgent needs in rural sections is leadership. Where the rural Church is prosperous in the Lord's work it should have a real missionary spirit to reach out to other places which have been neglected. For this the Church must give inspiration, it must train for leadership. The rural Church can offer opportunity for definite experience with Christ, that His spirit may really grip the heart and life, and be not merely as so much inheritance from fore-fathers.

It has been said that three fourths of all Sunday schools of the country are in rural sections, including villages under 2,500 population. The Sunday school is truly the greatest door open to the Church to reach the majority of people, particularly the children and young people. These are the years when Bible teaching is of vital importance to mold virtuous pure, and Christian characters. Hence it is necessary that the Church and Sunday school cooperate to provide consecrated, well-trained, and developed Christian teachers. The steps taken in many communities for the training of teachers is excellent. Such training for their holy tasks, in better knowledge of the Bible and of boy life and girlhood at different stages develops strong teachers who dedicate themselves anew to the work of extending the borders of the Kingdom so fulfilling the mission of the Church.

Systematic Bible study and mission study offer excellent opportunity to draw out and develop Christian workers to answer the calls of the Church. The Bible messages are rural with the exception of some of Paul's writings. One author has expressed it thus, "The Bible sprang from the

agonies of a shepherd's soul, from the triumph of a herdsman's faith, and the glory of a fisherman's love. Its religion keeps close to the ground, and interprets the daily life of sincere men who live near to nature." These wonderful messages must be interpreted to each class of people in terms of its own experiences. So those who interpret the messages must be thoroughly in touch with the Great Spirit Who is the true interpreter when the experiences and development of His instrument are adequate.

Such opportunities bring to the Church a challenge to purify herself and consecrate herself anew to the service due the community. Thus she will inspire men in a practical way to perform the duties of life. She will bring into the lives of her people the love of God which will develop kindness, brotherliness, and sympathy; induce fair dealing in business; reduce poverty, vice, and crime; set high standards for life and make amusements pure and sensible; make better farmers because they are better Christians; and make more efficient homes and schools to give every boy and girl a fair chance for a clean life, a sound body, a trained mind, helpful friendships, and a useful career which shall honor the Kingdom and its King.

Roseland, Nebr.

STANDARDS OF PURITY

Ruth Yoder

"Create in me a clean heart Oh God and renew a right spirit within me." Let this prayer be in every heart before we begin to discuss what should be our standards of Purity.

First of all what are standards? Standards are set rules or models. In discussing this subject we will deal with the very highest standards or ideals. Although we may not always measure up to these standards we should after all not get discouraged or think that ideals are mere aircastles. One author says, "Ideals are not creations of the brain or desire: They are real." Again, "The great truths and ideals of life exist and are the great realities of life before some man has entered into closer fellowship with them than another." In fixing our standards let us place them very high. High enough to be called ideals though we cannot always reach them in our life.

To be actually pure is to have a pure heart. Men may deceive us for a while but after all, "As a man thinketh in his heart so is he." Therefore in dealing with this subject it is very important that we begin with our very inmost thought and being for it is that which governs our other activities, namely words and deeds. Our standards of purity should be so high that we would not need to be ashamed at any time to have anyone know our deeds or even thoughts. Some one will likely say, "How can we live up to such a standard. Do not evil thoughts come uninvited at times?" This is all very true. Our great enemy is always trying to lure us away when we are off our guard by putting evil thoughts into our hearts but we can keep them from harboring there. As one man has aid, "We can not keep the birds from flying about our heads but we can keep them from building nests there." Impure thoughts will also not come so often if we keep our minds employed with pure and wholesome thoughts. In the old quotation, "Satan finds some mischief for idle hands to do" we may substitute "minds" for hands and get and equally good effect. We cannot harbor impure thoughts while our minds are busy on something worth while.

As the subject deals with raising the social standards of our communities, we will not only discuss standards of the individual but how the individual can by having a clean heart and life raise the standards of his associates.

Probably one of the first things we think of in dealing with purity in society is conversation. Let us refrain from vain, foolish and immoral jesting which never comes from a simply merry heart but which shows that we have neither respect for God, our associates or ourselves. Conversation, that is simply meant for fun but tinged with lewdness and immorality, let us shun. We can also help to lower the standards of purity in conversation by standing by and laughing and enjoying it with others who are doing the speaking. In that case we are no better than if we were taking an active part in the conversation. Let us strive, in our conversation, to say something that will accomplish some good instead of trying to satisfy our own lusts for why should we stain our lives with words which we will in after years regret not only for the evil effect they have on our lives but also because of the evil impressions they may leave on some younger and less responsible minds and may in time ripen into fruit.

Next, let us be pure in our deeds. This will take in habits, dress, conduct in society and a great many others too innumerable to mention. In our associations with others is our conduct always unquestionably pure or is it sometimes doubtful? Are we pure in our habits or do we have some filthy habits about us that are likely to take root in other weaker members of society?

By thus examining ourselves and trying to be purer in thought, word, and deed let us remember that we are giving a great benefit to our associates for everyone's life is greatly influenced by others. If you are trying to raise the standards of your associates let us always remember to begin at home for that is the only way our efforts will count. One author says, "An associate invariably stamps himself on the life of his companion. It has power to transform brutality and dissipation into culture and refinement."

Let us look at some Bible examples of pure lives. Outside of Christ, Daniel is probably the most spotless character in the Bible. He and his friends did not indulge in immorality and dissipations of the heathen but lived clean and pure lives in the midst of impurity. It seems to me that the keynote of his success lay in the thought, "Now Daniel purposed in his heart not to defile himself with the portion of the kings' meat nor of the wine which he drank." His utmost purpose was to keep himself pure. Let us purpose the same thing and not give up on account of a few failures. One good test of our purity, I think, especially for us who have Christian parents is, Do we ever say, think, or do anything that we would be ashamed to have our parents with us.

With aching heart, and spirit sore distressed,
I came to thee and thou didst give me rest
Now Lord I pray and long with deep desire
To be made clean by thy refining fire.
Oh, make me clean, Oh, make me clean,
Mine eyes thy holiness have seen
Oh, send the burning cleansing flame
And make me clean in Jesus' name.

West Liberty, Ohio.

LIVE YOUR OWN CONVICTIONS

S. P. Yoder

Do not stifle strong convictions
Founded on God's Holy Word
Even though men call them "notions,
Quite peculiar and absurd."
Better be somewhat mistaken
Until better light you gain
Than to violate your conscience
Man's approval to obtain.

We'll be judged as individuals,
Each alone must stand or fall;
Each must live his own convictions,
Living for the good of all.
If you'd grow in grace and knowledge
To the light you have be true;
Living first for God's approval,
Others can not live for you.

Others may have different problems,
Such as you have never known,
And their course must be determined
By convictions of their own.
Judge not hastily thy brother
By thy dim, imperfect light,
God, who sees our inner motives,
He alone can judge aright.

Denbigh, Va.

What is believed to be one of the largest nuggets of pure gold ever found has, according to reports, been discovered in one of the mines in Belgian Congo. The lump weighed a little over twelve pounds.

"What has man of his own to offer as atonement for his sin when 'we are all as an unclean thing, and all our righteousnesses are as filthy rags'?"

MISSIONS

NOTES AND COMMENTS

Two Scenes in Calcutta:—An Australian who recently visited Calcutta was greatly impressed by the contrast between two figures that he saw. The first was an ascetic measuring his way to Benares who had already come some hundred miles, and had four hundred more to accomplish before his self-imposed task could be ended. "We watched him," says the traveler, "the length of a block, where he turned to cross the busy street. Lo and behold! the traffic stopped for him! Motorcars, electric trams, stylish carriages, bullock bandies—held up by this religious fanatic. In Melbourne he would have been sent to the asylum: here he is worshiped!"

The second figure was a young Brahman, a graduate of Madras University, who presented himself for baptism and told his story. His father and mother had hitherto prevented his baptism. He had hoped to obtain their consent, but after seven long years of waiting he saw that such hope was useless. His father vowed that he would commit suicide on the day that his son disgraced him by publicly professing Christianity. "I know what it all means," he said in his quiet, even tones. "I shall be treated as an outcast from today, and my dear mother, whom I love more than any one on earth, will disown me; but I feel impelled to take this step and to acknowledge, publicly and openly, that Jesus Christ is my Savior. He has done so much for me."—Missionary Review.

Training Nigerian Women:—Practically all the Christian women in the Ibu Owerri district of Nigeria have been brought up in heathen homes. The first Christian marriage took place in 1913, and there are now quite a number of Christian homes scattered about the country. When a Christian young man selects a girl for his wife, he often now makes arrangements for her to leave home and come to the young women's school. The girl brings her own bed, water-pot, knife, cooking-pot, plate, spoon, etc., and any clothes and books she may possess; her intended husband provides the food. There is a great demand for this kind of training for girls and young women. Missionaries have also sought to train some young unmarried Christian women to conduct women's schools in the villages, where there are large numbers of women inquirers.

Ten young women evangelists are living and working in a way no Ibo young woman has ever worked before. They need the Holy Spirit to guide them and keep them, and to deepen their spiritual life. They have many dangers and difficulties; they have to bear being scoffed at because they are unmarried, and at the same time they uphold a standard of Christian conduct for others to see.—C. M. S. Gleaner.

African Chief Builds a Church:—Guntu, a Matabele chief, has been wonderfully transformed by the Gospel. Rev. Neville Jones describes as follows a call upon him some eight years ago:

"I found him lying on the floor of his house in a drunken stupor. I could only rouse him with difficulty, but I wanted to ask him if he himself could not come to worship God at least to allow his family to do so. To this request he returned a surly negative." The same missionary has recently had the joy of receiving this chief into church membership and of dedicating a beautiful church of burnt brick which Guntu has erected for his people entirely at his own cost and with the loyal assistance of the Christian community. Mr. Jones writes: "We gathered in the old pole and mud church building and after a hymn of praise and a prayer of deep thankfulness, we marched away to the new building headed by a choir of all the children present singing 'Onward, Christian Soldiers.' On our arrival, the Rev. Shisho Moyo offered prayer and Guntu handed me the keys. I then opened the church to the glory of God."—Missionary Review.

America Not Turning Catholic:—The recent death of Monsignor Brann, rector of St. Agnes' Roman Catholic Church in New York City, recalls a striking statement which he made a few years ago at the annual dinner of the Alumni Association of the American College in Rome, at which 150 priests were present. He said:

"When I looked at the parade in our recent centennial celebration I was struck by one thing: All the men I saw were foreigners or the direct descendants of foreigners. I saw some Poles, Roumanians and Italians, and the people of my own country—Ireland. But I saw no native Americans, no Puritans, no Americans from the pine woods of North Carolina or the orange groves of Florida. The Church is not converting America. It is for you young men to get out your sickles and gather in the harvest and do the work which we old priests have not been able to accomplish."—Missionary Review.

Bible in Modern Greek Forbidden:—There is a very unfortunate attitude on the part of the Hellenic authorities toward the work of the Bible societies in Greece. Some twenty years or so ago the Hellenic Government inserted in the Constitution an article forbidding the sale or distribution of any translation of the New Testament, or of the Old Testament other than the Septuagint. During the period of the Venizelos Government, the sale of the Bible in modern Greek was permitted, no steps being taken by the authorities to enforce the obnoxious article. Since the return to power, however, of King Constantine, and the reinstallation of the former Metropolitan Theoclitus, the earlier policy has been resumed. Greece is the only country in the world which forbids its own subjects to read the Bible in the language they use and understand. This is especially to be regretted when one realizes that even Paul's letters to the Philippians, the Corinthians, and the Thessalonians are probably unknown to most of the inhabitants of those cities.—The Orient.

Western Civilization: — Sadhu Sundar Singh addressed a meeting of missionaries at the Kellogg Memorial Church, Landour, India. In the course of his remarks he said that an Englishman had asked him how he was impressed by the civilization of the West. He replied that civilization seemed to him to have produced merely "trained animals."

This remark of the Sadhu shows a keen observation. The fact that an Indian, traveling rapidly through the West and being shown the best and most worthy products of our so-called Christian civilization, should make this distinction, may well cause us to reflect. Civilization without Christ can produce but a veneer of respectability. Unless Christ renews the heart, culture and education are of little value.

A Comparison:—"Send us more missionaries, especially doctors," said Li Hung Chang.

Brooklyn could send an M. D. for every one now in the foreign field, and still have 596 left.

New York City has 500 trained nurses in the Department of Health alone. Protestant missions have only 500 nurses in the whole foreign field.

Africa has 15 women doctors among 136,000,000 people; India, 159 women doctors among 315,000,000; China, 93 among 400,000,000.

THE SUPREME NEED OF THE ARGENTINE

D. Parke Lantz

The Need is Evident and Universal

During the six months that we have been in the Argentine we have had opportunities of talking with individuals from nearly every class of society,—laborers, mechanics, business, traveling and professional men, students, school teachers, wealthy land-owners, suppressed renters, priests and missionaries, and every one can tell just what the country needs in order to prosper materially. The founder of, and the richest man in, Santa Rosa says the renters are ignorant and need training in order to become useful citizens and farmers, and one of his tenants told me that he asks too much rent and never repairs his properties. The traveling man needs better and more accommodations; the laboring man or peon better wages. The business man needs more system and less red tape. The doctor less patients and more payers and the patient needs less drugs and more fresh, pure air and sunlight. The priest needs to have more love for his people and not so much for the pope and his open pocketbook and he says that the missionaries are deceiving the people with their protestant doctrines and denouncing the ancient dogmas of the Roman Catholic Church.

As missionaries we realize that the country and her people lack, need SOMETHING; this need is evident on every hand as we look into the faces of men and women, boys and girls, that show very plainly the results of sin, vice, ignorance and maliciousness.

The Supreme Need of the Argentine is the Gospel of Jesus Christ.

What the men have said about the need of the Argentine may, in a sense, at least, be true, because there is a need of a more comprehensive course of school study for all ages and a system whereby the pupils, especially foreigners' children instead of being hindered, will receive encouragement and help from the teachers. Schools of business and practical agriculture would help the country materially. Lack of an inclination to regard the rights and needs of the other fellow has long been a drawback to Argentina. A system of morality is needed in the home, shop, store, factory and school. Some children have never heard of it and they can lie, steal, cheat, gamble, smoke, swear and do things even worse, which their parents view with seeming indifference.

There is plenty of religion but not the right kind. In the 400 years of Roman Catholic Church rule, she has succeeded in making atheists out of 80% of the men, who say that religion is only for the women and children. But, by the Grace and Mercy of GOD, the Gospel of Jesus Christ and Salvation proclaimed in Trenque Lauquen and Pehuajo have reached the hearts of some young, middle-aged, and old men, whose testimony rings out clear that Jesus satisfies, both the temporal and spiritual needs being supplied in an abundant manner.

According to the testimony therefore, the Supreme Need of the Argentine is the knowledge of the Gospel of Jesus Christ and the question that confronts us, the Church, of supplying this need of bringing the Gospel quickly to these peoples, is such that we have asked ourselves what we can do in order to bring it to pass.

What can the Church do to Supply or Meet the Supreme Need in the Argentine, or in other words, Supply Them with the Gospel of Jesus Christ?

1. **The Church Can Supply Gospel Literature.**

Among the converts in Pehuajo and Trenque Lauquen, we find some who have read tracts or had Testaments for years and have only needed an opportunity for accepting and openly confessing Christ as their Personal Savior. Literature sent from the States or printed here is by no means ideal and the French and English literature translated into Spanish and sold in the bookstores is poor trash and certainly not fit for converts to read.

There has been a fund started for the purpose of buying a new printing press for the South American Work and the Church can supply literature to South America by securing and sustaining this valuable aid in the dissemination of The Truth.

2. **The Church Can Supply Men and Women.**

The men and women who are full of love for lost souls and are willing to leave pleasant homes and occupations and devote their time (for they are not their own) to teaching the Gospel and preparing converts to go forth and sow the seed,—such men and women are needed and one way to get them is for the Church to pray and lay hands on and send. This is a scriptural method.

3. **The Church can Supply Means, to Carry on the Work, as the Lord has Prospered it.** The Church, as well as the world is passing thru a period of readjustment to the present conditions caused by the World War. According to the trade papers and reviews, the United States is settling once more into the pre-war occupations with keen competition and thorough efficiency in all branches of the trade. The Missions have felt this and acting accordingly have done all they could with the money at their disposal, realizing that with a little more money they could often times take the Gospel to other places where they have never hard it. Satan is busy with men and their money, efficiently using them to the destruction of themselves and their companions. The time is here for us to do all we can for souls who are perishing in darkness and despair.

Can not the Church do at least as much as the Catholics, Mohammedans, Mormons and Pagans and give for His work as He has prospered?

4. **The Church Can Supply Power.**

"Prayer changes things" in this country as well as in the Homeland. Every member of the Church at home ought to obey the command of Christ found in Matt. 9: 37, 38,—Pray, for more workers to be sent, for those on the field, for those who have been converted and have many persecutions to bear silently and lovingly, for those who receive tracts that they might have a hunger for righteousness, for more and more sanitary halls and church buildings where people may congregate to hear the Word and have opportunity to accept Christ.

We are praising God for the class of converts who are now being instructed for baptism by Bro. Hershey also for the number who have expressed a desire to follow Christ in Trenque Lauquen and in Santa Rosa.

That God may bless you, dear reader, and use you is our only desire and prayer for you by those, who until He comes are

In His Service IN THE SUPREME NEED OF THE ARGENTINE,

Pehuajo, F. C. O.,

February 6, 1922.

AN EXPERIENCE IN SOUTH AMERICA

School had just started when Senor W., very agitated, came to see if we could do anything for a baby that had been buried alive, and that he had just dug up, still living!

One of the Christian women had seen an old witch-doctor woman burying the baby, and had immediately summoned Senor W. He hastened to the spot, and, though the old woman endeavored to keep the spade from him so as to leave time for the child to die, he succeeded in digging it up from under a foot and a half of earth.

The primitive and dirty hut in which dwell this old witch-doctor woman and her husband, also a witch-doctor, stands opposite our meeting-house. These two witch-doctors practised their dark arts in the days when the Terenos were still wild Indians roaming the forests. To-day, while many of the tribe are advancing along the road to civilization, the hearts of these old people remain as heathen, crafty, and cruel as in the old days. They have no love for the Gospel. Once, when women converts were testifying in the meeting-house, the witch-doctor woman danced and beat her breasts with rage outside.

When we entered the hut we found the infant lying unheeded on the floor, covered with the blood-stained and earth-stained cloth in which it had been buried. Senor W. picked up the little bundle and revealed to us a sight that made our hearts swell with indignation and pity. It was a new-born infant. Its body was smeared with the clay of the grave; from its mouth, lips,

chin, and patches on its neck, chest, and back, the skin was peeling, for the inhuman old woman had poured hot water into its mouth before burying it, and where the water had run was a track of raw flesh. The infant had a harelip and cleft palate, and it was for this deformity that it had been condemned.

The custom of killing deformed children at birth is common among South American tribes.

As we left the hut the old woman was squatting at the door, her eyes fixed on the ground, an inscrutable expression on her face, while she manipulated her nose with her fingers in a curious manner.

We took the baby to the house of one of the deacons, where we did what we could for it. The old mother of the deacon, herself a Christian, took charge of it, nursing it with a tenderness and compassion that was in beautiful contrast to the conduct of the heathen woman. Scalded to such an extent, it was impossible for the infant to live, and some hours later it died.

The mother of the baby was lying on the earthen floor of the witch-doctor's hut. She could not have been above twenty years of age, and was a bright Christian. Her husband had kept her in this hut against her father's wish, and as she was there we were not informed till too late that she was in a dangerous condition. It is seldom that anything goes wrong at the birth of an Indian child, so that when any special treatment is necessary nobody is able to render aid. Such being the case the mother did not receive the attention necessary, and on the following morning word came to us that she was dying. We hastened to her, but found her already unconscious.

When she realized that she was dying she witnessed a good confession, we were told. She sent to one of the deacons asking that prayer should be made for her, saying that if it was God's will for her to die she was ready. If she died, she said, it was because God was calling her. She had exhorted her husband not to forget God.

The death scene in that witch-doctor's hut was in wonderful contrast to the heathen setting. The mother of the dying woman, and several old women, knelt by her side crying, "Unai, unai," a term of endearment used by parents to their children. Most of those standing around were Christians; some were weeping, but there was no shrieking and wailing. In place of hopeless sorrow and dark despair there was glorious hope. On the face of the dead there was an expression of happiness.

That evening, at the request of Christian relations, a short service was held in the open air outside the hut in which the body was laid. Many women were gathered inside, but all were quiet. Relations hastily summoned had arrived from a distance while our sure hope was proclaimed.

Early next morning we rode into the village to attend the funeral. A very touching scene was enacted just before the coffin was closed. Some women knelt by the side, and bending over the face of the departed they talked to her as they wept. "I will be going there some day," said one: her friend was not lost, but only gone before.

They bore her out over the camps to the little graveyard nearly two miles from the village. It is a strange little graveyard full of wooden crosses. Entering it one sees a grave marked with the head of an axe that had been used in life by the deceased. At the foot of a little cross lies a toy set of earthen pots, such as are used in cooking. They had been the playthings of the child on whose grave they lie. From such pathetic relics we look up to see some old women, with streaming hair, crouching low over the graves, and in a wailing chant talking to the dead. A great pity fills one's soul as one realizes that here death has not lost its sting nor the grave its victory. Oh, that these poor dark hearts might be filled with the peace of Christ who has conquered death.

THE LAND OF CHINA

Wilbur Miller

The country we speak of as China includes also the territories known as Tibet, Mongolia, Manchuria and Eastern Turkestan. China covers about one-third of the area of Asia or over four million square miles. The whole country is divided into three general geographical parts. First there is the great highland, in the northern and western part. It is on an average more than three miles above sea level. From this vast highland, slopes a great plain to the east and south. Two great rivers drain the plain. They are the Yellow and the Yangtse. Their sources are in the highland of Tibet, and they empty into the waters of the Pacific Ocean. These plains are densely populated and are very fertile. The third division, lies north of these great plains, and east of the great highland. It is much like a desert. There is only a little rainfall and vegetation. It is a region only sparsely populated. It is profitable only as grazing land.

This great country is a land of vast resources. It has enough tillable land to provide food for eight million people. The land is very fertile. China also has many undeveloped resources. She has plenty of iron, and coal, and a sufficient supply of all the useful metals, to last her for years. There too, are her great unharnessed rivers which can be utilized for motive power.

Nearly all of China is in the north temperate zone. The extreme southern part lies in the Torrid zone. The climate is sometimes cold and rough and again very hot. The rainfall is the most plentiful in the south, and from the coast inland.

The people of China are strikingly homogenous. They number about four hundred and fifty millions. They belong to the yellow race. They have slanting eyes, coarse black hair, flat faces and short skulls. They are strong, virile and industrious. The Chinese people are a simple, apt, superstitious, and ignorant people. They have a keen religious instinct. This characteristic has been played upon by the fanatics of many superstitious beliefs. China has suffered much because unlearned doctors have attempted to heal her physical diseases with magic arts and superstition, instead of teaching her sanitation and physiology.

The great masses of China have long been under social bondage. Women in China have not been treated as human beings. They have been misused and crushed at the wishes of their husbands. They have been deprived of education and even today only a small percent of Chinese women have learned how to read and write. The custom of footbinding still practised in parts of China is a great social burden. Their custom of marriage, ignoring the wishes of the new parties to a family, certainly is a hinderance to the development of higher standards in the homes of the Chinese.

As already stated the Chinese are very superstitious and religious. This inherent characteristic played a vital factor in fixing the religion of the people. China passed through a period of ancestor, and nature, and Hero worship. All of these were colored with superstition and ignorance. More recently four great religions have influenced China.

First there was Taoism. Tao means way, and this religion was an attempt to represent the way which men should live to overcome sin and evil, as outlined by one, Laotsze. Its aim was to improve the moral life of China. Its virtues were humility and unselfishness. Earlier the results of this doctrine were commendable, but it has degenerated into a religion of many gods, which provides for redemption only by great and horrible sacrifices to these greedy and selfish gods. It ignores womanhood and despises girl babies. Probably half of the Chinese are Taoists, a great number of these, belonging to other sects as well.

Second there is Confucianism. This is the theology of the philosopher Confucius. It is not a new theology. It does not aim to supplant or destroy old beliefs. It is not so much a religion as it is a system of ethical standards. It looks to no god, and doubts whether there is a future life. It wants its followers to continue any religious life they may have, for it holds that such religious practise can do no harm and may do good. China has fifteen hundred temples dedicated to this religion

and about the same number of Chinese follow Confucianism as do Taoism.

Another religion which has influenced China is Buddhism. Certain fanciful writers attributed the founding of Buddhism, to a character supposed to have resigned position and wealth and lived a life wandering among the poor and doing good. The Buddhist doctrine emphasizes intelligence, and morals. It is a missionary religion. Buddhism retains the Hindu gods. It holds an infinite number of worlds and an endless series of destruction and renewal in its theory. Souls, it believes must wander through six orders, and death is but birth into another mode of existence. Buddha is the god of Buddhism. Heaven for the good Buddhist is becoming a part of Buddha the god, and then forever enjoying the sensuous life. Buddhism has also a low ideal of women. Buddhist temples are decaying in China. The priests are despised and ignorant and in no place is there a healthy growth of Buddhism.

Mohammedanism is the other great non-Christian religion that has influenced China. It's founder was Mohammed. It's faith is called Islam. The book with it's teachings is the Koran. It holds to one God. Many of it's teachings are plainly borrowed from Judaism. It says, "There is no God but God and Mohammed is his prophet." It attributes to God only power and justice, and not the Christian virtues of sympathy, and love, and mercy. There are about thirty-three million Mohammedans in China.

Then too our own true religion of Christianity **has** influenced China, and is vitally changing Chinese life today. And because this alone is the true missionary religion and the only adequate belief which can save the souls of man, it is not only a duty but a great Christian opportunity to study the ways in which we may bring Christianity to China, and save the soul of that great people.

It is a task for the mission workers of China, to revise China's industry, and agriculture, to educate her people, and to teach them Christianity, so that they can see Christ through the eyes of China, and experience His love through the love of Chinese hearts.

China's soil can feed the Chinese people for years to come. But China should have the benefits of scientific agriculture. China has given many important inventions to the world. Her people are able machinists and when China will be given the benefit of western machines and civilization, her factories will be turned by the motive power of China's rivers; then China can feed not only her people, well and sufficiently, but they can lend a hand to peoples living in less fortunate lands.

Already a new school system has been inaugurated in China, and it promises to women and men alike the fair heritage of improved social, moral, and political conditions. The old customs must be tested and only the valuable kept. The dangerous superstitious ideas must be crushed. Women must rise to their true place in society for in that way only will ideals be developed and established.

More than all else however, today, China needs the religion of the **Christ.** The **"Isms"** of China can never lift her out of her misery and unrest. But only with the principles of Jesus in the hearts of the Chinese will the revived and educated China of tomorrow, be a safe people for the world. Only from Christianity can China find everlasting life.

Middlebury, Indiana.

"COME OVER INTO MACEDONIA"

Florence B. Lauver

This call came to Paul at night. A vision appeared unto him in which he saw a man from Macedonia pleading thus: "Come over into Macedonia and help us." He went immediately after he had seen the vision, being assured that the Lord had called him to preach the Gospel there.

We likewise are having visions of the world's needs to-day. Do we heed the call immediately and do what we can when we are assured that the Lord is calling for help, the greatly needed help in so many places?

We hear the call from the Near East, where thousands are starving daily, and Oh such heart rending things we read. We are made to think surely the end is near. Times are so hard we wish we could only do more. We can help greatly by our money, prayers and lives. Even tho times are hard the Lord is still all powerful and will do great things for us according to our faith.

We will now give a few instances of how the Lord is calling "Come over and Help Us" in South America. Come with the Gospel of Christ before 'tis forever too late.

1. **Our Bible Reader's Joy.**

Last Sunday she came after having tried before and some boys threw a pail of water over her, which made it necessary to return home for dry clothes. She came to the Mission, her face beaming with joy. She had a letter from a sister who lives far away in the southern part of South America where they have extremely cold weather. She had sent them a Bible to read and each month sends the paper "The Camine Verdadero." Her sister wrote that they were greatly pleased with the Bible which of course was a new book to them. This was her joy. She said over and over, "Oh I am so glad and am praying they will read it and be converted." By the Gospel being given in Trenque Lauquen it was sent miles away where they have not the Word. This same girl while reading a book published by the Catholics said, "Here are some true Bible stories." Then reading a little farther she found something contrary to God's Word and in her blunt way, said, "This is a lie." How blessed to be able to see what is according to God's Word for themselves for the Roman Catholic Church teaches that the Bible is a dangerous book and **keeps it hidden from the people.**

2. **Among the Poorer Class.**

Recently we were in the beautiful home of the overseer of a large Estancia or ranch. This farm contained thousands of acres, as it was twelve miles long and six miles wide. He oversees the work and the workmen, or Peons as they are called. There are many of these workmen. They live humbly in a row of rooms off by themselves. They are looked upon as a lower class of people. When we asked the overseer if he thought the workmen would like a service and singing his answer was thus: "It would be uphill business and unappreciated, as they are of a low rough class." But we know these souls are as precious in God's sight as any others and are no doubt hungering for kindness and the Word of God.

We intend to see that they get religious reading matter. There are thousands of this class whose souls are calling: "Come and Help Us."

3. **On the Train.**

A crowd of us were on the train. We sang the Gospel in song. Many listened with great interest. A man and wife came from another train to hear. They had in childhood attended Sunday school. A mother expressed her joy at hearing the songs. At a station we had a service for the crowd. A young Christian man came up with tears streaming down his cheeks so great was his joy to meet believers and hear the Word. We heard later the people of this town were much pleased with the service and wanted us to come again. Also at each station the brethren distributed tracts to the crowd without, who eagerly received them. Everywhere we hear "Come and Give us the Gospel." The harvest truly is plenteous but the laborers are few.

At Tres Lomas the crowd was large at the station and they all wanted the tracts but the brother and family had not the required number for so many. Some plainly showed heir dissappointment at not having received any tracts. They call again, "Come with the Gospel."

Oh that we could give the Gospel to these hungry hearts who have no access whatever to the Word of God! Give them the only thing that will satisfy and give life eternal! Give them Jesus and His power to save! We can help by our money and prayers and lives. The following selection on tithing helps us to realize the need. How dare we rob God?

How the Words of Malachi 6:10 were Literally Fulfilled to a Poor Widow

Mrs. Chas. E. Cowman

Some years ago, husband and I were attending a camp meeting in Pennsylvania when a lady with a very sweet saintly face came and spoke to us, saying "I wanted to speak to you since you have been in heathen lands, as I have substitutes scattered around here and there, and my heart is with the missionaries and their work."

Her dress, dignity, and manner caused us to think that we were speaking to a woman of wealth. Evidently discerning our thought, she said, "May I tell you my story?"

"Fifteen years ago I was left a widow with three young childern whose ages were seven, five, and three. Husband had been a working man on small wages, and we had been unable to save even a penny. His illness lasted over several months, and after the funeral I found myself in debt to doctors and undertakers, to the extent of $300.00 Not a dollar was in my purse, and I knew not which way to turn. It was winter time, and the snow was banked up around the house, and all I had in the house was one-half pailful of coal, a few slices of bread, and a bottle of milk.

"I had been reared in a Christian home, and knew that God would hear prayer, so I knelt down imploring His help. I lighted a fire to keep the children warm, and fearing they would go near the stove and set the house on fire, I tied each of them to a leg of the table and started out one bitter cold morning in search of work. I had made my children's clothing, and knew a little about sewing, so I applied for work at a tailoring establishment. They offered me $3.00 per week, and I gladly accepted the position. A bakery furnished me with stale bread, a creamery with sour milk, and thus I was enabled to keep my little ones from starving. At the end of the first week, when I received my wages, I took out the tithe, (thirty cents) for I had read away back in my childhood days that **"the tithe is the Lord's"** and I felt that I had no right to it. I took the Book of Malachi and read the 3d chapter faithfully and the words, **"Prove Me herewith"** seemed to clinch the truth of tithing more firmly. I asked some Christians about it, and they said I should not think of tithing since my little ones needed every penny that I earned; but a Voice down in my heart said, **"The tithe is the Lord's."** So I settled it and decided that I could not use what belonged rightly to Him.

"With the $2.70 I purchased food and coal, and we had just sufficient to take us through the week. To my great surprise at the end of the second week, when my pay envelope was handed me, I found $6.00 with a note saying that my wage was increased. My heart was filled with praises to God, and when I reached home I took out the tithe (sixty cents) and put it with the thirty cents.

"A month went by, and still my darlings were tied to the table legs while I went to my work. I could tell no one but God about it, and each morning they would be put in His care. At the end of six weeks my wages were increased to $10.00 per week, and I was enabled to hire a woman to come and care for the children. Faithfully every dollar was tithed just as soon as it was in my hand, and I was proving that there were still windows in Heaven and that the bolt was in Father's hand, and He could easily slide it back when we obeyed by bringing in the tithes.

"I joined a church in our neighborhood where the missionary fire was burning at white heat, and the tithe was given for work in heathen lands. When the year closed I was earning $20.00 a week; my children were well cared for, and God was richly blessing my home.

"Fifteen years have gone by, and now I occupy the position in the establishment as the head saleswoman, with a salary of $30.00 per week. My daughter is now in the home of a fine Christian family, my boys, fine sturdy lads, are both working and both tithing. The three are earnest Christians, and I wish to tell the whole world that I owe my success to tithing. The words in Malachi 3:10 have been literally fulfilled in my case. 'Bring ye all the tithes into the storehouse, that there may be meat in Mine House, and prove Me now **herewith**, saith the Lord of Hosts, if I will not open you the windows of Heaven and **empty out** (margin) you a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. **And all nations** shall call you blessed.'"

Have YOU proven the Lord with **your** tithe?—God's Revivalist.

Pehuajo, Argentina, F. C. O.

A Hopeful Revival

The secular press has been passing on news concerning a spiritual awakening in Scotland which bids fair to rival conditions in Wales, if the local reports could only be made general.

All last winter, a quiet, steady revival went on in the eastern counties in England. It was largely the outcome of Bible teaching in which emphasis was laid upon the truths concerning the Second Coming of Christ. Now it seems that some sailors from the north of Scotland, while fishing off the eastern coast of England, went ashore and got quickened through the preaching there. Returning home to Scotland, they passed on the revival fire to their fishing villages, and at the present time there is a remarkable awakening in the fishing towns of the north. Men and women are seen praying on the beach before going out on their fishing trips, and even children are being affected. The movie picture shows are empty and the saloons almost closed, while bonfires are being made of tobacco and pipes and dancing regalia. The last reports state that the warmth of this awakening is reaching to the large cities. We might well pray that God will move Scotland and then that Canada and the United States might be similarly affected.—Selected.

MAIL ORDER CATALOGS

(Concluded from page 546)

thought provoking order, and especially to the young imaginative mind. Then too, it is a promulgator of the modern city styles, just fresh from the rank minds of Paris. Our country girls get much of their taste for modern fads in style from these catalogs.

The most serious accusation to be brought against the mail order catalog comes from all these: It is a time-killer. And to a more or less degree many of us are subjects to its wiles along this line. How many of the readers of this have never wasted any time over a mail order catalog? All those who haven't, raise your hands, please. I'll not report the vote.

As I started in in saying that I spent my odd moments for a week or so making out my order, I am going to finish by telling you that I did **not** just send it off, but about three-fourths of it I threw away. That is, I listed a certain number of articles I would like to have and needed in a sense, and summed up the order!!! My check book almost took a faint, and as I knew cold water wouldn't help it any I cut the order down to about one-fourth—just what I had to have—and sent it in. And now I am living in the joy of waiting. In a sense, making out that order was not a waste of time, and in another and a more real sense it was an extravagant waste of time. Yet, it was not truly the catalog's fault. But we are still a bit like Adam and Eve, we blame things on the tempter, rather than on the yielder. How weak we are! And so the mail order catalog has to take it, for it is the influencing factor.

I venture to say that if all the time spent uselessly upon mail order catalogs were spent upon the reading of the Bible by His followeres and by those who week after week never look into the Good Book, that this world of ours would be nearer peace than it ever was before. But is there not also another greater thought, that if we who are sponsors of His cause and promulgators of His Word would go at it as intensively to distribute His message as the mail order houses do to distribute their catalogs, more of those who read catalogs would be reading the Word of God. Will you listen to that echo a while?

Scottdale, Pa.

BIBLE STUDY

FAITH AND PRACTICE—ACTS

XII

A new era in the religious world began when, through the Gospel, salvation was brought to the Gentiles. The beginning of this grace was recorded in the ninth chapter of the Acts of the Apostles. This is the beginning of the story of the salvation that was sent to all nations and kindreds and peoples and tongues. It was the beginning of the praise of the Lord among all His creatures.

The History of Saul begins in the eighth chapter, but the experience which meant so much for the furtherance of the Gospel is given in the following chapter. His character as a man and a zealot for his former faith is set forth in the nature of his persecutions of the believers in Christ. He consented to the death of Stephen, he made havoc of the Church and he "yet" breathed out threatenings and slaughter against the disciples of the Lord. Performing these persecutions with the sanction of the Jewish rulers he secured letters of authority to extend the field of his operations into other sections of the country. His character and purpose remained unchanged. No one knows what thoughts were engaging his attention,—whether or not his convictions concerning the character and mission of Christ were undergoing a change,—his own heart beginning to yield to the fact of the reality of His Messiah-ship. There is no evidence in his conduct or in his writings that such changes were taking place in his heart at that time. It is certain that he saw more of the Christian people, heard more of their testimony and learned more concerning their belief concerning Jesus, and was aware of the demonstrations of the Holy Spirit in His witness for the truth which the followers of Jesus taught as the Word and will of God. But Saul was still the same in heart and purpose as he began his journey to Damascus.

Saul's conversion was complete, and accomplished alone by the power of the Lord. The light was one which shone from Heaven. The voice was one which spoke from heaven. The revelations which came to him so suddenly, and wrought in him so effectually, were the direct manifestations of the Lord for the purpose of revealing Himself to the man through whom the Gospel of Christ was to be declared to all the world. Not until at that time did Saul realize the error of his position as a persecutor of the disciples and the blindness of his own heart to the truth of the Law which he had hitherto accepted and followed as did all other Jews.

After his conversion, Paul declared that the Gospel which he had preached was not revealed to him from any other source than that which came from the Lord. He gave no credit to anything that he had heard or seen among the believers prior to the time of his conversion. He gave no intimation that his heart had smitten him as he stood a witness to the stoning of Stephen. Swiftly as a flash of the lightning, clearly as the brightness of the noon-day sun,—the revelation of the Son of God came to the persecutor of the Christians. "Saul, Saul, why persecutest thou me?" was answered by, "Who art thou, Lord?" Thus was the great apostle introduced to the Master and to the Faith which from thence forward he followed with greater fervor than he had formerly opposed. Saul's conversion was scarcely the result of a growing conviction, for it bears too many evidences of having been a sudden and positive revelation which effected a complete regeneration.

There were certain agencies used of the Lord to enlighten and aid the man whom the Lord had chosen and called for His service. His helpers led him by the hand to Damascus, but he was led by the direction of Him of whom Saul had asked, "What wilt thou have me to do?" Ever afterward he walked at the direction of his Lord, who was Jesus, the Son of God. He had believed in God, but could now believe in God only as he had accepted the Son.

Let it be impressed upon the minds of all men that devotion to God is more than the respect for and passive submission to the thought, or acknowledgement, or acceptance of the fact of God as a Divine Being. There was no man who was more devoted, more convinced, and more obedient to the fact of God than was Saul. This man could not continue in that faith and do the will of God. He was required to accept the Son, Jesus Christ, as the Savior of men before his worship and devotion to God was acceptable to the Father. "No man cometh to the Father but by Me."

The further leading of the coming apostle was that by the divinely directed ministry of the second Ananias—Acts 9:10-16. It was from him that Saul received his first brotherly greeting and by the laying on of his hands received the Holy Ghost, received his sight and was baptized. Such a gracious submission to the Lord Jesus of one who had denied Him and persecuted unto death those who believed in Him could only be accounted for by the great revelation which Saul had received on the way to Damascus.

That the conversion of Saul was complete and that he was convinced of the truth of Jesus Christ is born witness to by his immediate turning to the testimony of Christ. He straightway preached Christ in the synagogues of the Jews, that He was the Son of God. This testimony was strictly and faithfully adhered to, by the disciples that were in Damascus,—vv. 19, 20, and by Saul, who confounded the Jews, proving that Jesus is very Christ.—v. 22. No persecution could cause him to desist from his faith in Jesus. He withstood the Jews, their threats, the oppositions of the governor of the City and his band of soldiers. It was by the aid of the brethren that he escaped death by the hands of those who a short time previously would have applauded his destruction of the helpless sheep of the Lord.

Returning to Jerusalem and associating with the brethren and the apostles at the place of his early oppositions of the faith he was introduced by Barnabas as one who now had become a defender of the faith. What he taught and the character of his testimony for Christ was acceptable to all in Jerusalem. The apostles had no fault to find with his testimony at this time. Every effort was made to shield him from those who would have harmed him.—vv. 29, 30. The enemy of the cross,—he who had been chief among the persecutors,—had become a strong defender of that Gospel, and the Churches in general had rest throughout the land. This is what the grace of God did for one man, and his turning to God and being accepted of Him is an example for all others who have in their lifetime turned against the Lord and His people. There is hope for the enemies of Christ that they may be saved.

The Gospel of Christ had begun to be spread abroad. The Lord was calling into His service those who were fitted to carry it on into the uttermost parts of the earth. Philip had come in touch with the Samaritans and the Ethiopians. Damascus had heard the Gospel. Saul had gone forth from his Jerusalem home to the home in Tarsus. Peter was making progress thru the land, going west-ward. Reaching Lydda, he manifested the power of God in the name of Jesus by the healing of Aeneas, and soon found occasion to go to Joppa where Tabitha was raised from the dead to the joy of the disciples and to the convic-

tion of many that Jesus Christ is Lord and Savior, for many believed in the Lord.

Thus far the Lord had continued his work among those who were partially associated with the Jews, to whom the first testimony of the Gospel was given. Thus far there had been no question raised as to the relation of the Jews and the Gentiles under the faith of Christ. The witness of the Gospel was carried on by the Jews who were scattered from Jerusalem by the persecutions that were waged against them. The door was now to open up to the Gentiles.

The Workers' Column

Little Things Which Count for Much.— Matt. 13.
June 11.
(Junior)

I. The little seed.—Matt. 13:1-23.
1. It was small.
2. It was cast into the ground.
3. The seed grew.—vv. 5-8.
4. That which was sown indifferently,—upon the wayside,—was lost.
4. That which was mingled with other things became useless.—vv. 5-7.
5. The little grains which were taken care of increased abundantly.—v. 23.

II. The little mustard seed. vv. 31, 32.
1. It was least of all seeds.
2. It was sown with a purpose in a field.
3. The mustard seed became the greatest of herbs.
4. The smallest seed became a lodging place for many fowls of the air.—v. 32.

III. The little leaven.—v. 33.
1. The leaven was less than the meal.
2. It was small enough to be hidden in the three measures of meal.
3. Its development leavened the full limits of its location.
4. The purpose of the person who used the little leaven was accomplished.
5. The nature of the leaven was such, that, tho small, it could accomplish great results.

IV. The little treasures.—vv. 44-46.
1. The treasures were small.
2. They were required to be discovered with some effort.
3. They were so precious as to require the full power of each person to secure them.
4. Their price was of greater value than all that each of the purchasers possessed.

V. The little strands of a net.—47-50.
1. The strands were small.
2. Each strand required to be joined to other strands.
3. No strand was sufficient in itself to catch all of the fishes.
4. Each small strand required to give its greatest strength without breaking, else the fishes would be lost.
5. Many little strands made a great net.
6. The little strands were used by the Master to gather into His kingdom those who were saved from the world.

Little things are treasures which, if made use of, will be of the greatest value in life and blessings in eternity.

Loving and Serving.—John 21.
June 18.

I. Working by impulses.—Jno. 21:1-3.
1. It is apt to be selfish.—"I go a fishing."—vv. 1-3.
2. It is forgetful of the interests of the Lord.
3. It seeks the things of the world.
4. It influences others to the same character of impulsiveness.—v. 3.

II. Working by the direction of the Lord. —vv. 4-14.
1. It is working for one who loves.
2. His love cares for and provides the essentials of life.
3. He knows what and where to provide.
4. Obedience to His word never fails of results.
5. The presence of the Lord is always manifested by a service that is done according to His word.
6. The results of serving the Lord are revealed in the abundance of the blessing.
7. Serving the Lord is always accompanied by sufficient reward and blessed fellowship.
a. The reward of fruitful labor.—v. 6.
b. The reward of material satisfaction. —v. 12.
c. The reward of spiritual fellowship. —vv. 13, 14.

III. Serving the Lord in a spirit of Love. —vv. 15-19.
1. Love is the first essential to true service.—v. 15.
a. Required in order to be true to obligations of friendship.
b. Essential to trust.
c. Must be present to distinguish between true friends or causal associates.
d. Required to care for the interests of the one loved.
e. A quality necessary to minister in tenderness to the lambs of the Lord.
2. Love requires and bears proving.—
a. It is not impulsive—varying.
b. It always responds the same or in greater intensity.—v. 16.
c. It is willing to assume greater responsibilities.
d. It proves faithful under added burdens.
e. It is the one requisite in caring for the things of the Lord.
3. Love remains loyal to the person and service of the Lord.
a. It is true in character,—not a passing affection.—See difference in Greek, in which the Lord uses a different term the third time, meaning less than love, and which was the cause of Peter's being grieved.—v. 17.
b. That which is true to the Lord will also be true to those whom He loves.
c. Love for the Lord will be willing to suffer for Him as He also suffered.—vv. 18, 19.
d. Love for the Lord will always follow closely to Him.
e. Serving the Lord in love will make one independent in His service, not depending on the example, obligation or manner of the service of others.
f. Each servant of the Lord has his own love for Him and his own particular trust.

Blessings from Afflictions
June 25.

I. Afflictions turn the soul to God.—Isa. 10:20, 21.
1. Turning the soul away from the cause of affliction.
2. Turning the soul to God.
3. Turning many away from their sins to God.

II. They keep souls faithful to God.—Ezek. 14:10, 11.
1. They are made to realize the consequences of sin.
2. They learn that forsaking God is punishable with suffering.
3. They learn that faithfulness to God has its own reward of blessing.

III. They influence men to do good.—Heb. 12:10, 11.
1. Afflictions are corrective.
2. They are not intended to be gratifying to the flesh.
3. The fruits of righteousness will follow the proper appreciation of chastenings.
4. There is need of encouragement for those who are afflicted in order that they may profit by afflictions. —vv. 12, 13.

IV. In testing and purifying faith.—I Pet. 1:6, 7.
1. Manifold temptations come to believers.
2. They cause heaviness to those who are tried.
3. They reveal the fact that faith cannot be destroyed by the power of trials, any more than gold may be destroyed by fire.
4. Trials only make the faith stronger and purer.
5. The faith of believers will endure until the Lord comes.
6. Enduring and tried faith will appear glorious at the appearing of the Lord.

V. Graces imparted by trials.
1. Patience. I Pet. 2:20.
2. Humility. II Cor. 12:7.
3. Purity.—I Pet. 4:1, 2.

The Liberty of Slaves and of Sons.—Gal.
July 2.

I. The criminal Slave set free.
1. He is a criminal, condemned by the law.—Gal. 2:16-18.
2. He is dead by and to the law.—2:19.
3. He is crucified with Christ because of, and for sin.—2:20, 21.
4. He is made free from sin and the law by the death of Christ. 3.
5. His pardon is so complete that no good works are required to complete his liberation from the debt of the law or from the penalty for sin.
6. No obligation rests upon the freed man save to accept his liberation by faith and to make use of the graces bestowed upon him by faith. —Gal. 3:1-14.

II. The Liberty of Sons.
1. The heirs of Abraham are his spiritual sons by faith.—Gal. 3:14, 29.
a. They inherit the promise of the Holy Spirit.—v. 14.
b. They do not inherit the obligations of servants and the bondage of the Cross.—3:18.
c. They are not under the obligation of the servants of minor children. —4:1, 2.
d. They are not servants of the home with restricted privileges, but sons with full rights of heirs.—4:7.
e. They are free sons, though adopted into the family of God.—4:5.
f. They are acknowledged as sons by the Holy Spirit.—4:6.
2. The Sons of God are such by birth through faith.

(Concluded on page 575)

EDUCATIONAL

OLD SETTLER STORIES

V. Early Frontier Life in Iowa

J. D. Guengerich

(Extracts from an address given at a Family Reunion)

On the 2nd day of April, 1869, now 51 years ago, my wife and I, and our eldest daughter, Susie, then two months old, came to this place to stay, moving into a house sufficiently finished to afford shelter, but far from convenient, such as would be considered absolutely necessary today. For four years the water for the house use was carried from a spring a distance of about 30 yards from the house, and we were glad that we had an abundance of water even there.

By much toil the land was brought under cultivation, and more crops were grown and improvements were made.

By economy and self denial and much hard work the years passed on in days of joy and days of sorrow, through health and sickness. Even death visited our home, our oldest daughter having died March 8th 1880, at the age of 11 years, 1 month and 6 days.

Under this same roof twelve children were born and grew up under the same environments and training. The greatest concern your parents had was that you all should be brought up in the nurture and fear of the Lord. As your aged father now looks back upon his many shortcomings in the walks of life, he realizes as never before our dependence upon a kind heavenly Father, and the necessity of looking to Him for guidance and diligently searching His word that we may know what He wants us to do, so that when all earthly hope and help fails us that we may abide in His love and be partakers of His promises.

I wish to impress this important fact on every one here, both children and grandchildren and all who may hear or read these words, what God says in Isaiah 55:10-11 of His word "It shall not return void, but it shall accomplish that which I please and shall prosper in the thing whereunto I have sent it." As I feel my own incompetence to say or express fitting words for this unusual occasion, still I always had this faith; that God's Word is ever true and will bless all who hear and heed His sayings. He does not even require us to understand all but says; Rev. 1-3, "Blessed is he who readeth, and they that hear the words of this prophecy and keep these things that are written therein." Only three things that are required; Read, Hear and Obey. And as you well know, from your earliest recollection, that few days passed, while at home, that you did not hear a portion of God's word read at family worship, however humble and faulty it may have been..

Early Life's Experiences

We will now try to give you a sketch of early experience of life's history, such as your parents experienced with many other early settlers in a new country. It may be of interest, and I hope it may also be instructive to you in this fast age, where the greatest energy is put forth to get along in this world, that many are fast "Forgetting their God" and are living alone for self and for pleasure.

We were both born in Fairfield County Ohio. I came with my parents to Iowa in the spring of 1846, now 74 years ago, a child of less than three years of age, even before Iowa had become a state. The Indians had ceded their rights only the year before, and the poles of their wigwams were yet standing in many places. Your mother came with her parents to Iowa, in the spring of 1851. My earliest recollections that I distinctly remember are when we moved to our own home in the spring of 1847, near where Kalona now stands, into a new log cabin, which I will describe, as I remember it and in my childish way said, "This looks like a stable." The door was made out of split boards called clapboards. I do not remember that there was a single iron nail in the construction of the whole building. The roof was made of clap-boards placed upon beams lengthwise of the building and held down by weight poles. There was one door on the south side of the building and a good sized fire-place on the east end, with a chimney built on the outside, not of brick or stone as you see them now, but built of split sticks of wood and mortar made out of clay. As time went on some improvements were made, such as putting a few more logs on the building making an upstairs and a better roof. But I well remember that our bed was often covered with snow in winter time when we woke up in the morning.

In this one room of this log cabin the first Amish meeting or public worship and communion was held in the fall of 1849, the congregation consisted of three families, Daniel P. Guengerich and wife, Wm. Wertz and wife and Peter B. Miller and wife and some six or eight children. Of all this company there are only two living witnesses to testify to this humble beginning of what is now the largest settlement of the Amish Mennonites west of the Mississippi river. For some unknown reason God has spared these two brothers, Samuel and Jacob Guengerich to testify to some of the things which have been, so that the rising generation may know something of the struggles and hardships of their ancestors, who have made it possible for them to enjoy so many of the good things of life, which the forefathers could not have, not alone in the temporal, but also the spiritual and the educational line. Things were not as convenient and up-to-date as they are at present.

Well do I remember the first school I attended. It was in a vacant log dwelling house. Later on a log school house was built, three-fourths of a mile from our home, where I attended school until I was 16 years old, which was practically all the education I ever got at school. Many impressions that I received in early life I can trace back to that school room, built of logs with one door and three windws, which was then considered quite modern, for we had a big box stove in the school room. We also had some excellent teachers in this rude school house. Miss Emaline King, I shall never want to forget. She always opened the school in the morning by reading a portion of scripture and prayer.

The first religious service and communion in my parent's home was held by Bishop Joseph Goldsmith, from Lee County Iowa, where a small colony of Amish had settled a few years before, but afterwards was abandoned on account of some defect in the titles to the land on which they lived. This church in Johnson County was not organized until the spring of 1851, by Jacob Swartzendruber and John P. Gingerich. In the meantime some 8 or 10 families of like faith had moved in from Ohio and Pennsylvania. From this on there was a steady immigration from different localities to this part of Iowa and regular services were held every two weeks until about the year of 1865 in private houses, when the congregation was divided into two districts, the same ministers preaching every Sunday.

I need not tell you about the things which now are, but I will rather confine

my remarks to the past of which the present generation knows little or nothing. The writer of this narrative was yet too young to realize the hardships, the privations, the tests of Faith that the three families had in the first years, even before a church was established. At one time a mob was raised to drive these "Dutch" out of the country, because of some false report that some envious persons had raised about these peculiar people. In some way they had connected these people with the Mormon movement, which had made such a stir in south-eastern Iowa a few years before, which brought about what was called the "vigilance committee" of the frontier settlers. A rumor was started that a hundred families of these "Dutch," as they were called were coming the following year and would enter out the best claims of the settlers, which would have been very wrong indeed and never was thought of. This rumor brought about the action of the "vigilance committee." Without any previous warning these two log cabins were surrounded with an armed mob of men mostly on horseback, who rode up to the fence, dismounted and taking position at the rail fence, with their guns on their arms ready for action. Sending their spokesman to the door they said, "If you do not have peace with God, better make peace." After some parleying they left the place without offering any violence, but evidently kept a sharp watch on every move that these people made. Afterwards these apparent ruffians became our best friends. Well do I remember how the spokesman of this mob, afterwards became one of our staunchest friends, when they once understood us. The "hook and eye dutch" were regarded as a guarantee for honesty.

Sickness and misfortune so impoverished us that we would have left the country it we had had the means to do so. In one year we lost the team we had, so that we were without a team of any kind for perhaps two years.

Father traded his pocket knife to have a patch of corn plowed. Money was not plenty at that time and most of the business was done by barter or exchanging one thing for another or for work. Later on we got an ox team or rather a pair of yearling calves. They were well broke to drive and beside that ox team I grew up nearly to manhood. They served us many years for all purposes, even for going to church. When we fully trust in God and are able to understand his leading, sometimes our misfortunes are only blessings in disguise. "All things work together for good to them that love the Lord" I well remember while sitting besides the fireplace I often saw mother in tears, but was too young to realize what they really did suffer that future generations might be blessed.

I will say right here for the benefit of those who are now reaping blessings and comforts of life as never before, because your ancestors by their self denial, economy and hardships made it possible for you to live in comfort and luxury, they have left you an heritage and handed down a spiritual blessing which has been brought to the present generation, through bloody persecutions, that it can be said with truth, "The Blood of the Martyrs is the Seed of the Church." I would say, above all things, do not lose sight of that heritage which your forefathers have kept intact, even where they were driven out of their native land penniless and were only allowed to take along what they could carry on their backs. Let us remember that our earthly possessions can be taken from us, but our character, our loyalty to God and Savior no one can take from us without our consent. Therefore it is necessary to be well established in what we do believe. Our religious loyalty is the most sacred trust of anything that we can possess in this world.

When I think of the astonishing changes that have taken place, even in my own recollection, the words of our Savior often come to my mind. He says in Luke 18:8 "When the Son of man cometh, shall He find faith on earth?" The verse that follows is very significant even at the present time.

I would kindly say despise not those early worshipers in their rude and crude ways and manners, but rather let each one look at his own opportunities and see how you have made use of them. Every age has its own opportunities and also its temptations, but the passions of man are always prone to do the wrong thing in all ages. Therefore we need to turn to the Bible and look to God to keep us in the right track. We very seldom missed an opportunity to attend worship at the appointed time. Well do I remember that upon one occasion my oldest brother and my sister and myself drove ten miles to meeting on Sunday morning and home again in the evening with an ox team and I do believe we enjoyed the trip and the meeting as much as any one does now in the finest automobile. If it was not a joy ride, it certainly was a ride for service, and I do believe it was done to the honor and glory of God. As you will readily see that the blessings have been abundantly multiplied, God will also require a greater responsibility to make use of these opportunities. The personal sacrifice is what God wants of us to make, a living sacrifice. (Romans 12:1.)

This may be the last opportunity that I will have to bring a message to my kin folks. If I were able I would gladly point out the many pitfalls and alluring temptations to which the young people are exposed, but they are continually changing and new dangers are coming up. Now it is necessary as never before to be well established in the word of God, "Which is a lamp unto your feet and a light unto your path." I do not wish to picture dark forebodings before your eyes as though is was impossible to live an upright life, neither do I want to cry peace, peace, where there is no peace. For I do believe that all things will come to pass that are written in the Word of God and there is no impossibility that after this continued peace and religious liberty and prosperity in temporal things that a persecution may come over this generation. Again I would say, "Search the Scriptures and Prepare to meet thy God." Kalona, Iowa.

THE MEASUREMENT OF TIME

L. J. Heatwole

Perhaps no other class of toilers in the realm of mathematics, have a more rightful claim on the respect and confidence of their fellow men, than they who prepare the astronomics for the almanac. There are few homes and business offices anywhere in which the comfort and convenience of their inmates are not daily contributed to by the handy little reference book that comes to their hands as an annual visitor. Yet, comparatively few of those benefited pause to think of the unremitting toil and expenditure of vital force that is necessary from year to year in its preparation.

As a rule these patient and painstaking workmen have their calculations all finished from a year and a half to two years in advance, and it sometmes happens that publishers call for manuscript copy as early as three years before their almanacs are expected to go into circulation Usually, about six month's time is required for the preparation of the original astronomics for a year. As there are not less than ten thousand items to be considered in the arrangement of a single set of copy, covering the period of the twelve calendar months; and so that no errors or irregularities appear when the matter goes to print, it is very needful that the calculator puts both conscience and character into every item.

Among the first known toilers of this class in America was Carl Frederick Eagelman of Reading, Pa., whose calculations appeared in most almanacs of this country —from the year 1820 to 1860, which latter was the year of his death.

Lawrence J Ibach of Lebanon, Pa., after that supplied about all the astronomics needed by almanac publishers in the United States Canada, the West Indies and South America, until his death which occurred in 1886. In the last fifty years the demand for almanac calculations has greatly increased, yet the number of men now living in this country who give most of their time to his work, number less than half a dozen.

The first almanacs that were used as a household reference, appeared in the form of written manuscripts as early as the year 1150. The present most ancient almanac that in printed form, bears the date of 1457, and is now on exhibition in the British Museum. The "Chapman and Traveller's" almanac was printed at London, England in 1712, and the "Poor Richard's almanac was first issued in Philadelphia, Pa. in 1732.

Among the almanacs that have gained wide circulation in America is "Gruber's" issued at Hagerstown, Md., as early as 1797, the "Warrock-Richardson's" at Richmond, Va. in 1815, "Bear's" in Lancaster, Pa. in 1825 and "The Family Almanac," at Scottdale, Pa. and Elkhart, Ind. since 1870.

That the almanac may in every way answer the purposes for which it is intended, the calendar pages are so arranged that the special astronomical and religious features of each day of the year may be read from left to right, after the dates of the month that stand on the left hand margin. One of the main features shown are the moments of sunrise and sunset upon a given horizon. During the period of a year there are but two instances when the sun rises and sets at six o'clock—at the equinoxes, March, 21st and September 23rd. The daily shift in the slant of the sun's rays brings on a change of about two minutes daily in the time of sunrise and sunset within the temperate zones. Because of these complicated conditions, almanac calculators are required to make a separate count for about every day throughout the year for ascertaining the moment of sunrise and sunset.

Since the moon requires nearly thirty days to make one revolution round the earth, going from west to east, and because it falls behind day after day from thirty to sixty minutes, at the time of its rising, southing or setting upon a given horizon, there follows a very complex calculation in arranging the figures for the time of its position, above or below the horizon, during the course of a year.

An unusual variety of items appear in the column headed "Miscellany," the most prominent being the cuts of faces representing place of new and full moon, and its first and last quarters. Another is the marking by use of characters the dates of conjunction of planets with the moon and each other; their opposition, quadrature and conjunction with the sun, and the times of rising, southing and setting of the planets, with also that of a number of the fixed stars and constellations.

From sunrise to sunset constitutes a day's length. This is usually determined by multiplying the number indicating the moment of sunrise by two. In the latitude of Philadelphia the longest day of the year is nearly 15 hours long, and the shortest, a little over 9 hours in length, but in latitude 45, corresponding with Montreal, Canada the longest day is nearly 16 and the shortest 8 hours long.

The chronology of the Bible is based on a system that takes the creation of the world as a starting point, but as the exact number of days, months and years has proven more or less obscure through certain periods of Jewish history, different dates, such as the Grecian Olympiad, the founding of Rome and the birth of Christ have come into use. The Jewish Era in the present year determines the age of the world at 5682 years. In all Christian lands where the Genesis account is accepted as an historic fact and chronicled by the inspired penman the first day of creation began at the moment when light was created.

The ruling planet and centennial system for the almanac is based on a cycle of seven years and was used in oriental countries for foretelling the general conditions of the season from year to year, and where the character of each season was correctly foretold. The system however, may not be so readily adapted to the more eccentric and abrupt changes of climatic conditions in Europe and America.

Dale Enterprise, Va.

SKETCHES BY THE WAY

Jesse N. Smucker

XIII. Three Days Among the Mountain Snows

My year of service was up. We had made arrangements to leave Diarbekir by caravan on Tuesday morning. The day before, my interpreter and I made our farewell visit to Kuturbal, the little village beyond the Tigris where we had labored in various ways. I shall never forget that day. We visited the orphanage and other familiar places in the village making our farewells and with the sound of "mah salaamie" coming after us we rode away. But the mothers and the orphans followed. They stood huddled together on the banks of the Tigris as we urged our horses through the river. From the opposite bank as we rode away they waved their final farewells. Back in the village others were watching from the housetops. So I left the little mud village with moist eyes and a lump in my throat. The people all had meant so much to me and I realized I would probably never see them again.

The next morning we walked out the Mardin gate of Diarbekir with a host of our friends following to see us off. Outside the gate we bade farewell and mounting our horses, started on our long journey "homeward". Our closest friends followed on foot out as far as the bridge about a mile away. Here we left them also and went on.

Our little caravan consisted of ten animals and six Turks. All these had been furnished for our special benefit,—there were two of us Americans. Halid Bey, the military authority, had always seemed glad to oblige us and so when we asked for animals and men to make the trip through the snowy mountains to Mardin he seemed very willing to accommodate us. The leader of the men, the "Bosh-chowish" was exceptionally considerate and attentive through the entire trip.

About 3:30 of the first day we arrived at a little Kurdish village and decided to stop there for the night as we would not pass another village soon and we well knew we could not attempt stopping out in the open. We were shown a little corner room of mud above the stables and the people of the village did what they could to make us comfortable. We had no interpreter and so could talk but a very few words with anyone along the way. When the bundles were taken from the pack animals it was discovered that one of the rolls was missing, evidently had been left in the confusion of starting. But we

Looking back as we left the Kurdish village

View outside the gate of Diarbekir

did not intend returning even though it did contain things considered necessary for the trip.

The next day again all went well. The sun shone brightly and my companion and I kept our faces covered all day, profiting from the experiences of the day before. It seems the warm sun reflecting on the snow caused our faces to be quite severely burned and by evening they were very red, swollen and blistered. The Bosh-chowish was smitten with "snow-blindness" and suffered from it for several days. That night we were again entertained in a rude Kurdish village. Their "best room" was put at our disposal though in America we would not think of offering such a place to a guest In the evening the missing bundle was brought to us by two Turkish soldiers having been sent after us "post haste."

So far all had gone well. The weather had been fair and the snow not so deep but what the animals could keep up a regular walk. The third day we wished to complete the trip but soon found that it was to be the most difficult one. We were coming now into a narrower pass in the mountains—the valley where four hundred leading men of Mardin were cruelly murdered and their bodies thrown into wells. Here the snow was much deeper. It soon was so that we could not stay on our horses. For miles we walked leading the horses. They would break through the deep snow and could scarcely pull themselves out. The pack horses had a hard time of it and were soon lost in the rear. It rained a good part of the day adding to our discomfort. We were tired, hungry, and wet, and still Mardin was in the distance ahead. Our escorts faced the difficulties bravely and we kept moving on. Rounding a bend in the rocky road we beheld the Mardin Hill still some miles off. It seemed to revive us and we pushed on. It grew dark. The way had never seemed so long before. At last after twelve hours traveling without a halt worth mentioning we saw the walls of the Mission Compound loom up before us. We passed through the gates and leaving the horses in charge of the Turks were joyfully received by the American workers of that place. How good it was to meet them again! We had been in the hands of the Turks,—but no,—all along we felt that we were in the Hands of God who never failed us but kept us and thus we had covered the first lap of our homeward journey—a distance of about seventy miles—in three days. It was not far but—at least we were on the way.

Smithville, Ohio.

THE AMERICAN INDIAN

C. Z. Mast

Where he came from, and when he settled in the section of country that was later occupied by the pioneer Amish Mennonite settlers, no one has yet determined.

If has been generally conceded that they migrated eastward hundreds of years ago, till they reached the large body of water which we call the Atlantic Ocean. As a nation, they were known as the Lenni Lenape (Original people). This general name comprehended numerous distinct tribes which spoke dialects of a common language—the Algonquin.

According to the traditions of their ancestors, the Lenni Lenape were an unmixed and unchanged race, residing many centuries ago toward the setting of the sun, somewhere in the western part of this continent. For some reasons not explained they determined to migrate toward the rising of the sun. After journeying for a time they arrived at the Mississippi river (Namasi Sipu, meaning Fish River). There they fell in with another nation of Indians who were also in quest of a new home to the eastward. These were the Mengwe, or, as they have been named by the French, the Iroquois. At that river both nations united ther forces because they anticipated opposition to the east of the river from the Alligewi

Shortly after their union, and before they had advanced any distance they realized their anticipations, for they were compelled to fight many severe battles in carrying out their determination to march onward. At last their enemy, the Alligewi, to escape extermination, abandoned the country, fled far to the southward and never returned. The victors then divided the country between themselves,—the Iroquois chosing the country to the north along the Great Lakes and their tributary streams, and the Lenape taking possession of the country to the south of them, from the river eastward to the ocean.

The Lenape, on their way thither, became divided into three separate bodies. One body settled along the Atlantic Ocean and the country adjacent for some hundreds of miles, comprising, it was supposed one-half of the nation; the other bodies settled to the east and to the west of the Mississippi river. Tha part of the body which was situated in Pennsylvania became known as the "Delawares." The word "Delaware" is unknown in the Indian language. At first the Indians thought that the white people had given them this name in derision, but when they were informed that they were named after a great white chief, Lord de la Ware, they were satisfied.

The Delaware Tribes

The Delawares divided themselves into three tribes,—the Unamis or Turtle, the Unalachtgo or Turkey, and the Minsi (sometimes called Monkeys) or Wolf. The first two were settled on the territory which lay nearest to the ocean, between the coast and the high mountains, and, as they increased in numbers they extended their settlements from the Hudson river to the Potomac.

The Minsi lived back of the other tribes, to form, as it were, a bulwark for their protection and to watch the actions of the Mengwe. Their settlements extended from Minisink, on the Hudson (a place named after them where they had their council-seat) to the west far beyond the Susquehanna. Their northern boundaries were supposed to be along the head-waters of the great rivers, Delaware and Susquehanna, which flowed thru their territory, and their southern boundaries along that ridge of hills known in Pennsylvania by the name Lehigh.

Many clans sprang from these tribes. They selected distant spots as places of settlement, and gave themselves names or received them from other tribes. Their

names were generally taken after simple natural objects, or something striking or extraordinary. Though they formed separate and distinct clans, yet they did not deny their origin, retaining their affection for the parent tribe of which they were proud to be called grandchildren. Many families, with their connections, lived by themselves. They were settled along the streams throughout the country. They had towns and villages in which they lived in separate clans, with a chief in each clan ruling over them. These chiefs were subordinate to the council, which comprised the great chiefs of the nations.

The Genawese

The Genawese (sometimes called Shawnees, or Piscataway) were also one of the tribes of the Lenni Lenape. They lived formerly along the Potomac river and were permitted by the governor of Pennsylvania to locate among the Schuylkill Indians, near Tulpehocken, in pursuance of a request from Mauangy (the Indian chief in this section) with a guaranty of their friendship by the Conestoga Indians. This request was made in 1705 because the Genawase had been reduced by sickness to a small number, and had expressed a desire to settle here. It is not known whether they came immediately or not, but four years afterward they were classed with the Indians in this vicinity of Berks County, Pa. In 1728 they were represented at Philadelphia by their king, Manawkyhickon, who was called Shekellamy, also Winjack; and he was appointed then by the "Five Nations." It is supposed that he lived at Shamokin, his tribe having by this time removed thither beyond the Blue Mountain.

After Conrad Weiser had settled in Tulpehocken in 1729 an intimacy was cultivated between him and Shekellany. In 1732 these two were appointed to travel between the Indians and the settlers, "in order to speak the minds of each other truly and freely, and to avoid misunderstandings." As such agents they performed invaluable services in our early history by the satisfactory and amicable adjustment of disputes. "They were universally respected for their wisdom in council, their dignity of manner and their conscientious administration of public affairs."

Manners and Customs

The early settlers of Pennsylvania found the Indians possessed of a kindly disposition and inclined to share with them the comforts of their rude dwelling-places. When they were guests of the Indians their persons were regarded as sacred. Penn said that they excelled in liberality, that they never had much, for they never wanted much; that their wealth circulated like the blood; that none wished for the property of another; and that they were exact observers of the rights of property. "They are not disquieted with bills of lading and exchange," said he, "nor perplexed with chancery suits and exchequer reckonings. We sweat and toil to live; they take pleasure in hunting, fishing, and fowling, which feeds them. They spread their table on the ground anywhere and eat twice a day, morning and evening. They care for little for they want little. If they are ignorant of our pleasures, they are free from our pains."

The Indians, in their peculiar savage life, possessed on the one hand certain personal virtues,—a high sense of honor (according to their conception of duty), mutual fidelity among individuals, fortitude that mocked the most cruel torments and devotion to their own tribe for whose welfare they were ready to make any sacrifice. But on the other hand, they had no appreciation of domestic virtues, for they treated their wives with cruelty and their children with indifference. They were gloomy, stern, and severe, and strangers to mirth and laughter. They permitted no outward expression of pain. Remarkable indifference to the good or ill of life was one of the peculiar elements of their character; and they exhibited no pleasure in anything, save boisterous joy in the moment of victory. They had a great aversion to regular labor, and yet they were capable of enduring the greatest possible exertions during the chase or in times of war. They were extremely improvident. When they had an abundance of food and liquor they ate and drank great quantities, not thinking of the morrow and the famine they might have to endure. They recognized polygamy.

They believed in the existence of a Supreme Being, and of a being subordinate to this Supreme Being. The former was the Great Spirit to them which did not require prayers for aid and protection, but the latter were looked upon as hostile to them and to this they addressed their worship. They also believed in a future state, where the souls of brave warriors and chaste wives enjoyed a happy existence with their ancestors and friends. Their funerals were conducted with great decorum. They dressed the deceased persons in their best clothes, and disposed of their bodies in various ways and in different places; some in the air on a scaffold, and some in the earth. They also practiced cremation.

The general dress of the Indian in the temperate and cold parts of the country, previous to the arrival of the Europeans, consisted of three articles—a cloak of buffalo skin (which hung from the shoulders) a piece of skin used as an apron, and a pair of moccasins or loose boots, manufactured out of the undressed skin. The women wore a long robe of buffalo skin which was fastened around the waist.

Their habitations were huts or cabins, generally of a circular form, constructed of poles fixed in the ground and tied together at the top. The outer covering consisted of the bark of trees. A hole was left open at the top for ventilation or the escape of smoke. Beds and seats were made out of skins. The diameter of some huts was thirty feet, and even sometimes as much as forty feet.

The painting of their bodies was universal custom. Tattooing was practiced. Some painted only their arms, others both arms and legs. Those who had attained the summit of renown in successful warfare had their bodies painted from the waist upward. This was the heraldry of the Indians. Besides the ornamentation, the warriors also carried plumes of feathers on their heads. Their weapons consisted of the tomahawk, knife, club, and bow and arrow. When the Dutch arrived the rifle was introduced to them and the Indians became as expert in the use of this weapon as they had been in the use of the tomahawk and bow and arrow.

They subsisted chiefly on wild game and fish. They were great hunters and fishers. In the use of the spear in fishing they were very successful. They carried on agriculture to a limited extent, raising maize, beans, and pumpkins. But the labor was performed entirely by their women.

Each tribe was governed by an elected chief and council. In matters of great importance all the warriors were consulted. In their deliberations questions were decided by the consent of all, not by a majority. Their assemblies were conducted with great formality. Their debates were carried on by set speeches which abounded in bold figures and bursts of impassioned eloquence. The oldest chief always commenced the discussion. The young men were permitted to attend but not to speak.

They conducted their warfare in a particular and peculiar manner. They declared war by sending a slave with a hatchet (the handle of which was painted red) to the offending party. In taking the field for action they proceeded in small squads; and from the time of entering the enemy's territory they killed no game, they lighted no fires, they made no disturbance of any kind; but they advanced with the utmost caution, not even speaking to one another, only communicating by signs and motions. In making an attack they would first lie flat a whole night, and at the break of day, upon the signal of the chief, rush upon the enemy. If they succeeded (as they generally did in such a quiet but deliberate mode of warfare) their horrifying yells baffled description.

Their Retreat

In 1749 the Delaware Indians left the great region beyond the Blue Mountain for thousands of square miles, and they departed with the firm intention of remaining away. But shortly afterward, having been deceived by misrepresentations of the French they returned, not to retake possession, but to murder the settlers. In this malicious invasion, they were very successful, and they kept the country in an unsettled condition for eight years. Then

(Concluded on page 574)

THE YOUNG PEOPLE'S MEETING

THE BOY WITH THE LOAVES AND FISHES (Jr.)—Jno. 6:1-14.

Topic for June 11

MOTTO

"The blessing of the Lord, it maketh rich."

MEDITATION ON THE TOPIC

I. What a Little Amounts to With the Lord's Blessing.—As you read the story of the miracle of the Loaves and Fishes from Mark 6:33-46; Matt. 14:13-23; Jno. 6:1-14; and get well acquainted with all the points in it you will find that one great thought in the whole is, that a little in our hands can be made much if we let God have it to use for blessing others. The stingy man who keeps all for himself is sure to be very poor and pinched because he lacks that blessing and power and increase which the Lord alone can give.

A very little lad could carry a lunch basket that had enough cakes of bread in it, with the blessing of Jesus, to feed five thousand men, besides women and children, and enough fish to make flesh enough to go with every piece of bread so that all had enough. We should not forget to look at the little part that the boy fills, as well as the lunch. It matters not how little we are and how little we have; if we give our lives into the hands of Jesus, He can do much good with them. A little word of kindness, a little deed of love, a little song, a little prayer, a little money, and any little thing which we may have, will yield so much through the power of Jesus that we should not withhold anything from Him.

There are many illustrations in the Bible of the blessing of God upon the little things. A few of these will be found in the Outline Study. By searching each of us may find many more. Have you one to add?

OUTLINE STUDY

I. Getting Much from Little

1. A little lad.—Jno. 6:9.
2. A little supply.—Matt. 14:17.
3. Giving to a great Savior.—Matt. 14:18.
4. Feeding a great multitude.—Mk. 6:42.
5. Receiving a great lesson.—Jno. 6:14; Jno. 6:48-59.

II. Little Things We May Do and Receive Great Blessings

1. A little mite.—Mk. 12:42-44.
2. A cup of cold water.—Matt. 10:42.
3. A little seed.—Matt. 13:31, 32; Eccl. 11:1, 2, 6.
4. A little company in prayer.—Matt. 18:19, 20.
5. A little work of love.—Gal. 5:14; Rom. 13:10.
6. A little flock for Jesus.—Lk. 12:32.
7. A little child.—Matt. 18:1-6; Lk. 9:48.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Blessing"**
2. When Jesus Blessed the Food.
3. When a Little Lad Gave Jesus His Lunch.
4. Little Things I may Do for Jesus to Bless Others.
5. Lessons from the Miracle of Loaves and Fishes.

For Others

1. Working with Jesus.
2. The Bread of Heaven.

PERSONAL THOUGHT

Jesus can use me however small may be my gifts. Let us consecrate all to Him and let Him make the most of what we are and have.

SEED THOUGHTS

Most people would succeed in small things, if they were not troubled with great ambitions.—Longfellow.

Love's secret is to be always doing things for God, and not to mind because they are little.—F. W. Faber.

Let us try always to feel that in the commonest things we may hear the command of God, that the trifles of each day—trifles though they be—vibrate and sound with the reverberations of His great voice.—Sel.

There are no trifles in the moral universe of God. Speak me a word today—it shall go ringing on through the ages.—Punshon.

God who prepares His work for the ages, accomplishes it by the feeblest instruments.—J. Lanahan.

SOMETHING FOR JESUS

Savior! Thy dying love
Thou gavest me,
Nor could I aught with hold,
Dear Lord from Thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.

O'er the blest mercy seat,
Pleading for me,
My feeble faith looks up,
Jesus to Thee:
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise or prayer
Something for Thee.

Give me a faithful heart—
Likeness to Thee—
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

All that I am and have—
Thy gifts so free—
In joy, in grief, through life,
Dear Lord for Thee!
And when Thy face I see,
My ransomed soul shall be,
Through all eternity,
Something for Thee.

—Phelps.

THE TEST OF DISCIPLESHIP.—Lk. 14:25-33

Topic for June 18

MOTTO

"If a man love me he will keep my words."

MEDITATIONS ON THE TOPIC

I. The Issue of Discipleship.—The issue of discipleship is not like an ordinary choice of plans and methods in which one or the other is of little consequence. To follow Jesus involves the whole moral and spiritual nature and consequent destiny of life. Because Jesus requires the absolute mastery of everything we have and are is not because He is a despotic and selfish master, but because there is no other demand that would insure the safety and purity and success and happiness of our lives. Jesus knows that if we have any other person or thing before Him that that person or thing cuts us off from receiving from Him the teaching that involves good or godliness of character.

The reason why Jesus has such an absolute claim upon us is because He is divine. None but God could claim such an absolute abandonment of all other persons and of our own selves to Himself. God alone is perfect in righteousness and wisdom and power and lordship. If we are not directed by the Lord Jesus in an absolute obedience and consecration, we are under another master who is the exact opposite in character to Him and an enemy to the truth and the righteousness and glory of God. Choose to regard our friends in this life before Jesus and we choose to do the will of Satan. Choose to withhold from Jesus the mastery of a single matter in our lives and we are choosing to let Satan have the mastery. Reserve ourselves from Jesus and we are reserved unto Satan. Refuse to regard Jesus as Lord and we choose to regard Satan thus. Rejecting Jesus is rejecting life and heaven, and choosing death and hell.

II. The Text.—Lk. 14:25-33.—This passage illustrates the cost of discipleship. Our self and friends must be hated or renounced as having no right to our life's affection and service except as it is in Christ. If we start to follow Jesus and do not consider the giving up of these matters, then we are not counting the cost, or we are like a man going against a force of which he has not considered its strength.

OUTLINE STUDY

I. The Great Test is a Choice of Masters

1. We cannot serve two masters.—Matt. 6:24.
2. There can be no fellowship between good and evil.—II Cor. 6:14-18.
3. We must be fully given to the Master—
   (a) Regardless of friends and kindred.—Matt. 10:37.
   (b) Regardless of the self life.—Matt. 10:38, 39; 16:24-26.
   (c) Regardless of earthly profits.—Matt. 19:21-29.
   (d) Regardless of suffering and persecution.—II Thes. 1:4, 5; Matt. 5:10-12.

II. Evidences of Our Loyalty
1. Obedience.—Jno. 14:21-24.
2. Service.—Col. 3:22-24.
3. Separation from evil.—Tit. 2:11, 12; II Tim. 2:4.
4. Seeking the things heavenly.—Col. 3: 1-5.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Disciple"**
2. Jesus for Our Lord and Master.

For Young People
1. What a Choice of Masters Involves.
2. Present Consecration and Its Future Tests.
3. Following Jesus.

For Older People
1. Tests in the Business of Life.
2. Tests in Society.

PERSONAL THOUGHT

"All for Jesus." This is the motto that must be in the heart of every one who is a true disciple. Why should we not give all to Him who so loved us that He gave Himself for us?

SEED THOUGHTS

See that you receive Christ **with all your heart.** As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.—Jno. Flavel.

True-hearted, Whole-hearted

True-hearted, whole-hearted, faithful and loyal,
King of our lives, by Thy grace we will be;
Under the standard exalted and royal,
Strong in Thy strength we will battle for Thee.

True-hearted, whole-hearted, fullest allegiance
Yielding henceforth to our glorious king;
Valiant endeavor and loving obedience,
Freely and joyously now would we bring.

True-hearted, whole-hearted, Savior all glorious!
Take Thy great power and reign there alone,
Over our wills and affections victorious,
Freely surrendered and wholly Thine own. —F. R. Havergal.

THE VALUE OF GOD'S CHASTISEMENTS.—Heb. 12:1-13.

Topic for June 25

MOTTO

"Whom the Lord loveth he chasteneth."

MEDITATIONS ON THE TOPIC

I. Chastisement.—Chastisement is an infliction of some kind of pain or punishment to correct a fault or to give justice for sin, or to discipline the person, or to instruct for the meeting of harder things. Chastisement may be administered by men or it may be administered by the Lord. Men chastise for different motives. Some chastise for noble ends and some for ignoble ones. Some chastise in wisdom and some in folly. But God's chastisements are always in wisdom and righteousness and for a noble purpose. The most striking part of the chastisement of God is the loving purpose that underlies it. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth."

In a natural sense children often look upon chastisement as a shame. In some cases it is a shame that a child must receive certain chastisement because that child has disgracefully disobeyed and neglected its parent's commandments. What is true of the shame of chastisement in natural children is likewise true in spiritual children. But of God's chastisements we should not always regard with shame, but rather of gratitude and humility and deeper love. If the correction comes from our heedlessness there should be a certain shame with our humility. If it comes from a needed training in preparation for service there should be a sense of gratitude and humble submission, with an anxiety to give close attention to the lesson to be given. If it is to withdraw our attention from the world to save us from danger, we should rejoice in our tribulation and worship the Lord.

It is unwise for one child to mock another when receiving chastisement, or for Christian people to judge the cause of the chastisements that have fallen upon their fellows. The spirit of meekness should characterize us all even when dealing with our fellow Christian in fault, for we know not how we may be tempted ourselves and how we may need the assistance of a meek fellow Christian to restore us.

II. The Text.—Heb. 12:1-13.—In this passage we see how Jesus has undertaken our lives. He is the author and the finisher of our faith. He bore the suffering for us that we could not bear and in our lives sends the kind of trials and afflictions that will serve as medicine to our lives and become the best teacher to our spirit to make our souls prosper. He chastens us for our profit that we might be partakers of His holiness. We should therefore be exercised with all the chastisements of God and seek to gain all we can from them.

OUTLINE STUDY

I. The Purpose of God's Chastisements
1. For Correction.—Job 5:17; Ps. 94:12, 13; Prov. 3:11, 12; I Cor. 11:32.
2. For warning.—Ezek. 6:10; I Cor. 10:11.
3. To prove worthiness and glorify God. —Jas. 5:10, 11; Jno. 9:2, 3; 11:4; Phil. 1:29.
4. To increase spiritual power.—Jno. 15: 2; II Cor. 4:11, 17; I Pet. 1:6, 7; Rom. 5:3-5; I Pet. 5:10.
5. Not to be criticised.—Rom. 9:20.

II. The Form in Which Chastisement Comes.
1. Defeat before enemies.—I Kings 8: 33, 47-49.
2. Famine and pestilence.—II Chron. 7: 13, 14.
3. Sickness.—Ps. 107:17-21.
4. Trouble.—Deut. 28:20.
5. Storms.—Ps. 107:23-30.
6. Financial ruin.—Hag. 2:17.
7. Persecution.—Heb. 12:3-6; Lam. 1: 1-5; II Sam. 16:10.
8. Sorrow.—Ruth 1:20, 21.
9. A thorn in the flesh.—II Cor. 12:7.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Chasten."**
2. Corrections from God are a blessing.

For Young People
1. God's Wisdom and Love in Chastisement.
2. How the Chastisement Becomes a Blessing to Us.
3. Forms of Chastisement in the Past and at Present.
4. Examples of the Value of Chastisement.

For Older People
1. When the Purpose of Suffering is Unknown, How to Receive It.
2. Increasing our Confidence in God's Righteousness in Dealing.

PERSONAL THOUGHT

My blessed Master, wilt thou undertake my life and so correct and train and chastise me that I may be fitted for a place with Thee in glory?

SEED THOUGHTS

He Will Hide Me

When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of God's hand.

Though He may send some affliction,
'Twill but make me long for home;
For in love and not in anger,
All His chastenings will come.

Enemies may strive to injure,
Satan all his arts employ;
He will turn what seems to harm me
Into everlasting joy.

So, while here the cross I'm bearing,
Meeting storms and billows wild,
Jesus for my soul is caring,
Naught can harm His Father's child.
—Miss M. E. Servoss.

TRUE CHRISTIAN LIBERTY.—Gal. 5; I Cor. 8.

Topic for July 2

MOTTO

"If the Son therefore shall make you free, ye shall be free indeed."

MEDITATIONS ON THE TOPIC

I. Christian Liberty.—Men have sought liberty in all ages. Many have laid down their lives in the cause of liberty and many have given their best talent and the powers at their command for the liberty which they desired. When people have become discontented with the rule under which their nation labored, they have sought by various means to obtain the liberty which they felt was their right. When one nation imposed upon another and brought its people into bondage there is a time when the oppressed hope and seek for freedom. But there is a freedom which no earthly bondage or oppression can touch. The slave or the man behind the bars or the oppressed citizen or the captive in a strange land have equal access to the key of the great door of freedom which is found in Christian liberty.

"Stone walls cannot a prison make
Nor iron bars a cage"

in the life of one who is walking in Christian liberty.

Christian liberty is freedom in the heart and conscience. It makes us able to enjoy the fellowship of God even when these bodies are bound in fetters or ruled by tyrants. Paul and Silas enjoyed it in the jail at Philippi. John knew about it on the island of Patmos and had access to the most glorious fellowship ever known. While it is a yoke that binds us to a yokefellow, it is a yokefellow who gives us rest and whose yoke is easy and whose burden is light. It enables us to be restricted without feeling the restriction to be a yoke of bondage. It enables us to do the hard things without murmuring. It enables us to love the unlovely and not feel it impossible. It enables us to do right and shun wrong because God is in us enabling us to will and to do of His good pleasure.

II. The Text.—I Cor. 8; Gal. 5.—These illustrate two phases of true Christian liberty. Galatians 5 shows that the Christian is not under the law guilty because he has failed to keep it and unable to free himself, but redeemed by the blood of Jesus

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XVII. Building and Equipment

Sunday schools were at first conducted in the church auditorium but this plan has never been satisfactory. The arrangement of pews is suited to the purpose of having one person address the entire congregation while in a school the main part of the program is devoted to classes taught by teachers all working at the same time. These pews are made of uniform size for adults, while the school has many children of various sizes. Under these conditions we can, of course, not expect the best results.

1. **Sunday School Rooms.**—The needs of the school call for a plan that will provide for a large room where all can meet for opening exercises and separate rooms for departments and classes. The least that any school should be satisfied with is two rooms for the intermediate and primary departments in addition to the main church auditorium. This will make it possible for these departments to have exercises including songs, suitable to their own grades and will relieve the crowded condition in the main room where the adult classes remain. If these department rooms can be separated from the main room by sliding doors the school can be divided without the confusion of moving the classes to other rooms.

To do the best work each class should have a room by itself for the recitation. In this way there will be no sights and sounds from other classes to distract the attention of the pupils. Where this division can not be made with sliding doors, it is often possible to hang curtains on wires which can be pushed back for the general exercises. While these do not shut out the sounds they after all close in the class and shut off the view of the rest of the school and make it much easier for the teacher of the younger pupils especially.

This minimum requirement of two extra departmental rooms with the curtains for dividing classes can be had by practically all schools if they really want them. It is largely a matter of appreciating the value of this plan and making an effort to get it. We have rooms for different purposes in our homes, factories, barns, and public schools, why not for the Sunday schools if they are needed in order to do the best work?

It is also important that the rooms be well lighted, properly ventilated and kept at a normal temperature. The pupils should be comfortable and the rooms pleasant and attractive. This depends partly upon the building but the janitor can often help matters very much by doing his duty faithfully. When pupils are comfortable they can think about the lesson but when uncomfortable they think about their bodily condition.

2. **Furniture.**—Church pews or benches were never intended for Sunday school classes. Comfortable individual chairs of a size suitable to the grade, grouped about the teacher can be used to best advantage. Teachers can usually do the best work by standing before the class but they should have chairs when they prefer to use them. Officers of the school should have desks at which to do their work and in which to keep their records and supplies. Book cases to hold the materials used in the primary room should be furnished. All this provision aids to make the work seem permanent and important, something that is worth while doing well.

3. **Maps and Charts.**—For the purpose of doing good teaching each teacher should have the use of a blackboard and have access to maps when needed. Most persons learn and remember better when they can use their eyes as well as their ears, and it is much easier to hold the attention of a class when they have something to look at. There are also various charts illustrating Bible stories which can be used to good advantage. Beginners can be taught as well as entertained, by the use of a sand table by an ingenious teacher.

4. **Library.**—No school can do its best work without a library. Teachers and pupils need reference and reading books in order to do the best Bible study. The teacher needs help on Bible study and methods of teaching and the pupil needs reading matter to supplement the teaching of a brief half hour once a week. In order to accomplish the aim of the school we need books and they should be selected with this in view. While public libraries and public schools should provide general reading matter the Sunday school should especially use books that aid in giving moral and religious instruction. Children's Bible stories, lives of inspiring Bible characters, Bible histories, lives of noble men and women, stories true to life that give proper moral ideals, all serve a good purpose.

The teachers need helps on Bible study such as commentaries, Bible dictionaries, concordances, Bible geographies and histories, lives of Christ and Paul, expositions of the various books of the Bible, etc. On the other hand there are many books on the child, methods of teaching and conducting the school, all of which are suggestive and inspiring to a teacher eager to grow in the work.

The missionary interests of the school can be promoted by a good list of books on missions. Young folks find the lives of missionaries—full of adventure, heroism, and achievement as they are—very interesting, and the reading of a few such books may influence the life more than the teaching of many lessons in the school. Temperance work can be strengthened in a similar manner.

Any school can find the means of securing at least a few books each year, and in time a valuable collection can be secured. A few good books read by all will accomplish much. They should be carefully catalogued and well cared for but be kept constantly in use.

REWARDED AT LAST

The plainly dressed little woman with the white hair slipped quietly into her seat in the beautiful church. She had come early that she might not miss any of the service. It was not her usual privilege to attend such a meeting as this, but Harry, her son, had insisted that she pay him a visit, and Harry lived in this city of beautiful churches.

Her home was in one of the small villages. Her church was a little, plain structure with bare pews and unadorned walls; but to her it was the sweetest and most sacred spot in the world. She had given over thirty years of her life to the upbuilding of its Sunday school; she had gone, Sunday after Sunday, regardless of summer's heat or winter's cold, to teach that class. She had seen pastors come and pastors go; she had seen many of the members removed by death; she had witnessed many changes; yet God in his goodness had permitted her to labor on.

There was only one thing that troubled her—so many times she wished she might know a few of the results of those many years of teaching. Had she done any good, after all? She hoped she had helped the children who had passed from her teaching into other hands. She hoped she had, but it had not been her's to know.

As she settled herself in her pew, she noticed a young woman just in front of her, a young woman graceful and slender,

with clear gray eyes and a beautiful face. The little, white-haired woman stirred uneasily. There was something vaguely familiar about the young, sweet face, but where had she seen it?

Suddenly the young woman in front of her unfastened her coat and laid it on the back of the seat. As she did so, her eyes met those of the little woman on the seat back of her. She started just a little, took a longer look at the faded, sweet face, then she flushed and turned resolutely about.

"I beg your pardon," she began, in a low voice, "but is this not Mrs. Jewett, Mrs. Charlotte Jewett, who used to teach a Sunday school class in Emmetville?"

The little woman nodded. "Yes," she answered, "I am Mrs. Jewett, and I still live and teach a Sunday school class in Emmetville."

The young woman smiled. "You do? But, then, I might have known it. I wonder," she added, wistfully, "if you remember Blanche Lewis, a little girl that used to be in your Sunday school class?" She smiled. "I am that little girl," she added.

"Did you know," she went on, "that you were my first Sunday school teacher? I've thought of you a hundred times, and wondered if you ever knew how much you had helped one little girl, at least."

The little woman flushed beautifully. "Little Blanche Lewis," she said. "Pardon me for saying it, but what a beautiful young woman you've grown to be! I sat here noticing you, feeling that there was something familiar about you, yet little dreaming it was one of my little Sunday school girls. Of course, I remember you. I have often prayed and hoped," went on the little woman, "that some day I might hear such a testimony of my teaching as you have just given, but little dreamed that I would hear it tonight. How little one knows!"

The beautiful young woman smiled tenderly. "I'm glad you do know it," she said, brightly, "and that you know it today. I want you to realize thoroughly how much you helped me, and what a factor you've been in my Christian life. Somehow, I never could do a mean action, because of you. I've kept the faith you first instilled into my childish heart; I've treasurd your precepts, and I'm passing them on in a little Sunday school class of my own. I've always prayed that I might see you again some day, but I little thought that my prayer would be granted today; I did not know whether you were living or dead. I live so far away, but I'm going home now, after a long visit to my aunt. I'm only in this city for a day or two, but I was impressed to come here tonight. Now I know why. Dear Mrs. Jewett, I want you to know right now that your reward up yonder will surprise you one day, you've been so faithful, so tender, so patient with the lambs of the fold. I occupy my place in the religious world today because of you. Why, you're not crying? You must have known what a great work you were doing."

Suddenly the great organ pealed forth its sonorous notes—the evening service had begun; but the little woman with the white hair was not conscious of it—she was sitting again in her little Sunday school class in the old church, and in it was a little girl with blue eyes and a rosy mouth, "little Blanche Lewis." And she was saying in her sweet, childish voice, "Remember now thy Creator in the days of thy youth," and now that little girl was grown up and entered into service through her. Oh, how glad she was this knowledge had come to her! How she praised God for it. Discouraged? Why, she'd never know what discouragement meant again. At last—at last, she had entered into her own.—Exchange.

HOW TO PREPARE AND TEACH A LESSON

It has lately been brought to our attention that many teachers are at a loss to know just how to go about preparing their lessons and by what methods to best present the result of their study to their pupils. Volumes have been written on this subject, but the essential requirements may be reduced to a few important points.

First: Always begin with the study of the Scripture. It is natural for the teacher, eager as he is to discover what are the truths which he can impress in the lesson, to first take up his lesson helps and see what the writers have made prominent. This, however, is not the right way to begin. The first thing always is to become acquainted with the Scripture lesson. The study of the helps will be far more fruitful if the Scripture is thoroughly mastered first.

Second: In the study of the Scripture get the whole setting of the lesson. The passage which is printed is merely the text around which the context is to be gathered. If the text alone is studied and taught, neither the teacher nor the pupil will ever come to a full knowledge of the Bible. The printed passage itself is to be regarded as the center, but the whole passage of Scripture with which it is related is always to be considered as the lesson.

Third: Get your own view of the lesson first. One of the dangers of using lesson helps is that the teacher will allow the lesson writers to do his thinking for him. This is unfortunate, because every teacher can best present the truths which are peculiarly his own. Lesson "helps" are truly to be helps and never substitutes for one's own thinking. Besides, what the lesson writer has to say will be much more quickly grasped and appreciated if the teacher has been doing his own thinking about the truths of the lesson.

Fourth: Take time to read the helps slowly and thoroughly. Many teachers who are fortunate enough to receive different lesson helps are tempted to skim over them all with the thought that they can take the cream out of all they read. Experience proves that this is a mistake. It is better, if one's time is limited, to select the one most suggestive help and take time to thoughtfully read what the writer has written, than to partly read many helps.

Fifth: Prepare carefully the plan you expect to follow. The teaching of a lesson should have a beginning, a progress of development, and a conclusion. The teacher who fails to prepare for this may find that with the best intentions in the world, and though his own heart may glow with the truths of the lessons, he will fail to make a definite impression on his class. To the minds of the pupils the lesson will be a chaos rather than a clearly defined body of truth.

Sixth: Be ready to adjust yourself to the opportunities of the hour. The experienced teacher will always expect to meet surprises. He will find pupils present whom he has not expected; he will receive answers that he has not looked for; and he will be asked questions that he has not known were in the minds of his pupils. To be able to take advantage of these things is the art of an effective teacher. This may sometimes alter the plan which has been prepared—though it will not often completely overthrow it—but when a teacher is thoroughly prepared he can meet these opportunities with ready skill, and oftentimes he will find that they have been the most telling points in the day's instruction.

* * *

To the above, taken from the Sunday School World, might be added a seventh important point in lesson preparation,—seventh in the order here given, but among the first in importance: *Spend much time with God in earnest, heart-searching prayer.* A lesson prepared in man's strength alone is bound to be a failure. It takes the power of God to make a successful teacher.

—Editor.

BRYAN TO SPEAK AT SUNDAY SCHOOL CONVENTION

It was voted to reissue an invitation to William Jennings Bryan to speak at the Sixteenth International Sunday School Convention at Kansas City, Missouri, June 21-27, at a meeting of the Program Committee, which met at the Chittenden Hotel, Columbus, Ohio, April 26th. This was the last meeting of the Program Committee before the Convention and several important program matters were discussed. An unusual amount of time was given to the discussion of a petition from the Convention Committee of One Hundred from Kansas City, Missouri, urging that the invitation to Mr. Bryan to speak at the convention, which had been withdrawn, be reissued.

The situation which confronted the committee arose from a statement made in "The Christian Register," a Unitarian paper published in Boston, that "Mr. William Jennings Bryan was chosen by the Program Committee to speak, but the Committee's report was rejected by the Execu-

tive Committee, which would not approve his appearing. His medieval views and his hostility to teachers was the reason." This statement, sent to a Kansas City paper, aroused considerable opposition to the supposed action of the Program Committee. In the course of the committee's discussion it developed that the withdrawal of Mr. Bryan's invitation came before he had definitely accepted it, and, as a result of changes in the program policies, made necessary by the merging of the International Sunday School Association and the Sunday School Council into the International Sunday School Council of Religious Education.

Mr. Bryan replied to the letter sent to him withdrawing the invitation sent to him stating: "While I had planned to go to your convention at Kansas City, I am not at all disappointed by the change, because I was coming at a great sacrifice and I think I can use the time to advantage. You need not feel at all embarrassed at having to withdraw the invitation." The controversy was not between Mr. Bryan and the committee but one that arose in the press, owing to the statement published in "The Christian Register."

Dr. Fletcher Homan, chairman of the Committee of One Hundred, Myron C. Settle, Dr. Charles A. Arnold, and William B. Henderson, all of Kansas City, Missouri, presented the petition, which read in part as follows: "In view of the publicity that has been given the matter of cancellation of the invitation heretofore extended to Mr. Bryan, and the seeming injustice thereby to him before the Christian forces in this country, we feel that the removal of his name in this way from the program would be misunderstood and misinterpreted and would result in great harm to the Sunday School cause, to the convention in Kansas City, and to the cause of Christianity in general.

In order that no such injustice should result, the Program Committee voted to ask Mr. Bryan to make one of the addresses at the last session of the convention.

WORLD WIDE SUNDAY SCHOOL NEWS

Ragged Sunday Schools in Cairo

Street Sunday schools are being started in a number of sections of Cairo and the fine results clearly indicate that the Moslem children can be reached by this method of teaching the truths of the Bible. Mr. W. C. Pearce, Associate Secretary of the World's Sunday School Association, who is making a tour of the world in the interest of the organized Sunday school work, visited one of these schools in Cairo last month. He found the meeting place to be in a small dirty courtyard under the open sky. About 130 children from four to twelve years of age were present. These schools seem to be limited only by lack of leadership and literature.

One of these ragged Sunday schools is conducted by the Christian Endeavor Society of Faggala in a district of Cairo called Bab el Bahr, where 80 boys and girls attend. The school began by one of the native preachers going to the place each Sunday afternoon and collecting a small group of children to whom he would relate Bible stories and teach a hymn. At present this school has ten classes of which four are girls and six are boys; they come from the poorest homes and thirty of the pupils are Moslems. One can hardly express the joy of the children when they see the party of teachers arriving, and the way they call each other from the homes and streets. When they are all assembled, they have a short period of worship after which each teacher goes with his class to some more or less secluded spot for the lesson. A number of hymns and Bible portions have been committed to memory. From the windows of the nearby houses, parents and older members of the families look with much satisfaction at the children and the smiles are abundant when they hear the sweet voices of their children in song. Bible pictures, which are obtained through the Surplus Material Department of the World's Sunday School Association, are distributed at the close of each session. Efforts are being made to at least provide some benches for this street Sunday school.

A small Moslem girl of only five years, who attended this Bab el Bahr school, was seen one day sitting by her mother who was busy at the time and asking her to sing "Allah Mahabba" ("God is Love"), which she had learned at the Sunday school. As the mother repeated only two words, the girl was not contented but in a high voice tried to teach the mother the entire hymn and repeated it again and again fulfilling well her part of teacher. The mother, in order to please the little daughter, repeated it after her until it was learned to the satisfaction of the exacting instructor. This story was told by a member of the Christian Endeavor Society who lived in that part of Cairo and who both saw and heard the incident.

W. C. Pearce Studying Sunday School Work in the Near East

Algiers, Italy, Athens, Constantniople, Palestine and Egypt have been visited thus far by W. C. Pearce of the World's Sunday School Association, who is studying Sunday school conditions as he circles the earth. The last letter received at the World's Office in the Metropolitan Tower, New York City, was mailed from Aden, Arabia. It was after Mr. Pearce was some distance from Aden en route to Bombay, India, that he learned by wireless of the death of Frank L. Brown, LL. D., General Secretary of the World's Association. Mr. Pearce will complete his trip as planned and will reach New York the last of October.

Most important conferences were held with the Sunday school leaders in Italy but still more valuable meetings were arranged in Constantinople where representatives of the various missions met with those in charge of the Near East Relief work, to consider the whole matter of religious instruction for the children of that entire part of Asia Minor. Mr. Pearce also had some conferences with those high in office in the Greek Orthodox Church. The one opinion of all was that a trained Sunday school leader should be sent to Constantinople just as soon as possible.

From Constantinople Mr. Pearce went on a tourist steamer to Haifa where he took the train and reached Jerusalem after a ride of seven and one-half hours. Many noteworthy advances were named by Mr. Pearce who could see the progress since he was in Palestine in 1903, at the time of the Sunday school Convention in Jerusalem. Within an hour after reaching the Holy City, he was on his way to a prayer meeting conducted by Dr. Thompson of the American Church. As he drove along in the not too well lighted streets, he experienced a decided thrill as he passed a native lad wearing a fez, to hear him whistling clear and strong the Gospel song: "I've Reached the Land of Corn and Wine."

Before leaving Jerusalem for the seventeen hour train ride to Cairo, Mr. Pearce had a conference with those at the headquarters of the Church Missionary Society, which has fifteen Sunday schools in Palestine. Those leaders had just received a package of Sunday school helps translated and published in Arabic by the World's Sunday School Association. Special conference was had with reference to the outline of Bible lesson courses for both the week-day and Sunday schools.

W. G. Landes Elected General Secretary of the World's Sunday School Association

William G. Landes, of Philadelphia, was elected General Secretary of the World's Sunday School Association at the meeting of the Executive Committee of that organization, which was held in the Hotel Pennsylvania, New York City, April 27. The office of General Secretary was made vacant by the death of Frank L. Brown, LL. D., on March 23. The election of Mr. Landes was the unanimous choice and no other name was suggested by the nominating committee of which Arthur M. Harris was the chairman. Mr. Landes has been the General Secretary of the Pennsylvania State Sabbath School Association for the past eighteen years and is well known abroad as well as in all parts of America. He has attended four of the conventions of the World's Sunday School Association, Rome 1907; Washington, 1910; Zurich, 1913; and Tokyo, 1920. In connection with both the Zurich and Tokyo conventions he made a Sunday school tour around the world.

At this meeting of the Executive Committee a Recognition Service was held in memory of the late Dr. Brown. Suitable resolutions were adopted and many of the members present spoke concerning their love for and appreciation of Dr. Brown.

"There is a mightiness in prayer."

CURRENT EVENTS

The Genoa Conference.—After more than a month's work, the Genoa Conference has not succeeded in solving all of Europe's problems. Lloyd George has made the statement that unless this conference succeeds in securing a pact of peace, it will have accomplished nothing, and that within ten years, Europe will again be in the midst of war, and that it will also affect the United States, directly or indirectly. As a solution, he recommends that all powers represented agree that for ten years they will not take any aggressive steps. So far the Conference has had no time to discuss economical questions, but has been engaged in political problems. Among the principal questions have been the following: the recognition of Russia; a rudimentary alliance between Russia and Germany; the proposal of a ten-year treaty among European powers; the settlement of the still unsettled frontiers of Europe. Russia is asking for a large loan from the other powers which is not being considered very enthusiastically. Among the conditions for such a loan is that that government will keep all promises, protect property rights, stop undermining other governments and in general, abandon the present Bolshevistic practices. It has been suggested that the Chief Justice of the United States Supreme court appoint a committee to consider the payment of all Russian debts. One of the most disquieting events so far was the news of the adoption of a secret treaty between Russia and Germany, and it is feared this treaty will stand in the way of a successful finish of the Conference. An agreement has been reached whereby representatives of a number of nations, the United States included, are to be invited to meet to consider and suggest solutions for the Russian problem.

Prospects for Ireland.—There are indications that the civil war in Ireland will eventually end. At present the greatest hindrance to peace is the attitude of De Valera, leader of the Sinn Fein element. His only terms are that Ireland be united and independent of England. Of late some of the most radical of his followers have made such rash attempts to overthrow the Free State and the Anglo-Irish treaty that the more conservative advocates of independence are reacting. It is certain that a large majority of the Irish people want peace and are satisfied with the newly created Free State, and it is almost certain that the coming elections will give the provisional Free State power and authority sufficient to establish itself. The small body of irreconcilables can continue to cause an immense amount of trouble, bringing Ireland into discredit. Inhabitants of Southern Ireland recently engaged in a "one-day strike"—a protest against crime and disorder. It is believed that the sooner the people express themselves positively and definitely, the better.

Domestic Affairs.—Striking incidents in the United States have been few the past month. We note the following: flood waters in the Mississippi covered 1400 square miles in Louisiana and 1700 in Mississippi making 12,000 homeless; Senator McCumber reports 7517 business failures in 1922, as compared with 4872 in 1921, and 1627 in 1920; because a million Jews in the United States cannot read English, some prominent magazines are printing Yiddish and English side by side, hoping to Americanize the readers; Yale University is planning to spend $8,000,000 in beautifying grounds and buildings, making it the rival of Oxford for beauty; native whites numbered 1,164,834 in New York in 1920, compared with 4,294,629 foreign-born whites in the same census; textile strikes drag wearily on in New England with no notable happenings; Secretary Davis reports a steady and marked improvement in industrial conditions, with 600,000 unemployed in New York state; John D. Rockefeller has given $130,000,000 for educational purposes in the past twenty years; the National Anti-Blue-Law League is planning a national conference to be held at St. Louis June 23-25, 1922; men connected prominently with the miners' strike in West Virginia are being tried for treason.

Civil War in China.—The Chinese are different from other peoples in more ways than one. Instead of engaging in actual hostilities, they engage in military manouverings and the side that gets the least strategic position surrenders to the other. Soldiers are paid in value or promises and as a result are not so inclined to fight. Civil war has been more or less engaged in for some years, despite the seeming prosperity and the representation at the Washington Conference. The present conflict is taking the form of actual hostilities. They are carried on almost at the gates of Peking. It is a contest between two armies, one led by General Chang-Tso-lin, and the other by Gen. Wu Pei-fu. The former is said to be in alliance with Japanese imperialists and the latter represents the liberal class, favoring a republic and constitutional class. At latest reports he was in control of the capital. The country is in a badly disorganized condition, the present government taking a neutral attitude in the conflict. It is too early to predict how serious and far-reaching the struggle will become.

Germans and Poles Sign Silesian Treaty.—German and Polish representatives attending the League of Nations sessions were about to sign a treaty disposing of that province. It comes as the result of six months' work by a commission appointed by the League. It is regarded as the greatest single achievement of that body to date. The treaty provides for a Polish-German commission which is to see to its execution and to settle local and private disputes. It contains detailed arrangements for the disposition of railways, water, electric current, and coal, and postal and legal problems for fifteen years. League experts believe the treaty will prevent future difficulty between Germany, Poland, and France and provides for both German and Polish interests.

The Bonus Bill.—The Bonus passed by the House of Representatives is still in the Senate Committee. The greatest problem in connection with it is to raise sufficient money to carry it out. This committee has suggested a number of changes, reducing the number and amount of payments. It has been proposed that money received from the British debt be used to defray expenses it would make, but this would not be enough, and this money is used to pay expenses in connection with the liberty loan. President Harding still insists that the money be raised by a sales tax, thus placing cost and expression of sentiment directly upon the public.

Ex-senator Beveridge Nominated in Indiana.—Ex-senator Beveridge defeated Senator New in the Republican primaries of that State. Some issues in his platform were: repeal of the Adamson law; repeal of amendment to Sherman law; adoption of a sales tax; greater efficiency and wiser economy in government. His nomination is noted with interest because he is considered a progressive Republican while Senator New was known for his "stand patter" policies, and the nomination is regarded as somewhat of a defeat for many existing policies in the party. Ex-governor Ralston is the Democratic nominee and is expected to give Beveridge a strong race.

Gompers Announces Policy Regarding Bolshevism and Temperance. — Samuel Gompers, president of the American Federation of Labor, said to wield more power than any other man in the United States, recently announced that Russian Soviets are spending millions in attempting to undermine the American labor movement and turn it over to the Red internationale. A represetative group of Socialsts recently adopted such a polcy. He made a vigorous attack against such an occurrence. Unfortunately, he also announces that the policy of the organization he represents shall be a hard effort to restore the use of light wines and beer, stating that he sees more drukenness in America than ever before. His organization is considered the strongest in America, and he holds a tremendous influence over it. This adds weight to his statements.

The Coal Strike.—The present coal strike in the United States is quite extensive but non-union workers have been able to keep supply and demand nearly equal this being the time of the year when not so much coal is needed. In one section of Pennsylvania a number of strikers attacked a group of state police, and in attempting to escape the return firing used women as shields. There is a growing tendency toward disorder, but so far no serious results have followed.

Proposed Pan-American Congress.—The fifth Pan-American Congress is announced for Chile, Argentina, to be held next March. In response to a suggestion from his government, the Chilian ambassador at Washington has proposed to the Pan-American union that reducing military expenses of American republics be placed on the agenda.

INTERESTING FACTS AND ITEMS

The government turns out 3,750,000,000 copper cents a year. Five or ten million of these coins are lost every year.

The United States has 259,000 miles of railways, 15,000 miles of inland waterways, and 2,753,000 miles of highways, available for transportation.

Fishermen near the mouth of the Tonegawa, one of Japan's largest rivers flowing into the Pacific Ocean, made a catch of fifty-four whales recently.

Rare stuffed birds to the number of 2,200, and 1,600 animals, have arrived from South America for the American Museum of Natural History in New York.

Rochester, N. Y., is to have the largest school building in the world. Plans have been approved, and work will soon commence. This building will cover 3¼ acres of ground, and contain 211 rooms. The estimated cost is $4,000,000.

According to the latest statistics, North America is sending to South America seven times as much coal as it did in 1914; to France, seventy-five times as much; to Sweden, seventy-two times as much, and to the Netherlands, three hundred times as much.

An International Joint Commission, composed of three members from the United States and three from Canada, has been considering recommendations for harnessing the St. Lawrence River, which will probably mean the building of five dams at a cost of about $1,300,000,000. The idea is to provide new power resources for lighting, traction, and manufacturing undertakings, and to relieve the coal situation.

The office of the British Prime Minister pays no salary, but he can have himself appointed as any officer he wishes, at a stated salary, so as to meet his expense and requirements.

In the Berghese Palace is one of the most marvelous productions of art ever produced. It is a portrait of Paul V., done in mosaic by Marcello Pioversale. In this portrait are nearly four million pieces, the face alone containing about two million, some of which are not much larger than a grain of sand.

An ingenious man of Albany, N. Y., has invented a machine that will transform the breath to water. It is claimed that with this, when a ship is wrecked, the survivors can live for days and have a fair supply of drinking-water, instead of suffering the tortures that shipwrecked sailors always have from extreme thirst.

The New York Central Lines have placed in use a bandit-proof mail-car for carrying valuables in express, freight and mails. Containers of steel are loaded on to cars by cranes, and both car and container are grooved so that no door is visible. Tests have proved that it is impossible to open these containers while in transit.

The report of the Pennsylvania Game Commissioner shows that, during the past year, 510 bears were shot in that State. For some time there have been reports of increasing numbers of raids by bears upon young cattle, and this exceptionally large number of bears reported shot is the result of a determination of the farmers to keep them where they belong.

The salt fields of Utah cover an area of more than five hundred square miles. Most of the salt is sold for stock food but large amounts are also shipped to smelters.

Forty-six Germans were killed and 109 wounded during every hour the World War was raging, according to German statistics.

THE CLEMEN FAMILY

(Continued from page 548)

editions—since the middle of the last century, when printing was invented. And the power of the Pope is apparently on the decline. The days of Gregory VII and Innocent III, when kings and emperors held their offices by the grace of the Pope, are forever past. Although the Bohemian reform movement failed in the end, it revealed at any rate the weakness of the Pope and the Romish hierarchy. The idea of restoring to force of arms," concluded Andrew Clemen, "would mean that we 'end in the flesh what was begun in the Spirit.'"

"I also believe firmly," said Grandmother, "that religious tyranny will not ever prevail, but that truth and right must finally win the day. So many earnest Christians have prayed these long years for liberty of conscience. And how much blood has been shed for the cause! How many martyrs have given their lives for it! All this can not have been in vain. The day of liberty and the downfall of tyranny is surely coming. Happy those who live to see it."

It was now late in the evening. Andrew Clemen asked John to get the Bible which was preserved in a secret drawer in an adjoining room. It was his custom, in family worship, to repeat a chapter from memory, but occasionally the Bible, a very large and heavy volume, was made use of. For the daily use of the children various parts of it had been copied into smaller books. Their religious training consisted preeminently in committing whole chapters and even books of the Bible to memory.

Andrew Clemen read the story of the crucifixion. The little company kneeled in prayer and he thanked God for these years of comparative quietness which they had enjoyed and prayed fervently that He would hasten the day when they might no longer be hindered in worshiping God according to the dictates of conscience. He prayed for the downfall of the papal power and for a reformation of Christendom; he interceded for those that were enduring persecution for righteousness' sake, and finally he prayed for his brother Daniel, that he might remain faithful even in persecution and suffering, and that they might be permitted to see his face once more in this life. After worship the children bade father, mother and grandmother goodnight, whereupon the family retired for the evening.

(To be continued)

Innoculation for measles has now been proven successful as a result of experiments in Germany. The vaccine is taken from measles convalescents, and is said to be effective in 97 per cent of the cases.

A new chemical substance has been found which will make it possible for amateur photographers to develop photographs by white light.

MISCELLANEOUS

HIS RICHEST FEE A POOR MAN'S TEARS

Among those who despise the easy paths, place Dr. Wilfred T. Grenfell. Giving up a comfortable life in England to serve as a doctor with a mission to Labrador, he has spent 30 years ministering to the fisherfolk along this bleak coast.

Battling through icy seas or over frozen wastes, he has led a life of rare adventure —and service. Once, seeking to reach a patient, he lost his way and spent a whole night and part of a day perilously adrift on an ice pan in the ocean. Yet, he revels in the life of a Labrador doctor, and year after year has gone on expanding his field of activities. Healing the sick is only a small part of the work of the Grenfell mission. The doctor's ship, the S. S. Strathcona, plies up and down the Labrador coast, a veritable ship of mercy, a friend in need to all the coast. A welcome guest in every bay and inlet along the coast, it brings food for the hungry, carries clothing to the needy, picks up orphans and widows and dispenses good books and literature.

The Grenfell organization is a unique medical and social mission. It includes hospitals, homes for orphans and a seaman's institute. Schools have followed in the wake of the mission's growing activities. Not only has the mission developed two permanent schools and a string of summer schools, but children, selected from the schools, have been sent to the United States for technical training.

Along with the educational work have come steps to promote the industrial welfare of the people. Finding the fishermen in a form of slavery under the old barter system, Dr. Grenfell braved the most powerful opposition of the traders to establish co-operative stores. The stores proved a success, and scores of families have been made independent. He has introduced industries to supplement the meager living obtained from the fisheries. He has fought the liquor traffic among the fishermen, and fought it successfully. This outlines in but the briefest way the work of the Grenfell mission, but it shows into how many directions and into what different phases the energy of this pioneering doctor has expanded. Dr. Grenfell has traveled thousands of miles up and down the Labrador coast, in a steamer by summer and in dog sledge by winter. He has been the first and only doctor in scores of humble homes along the icebound coast.

Speaking of the days when he began his work, Dr. Grenfell recalled:

"One man had a dislocated hip. It had been out of joint for 10 years. Nobody had tried to do anything with it, and all this time he had gone around with one leg dragging behind.

"The crippled and blind halted through life. The torture of an ingrowing toenail had incapacitated one poor father for years. Tuberculosis and rickets carried on their work unchecked."

Even now the doctor finds the need for his help extremely urgent. At each coast town where he stops, he finds men and women waiting for his attention, and frequently in winter, when he must depend upon his dogs, messengers come 50 and 60 miles for his assistance.

In Okkak, during the influenza epidemic, more than 200 people died in three weeks and eventually 253 out of 300. Every single man was included in that death roll, leaving no one to provide for the 60 women and children. Influenza took an appalling toll in many other sections, too.

It is a trying life Dr. Grenfell lives, and one full of adventure. For instance, there is the story of his adventure upon the ice pan, a thrilling story, yet only one of many unusual experiences in the life of the Labrador doctor.

Going one winter to answer an urgent appeal for assistance from a point 60 miles away, Dr. Grenfell drove his dog team across the ice in a bay that he might save several miles on his journey. The time saved might mean life or death to his patient, and the ice seemed to be firm. The wind was blowing in from the sea.

As he neared the farther shore, he discovered that he was traveling on "sish" ice, which is made up of small pieces of ice churned up by the pounding of the heavy ice pans by the sea. The wind, which had been blowing landward, veered suddenly and the ice, held together less firmly, began to separate.

Soon, Dr. Grenfell found himself sinking into the icy water. The lead dog climbed up on a piece of frozen snow in the water, and after much effort, the doctor, by following the lines of the harness, was able to pull himself on to the ice. But he saw that this refuge soon would crumble beneath him. He finally induced the lead dog to swim to an ice pan about ten feet square, the largest piece he could see.

Eventually, the doctor and his dogs were cuddled up on this ice pan. There was nothing to do but stay there. With the wind changed, he drifted steadily out to sea, and night found him some 10 miles on his seaward journey. A bitterly cold wind was blowing down across the bay.

Dr. Grenfell saw that to keep from freezing he would have to kill some of his dogs and use their fur in which to wrap himself. After considerable difficulty, he killed three dogs and wrapped himself in their skins.

All that night, he drifted on the icy ocean, suffering intensely from the cold. As morning approached, he took the frozen legs of his dead dogs, tied them together for a staff and sacrificed his shirt for a flag. There seemed small chance of rescue, even though he should be seen, for the water was filled with great churning pieces of ice near shore. He had little hope a boat could get through it.

Daylight came, and the morning wore on. Several times he thought he saw men along the shore, but was mistaken.

Suddenly, he saw the flash of an oar. He waited, still skeptical of his sense of sight. Presently he could make out a boat. Rescue was at hand. A fisherman, whose good eye had seen a black speck on the ice the night before, had organized a rescue party, and the party now was well on its way.

When he recovered, Dr. Grenfell placed a memorial tablet in the hall at St. Anthony, where his headquarters are located. On his tablets were these words:

"To the memory of three noble dogs, Moody, Watch, and Spy, whose lives were given for mine on the ice April 21, 1908."

Dr. Grenfell and his associates have brought back many interesting stories of the fisherfolk. The log of a recent journey contains these rather significant items:

"On my return voyage I called at a harbor some six miles away from the family just alluded to. A smiling fisherman said, 'I sent over some milk and butter and supplies to B.' I asked him for the bill. 'No, indeed,' he said, and I saw his kindly eyes dancing, and I was glad for I knew he had troubles of his own.

"We found L. H. with pneumonia. I sent an order for food, ordering one-third more than the money sent, but the bill came back receipted, and the merchant had written below the difference, 'my share.' Doesn't that do one good?

"Once I made a long trip to see an old fisherman—'Uncle George,' we called him. He had sent word that he needed me, and I knew that someone was sick. When I arrived, he had something ready for me to eat, though he apologized because he didn't have any sugar for the tea, nor any milk. He felt very keenly about not being able to get these things for me.

"I went to the sick room and found an old man very ill with a cancer, while his aged wife was crooning an old song. I did what I could and, as I prepared to go, I asked Uncle George who the sick man was. He said 'only a neighbor.' Though he couldn't buy any sugar for himself he had kept this neighbor and his wife for a year.

"When I left, he came down to the boat with me, and, standing there on the beach with tears in his eyes, he said he did not have anything to pay me, but that he was very grateful for my coming to see his neighbor. I can see him yet standing there, with his white hair flowing in the breeze and that kindly face as he said, 'I can't pay you.' Pay—I never had such pay in all my life. How strangely we gauge pay for our service! Never have I received such payment for my service, though I got not even a cent.

"After all, life is a chivalrous field of adventure."

Contrary to the popular impression in this country, most of the people of Labrador are of Anglo-Saxon descent. A small number of Eskimos and Indians remain, but they are much in the minority. The fisheries constitute the main resource of the people, supplemented by the fur industry in winter. Steps have been taken to introduce other industries, but the fisheries still must carry the great load. Income from the fisheries has been greatly reduced by the general depression, however, and many fishermen are having great difficulty making ends meet. The main customer in the Mediterranean cannot pay the price the fishermen need to live.

Headquarters of the Grenfell mission are at St. Anthony on the northern point of Newfoundland. Northern Newfoundland is colder even than the Labrador coast, due to the ocean currents, and is in marked contrast to the rest of the island.

Five hospitals have been established along the Labrador and Newfoundland coast. With four nursing stations, these units now make a little chain of centers about 50 miles apart.

Two orphan homes have been built. Early in his work, Dr. Grenfell found that he had to care for the orphans. Summoned to a lonely headland fifty miles from one of his hospitals, he found a mother dead, and a father dying. He buried the two parents and thought he had done all that might be expected of a doctor. But there were five little tots. He took the children home with him. Soon the orphanages came into being.

Dr. Grenfell first became interested in the fisherfolk as a result of a sermon by Dwight L. Moody. The evangelist's address induced him to seek a field where he could be of the greatest service, and eventually that led to Labrador. Since that time, his work has attracted wide attention. King George himself, summoning the doctor for an audience, conferred special honors upon him. Doctor Grenfell is 57 years old, but still a young man, and he insists he isn't going to be laid on the shelf as long as Labrador is on the map.

—The Dearborn Independent.

THE AIRPLANE AS THE COUQUEROR OF THE INSECT

Recent successful use of the flying machine in dusting tall trees infested with leaf-eating caterpillars makes it reasonably certain that the airplane will in the near future control if not extreminate forest insects. This is the confident opinion of C. R. Neillie and J. S. Houser, writing in the National Geographic Magazine in the light of experience gained during an outbreak of the Catalpa Sphinx at Troy, Ohio, not far from Dayton. This insect, in the adult stage, is a large night-flying moth which lays its eggs in pearly white masses on the leaves of the catalpa tree. The creature presented an insoluble problem to the economic etomologist until the airplane was requisitioned.

The eggs of the moth give rise within a few days to tiny larvae which feed upon the foliage and which, upon reaching maturity, are some three inches long. They then pass to the ground, burrow down and transform to the pupal stage. From these pupae emerge the adult moths, which proceed to lay their eggs for another brood of destructive caterpillars. About a month is required for the stages from egg to moth. Last year there occurred in Ohio three full broods or crops of the caterpillars, each sufficiently plentiful to defoliate the grove in which they appeared. Some groves put out three full crops of foliage and each in turn was wholly consumed by the ravenous worms.

The work with the airplane was directed against the second brood of caterpillars. The plane used was a Curtis J. N 6, equippend with a hopper for carrying and liberating the poison powder. At the bottom was secured a sliding gate operated by a handle accessible to the observer in the plane.

Upon leaving the hopper the dust dropped into the "slip stream"—the violent air current set up by the revolving propellor—and was thrown into violent agitation in a dense white cloud which trailed out behind the moving plane as if the machine were on fire and belching white smoke. The catalpa grove in which the dusting was done lay on level ground and had been planted for the growing of post and pole timber. The poison was well applied between three and four o'clock on an August afternoon last year in almost ideal weather conditions. The plane flew at a speed of some eighty miles an hour. The dense cloud of poison dust was grasped by the wind and floated through and over the grove, covering the foliage in its passage. It was feared that the dust might all settle on the trees in the immediate neighborhood. To the surprise of the aviators and experts in charge, they noticed that little currents of air which they termed "booster currents" were rising in the grove. These had a tendency to toss the settling dust cloud upward, whereupon it would be "grasped' by the wind blowing parrallel to the earth's surface and thus carried onward, even to and far beyond the far side of the grove. Not a tree could be found—and many were climbed and examined—whose leaves did not bear particles of the deadly poison, easily detected by the naked eye.

"On the morning following the application of the dust some of the caterpillars were dead and many were ailing. Forty-six hours after, the evidences of the wholesale destruction of the insects were everywhere apparent.

"Hanging on the branches and remnants of foliage, on fence posts and weeds; lying on the forest floor and secreted beneath its refuge were literally millions of the insects. Not a step could be taken without crushing numbers of them, some of which already had begun to putrefy."

Large sheets had been spread beneath the trees to record the dead caterpillars as they fell. On five square feet of one of the sheets 100 dead insects were counted. Not over 1 per cent. of the caterpillars remained alive on the trees, and the minute observations and notes by the experts who witnessed the test preclude the idea that the destruction of the insects could be attributed to any other agency than the poison.—Current Opinion.

THE AMERICAN INDIAN

(Concluded from page 565)

they fled never to return. In 1879 the general government placed them on a large reservation of land in the state of Ohio. In 1818 they were located in Missouri. Numerous removals followed during the next fifty years, when in 1866 they accepted land in severalty in the Indian territory.

A popular notion prevails that the Indian tribes are disappearing and their number growing less. But it has been ascertained that, tho certain tribes have decreased in number and others even disappeared entirely, many of the tribes have been increasing, and therefore the Indian population, as a whole in North America, has not decreased very much since the advent of the European.

(Author's Note:—Most of this material has been gleaned from M. L. Montgomery's "Historical and Biographical Annals of Berks County, Pa.)

Elverson, Pa.

The first daily newspaper in the United States to publish the Bible in serial form is the Topeka State Journal. The four gospels are to be published in weekly installments of approximately 3,000 words. The Weymouth text of the New Testament will be used throughout.

THE DEEPEST GOLD-MINE IN THE WORLD

Australia is supposed to have the deepest gold-mine in the world. This mine is at Bendigo, Victoria, and was named the New Chum Railway Mine. The miners who worked in it were obliged to travel down a shaft nearly three-quarters of a mile deep. The work of hauling men up and down a shaft of such depth and bringing the ore to the surface of the earth was not the hardest problem.

It seems that the temperature of the earth is supposed to increase one degree for every fifty or one hundred feet the farther down we go. In the New Chum Railway Mine this increase of temperature was not found, or they say it would have been impossible to work the mine. The heat in the mine was so terrific, however, that it proved a greater problem to overcome than any of the engineering feats. The temperature of 108 degrees was so enervating down in the depths that it was necessary to continually spray the bodies of the miners, while at work, with cold water from aboveground. Away from the spray the men could not stand, and it was as much as they could do to work moderately under the spray. If they worked the least bit too hard, they fainted.

It wouldn't do for a worrying sort of miner to work in that mine, because he might always be troubled about the possibility of the spray being stopped.—The Youth's World.

Y. P. M. TOPICS

(Concluded from page 567)

and at liberty by the law of love to serve God and fellow men, fulfilling the purpose of the law and being free from the dread of its wrath. I Corinthians 8 shows how by self-denial we enjoy the liberty of love rather than the liberty of doing our own selfish pleasure.

OUTLINE STUDY

I. It is Liberation from the Power of Darkness.—Col. 1:13; Tit. 2:14.
1. From the condemnation of law.—Gal. 3:13; 6:14.
2. From the doom of the lost.—I Thes. 1:10.
3. From the fear of death.—Heb. 2:14, 15; Rom. 8:11.
4. From slavery to sin.—Rom. 6:14-18; Jno. 8:31-36.

II. Given Access to Life
1. As God's special people.—I Pet. 2:9; Tit. 2:14.
2. Adopted into God's family.—I Pet. 1:23; Gal. 4:4, 5; Tit. 3:5.

III. Given Privileges
1. Privileges of the throne.—Heb. 4: 14-16.
2. Privileges of fellowship.—I Jno. 1: 3, 7; Eph. 2:6.
3. Privileges of loving service.—Gal. 5: 13.
   (a) To Christ.—Jno. 14:21-24; II Cor. 5:14, 15.
   (b) In separation from evil.—Col. 3: 1, 2; Eph. 5:8-11.
   (c) To one another.—Gal. 6:1, 2; I Cor. 10:33; 8:13; Phil. 2:1-5.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Free"**
2. A Prisoner of Sin.

For Young People
1. Christ Our Liberator.
2. The Yoke of Bondage.
3. False Ideas of Liberty.
4. True Christian Liberty.

For Older People
1. Free to Serve.—(I Cor. 9:19).
2. Standing fast in Liberty.

PERSONAL THOUGHT

While the world celebrates national liberty and glories in the flesh, the Christian glories in the cross of our Lord Jesus Christ, by whom the world is crucified unto him and he unto the world.

SEED THOUGHTS

There are two freedoms: the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Kingsley.

He is the freeman whom the truth makes free, and all are slaves besides.—Cowper.

Illustrious confessors of Jesus Christ, a Christian finds in prison the same joy as the prophets tasted in the desert. Call it not a dungeon, but a solitude. When the soul is in heaven, the body feels not the weight of its fetters; it carries the whole man along with it.—Tertullian.

My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.—Jesus.

A new book on Palestine, entitled "The Home of Fadeless Splendor, or Palestine of Today," by Rev. G. Napier Whittingham, has recently come from the press, and Field Marshall Viscount Allenby, before returning to Egypt after a visit to London wrote the author: "I congratulate you on having produced a work which is in the first rank of literature concerning the Holy Land."

WORKERS' COLUMN

(Concluded from page 560)

a. They are born children and heirs through the promises of God.—4:28.
b. Those who are sons are at liberty—free from the servitude to the law.—5:1.
c. The Sons of God serve Him thru faith and love, and in the enjoyment of all the promises of God. —5:1.

Do You Believe

that man has the breath of the Almighty—or the blood of a brute?

William Jennings Bryan's

Answer to Darwinism

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BEATEN BY SELF-PITY

You never need fear disaster till it reaches the point where it engenders self-pity. When you begin to be sorry for yourself because you have so much harder time than any one else, when you crave the sympathy of other people and like to talk about your misfortunes, and even to touch them up a little, so your listeners will tell you how sorry they are, then the situation is serious indeed.

Mere bad luck never floors anybody. If you could look over the records of successful men, you would be astonished to find how much bad luck they encountered. It has been lost sight of now, in the splendor of their later success, but it was very real and very hard while it lasted. And it would have beaten them if they had allowed themselves to become sentimental over their misfortunes, and to wonder why fate had a grudge against them.

You can stand any knockdown blow, if you jump to your feet smiling. But, if you lie there pitying yourself, you are done for.

THE LOW COST OF HEALTH

It costs nothing to stand up and walk and breathe properly.

Fresh air in the home is free.

No expense to take a few simple exercises every morning.

It costs nothing to chew the food thoroughly.

It costs nothing to clean the teeth twice a day.

It costs nothing to stop using patent medicines.

It costs no more to read good books than trashy literature.

It costs nothing to have a cheerful, happy disposition, and stop having the grouches.

These cost nothing, yet they will bring content and reduce the doctor's bill to nothing a year.—Sel.

Columbia College, New York City, has devised a new scheme in college examinations, designed to outwit the "bluffer." Instead of asking the usual questions about the subject for examination, there are placed upon the examination lists a multitude of statements. The student answering these is expected to tell which are true and which are false statements. Against the true he puts a plus sign, and opposite the false statements he uses a minus mark.

An Athens message states that Greek prisoners in Turkish hands are neither fed nor paid for the work required of them. A representative of the International Red Cross Committee is visiting Angora to inquire into this grievance.

Tiberias on the Sea of Galilee is extending its boundaries by the addition of a new quarter. One hundred workmen are engaged in the construction of streets.

NATURE STUDIES

Wild Animals I Have Known. By E. T. Seton.

Mr. Seton writes: "These stories are true. Although I have left the strict line of historical truth in many places, the animals in this book were all real characters. They lived the lives I have depicted, and showed the stamp of heroism and personality more strongly by far than has been in the power of my pen to tell." Illustrated with two hundred drawings by author. Cloth .....

Wild Animals at Home. By E. T. Seton.

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Krabill Mahlon 3 dec20

CHRISTIAN MONITOR

JULY, 1922

TOO BUSY

Too busy to read the Bible!
  Too busy to wait and pray!
Too busy to speak out kindly
  To some one by the way!
Too busy, with care and struggle,
  To think of the life to come!
Too busy building mansions,
  To plan for the Heavenly Home

Too busy to help a brother
  Who faces the winter blast!
Too busy to share his burden
  When self in the balance is cast!
Too busy for all that is holy
  On earth beneath the sky!
Too busy to serve the Master!
  But—not too busy to die!

—Publisher Unknown.

SELECT READING

ECHOES OF LIFE

June Roses

C. F. Yake

The Rainman came yesterday afternoon and refreshed this old earth of ours. He came in one of those cumulus cloud gusts and made known most decidedly that he had come, for he sent forth his liquidy treasure in torrents that soon caused the water to go gushing down the gutters in little rivulets. And how pleasant it all was!

But then he did not don his hat and depart as is his usual custom. He lingered intermittently between periods of sunshine; and then, as if to pay us a real treat, he started in in a drizzly sort of way last eve just before dusk and kept up his refreshing mission all last night, sometimes a bit more earnestly than at other times and then again just in his good-natured happy-go-lucky way.

And this morning he is at it still, doing his best in a most gentlemanly way.

* * * *

We were tired last evening. To come home at the end of day where loved ones greet you and where troubles of the world are shut out is more than an ordinary pleasure. Cares are discarded, the problems of your work are locked into the office when the door is fastened for the night, and you feel free.

But we were tired. Somehow the labor of the day had a more strenuous effect upon us than usual and after supper when household duties were attended to, baby was tucked to bed, and while Lady Marna went about some sewing, I lolled upon the sleeping porch bed and listened to the patter of the rain upon the tin porch roof just outside. Watching the rain and musing is restful, and the next thing I knew a whisper told me it was bedtime.

But we hadn't more than retired for the night when a low call from the outside in the rain took Lady Marna, who evidently recognized the voice, to the window and with a few remarks she went downstairs, and I went off to dreamland.

* * * *

When I awoke it was morning. Coming down the stairway a most fragrant odor greeted me, a pleasant 'Good Morning.' But surely it couldn't possibly come from the outside as the windows were not left open and the air could hardly be filled with such an abundance of perfume as to fill the house should some window have been left unlocked.

Entering the living room, however, my conjecturing was promptly dismissed for what greeted me but a large bouquet of beautiful red and white roses. And they filled the house with all this fragrance! But how could that be! When entering the dining room another similar bouquet greeted me and the fragrance mystery was solved. Well it all appeared as if a fairy had entered our house during the night and brought us the roses, and no doubt it had; for how else could it have happened.

Well, I was not tired anymore! The night's rest, the refreshing rain and the fragrant odor of the June roses had performed their part marvelously; and while I thought, I understood.

* * * *

That voice from out of the rain last night must have been the fairy! She must have brought the roses! For going a bit farther—out into the kitchen, I found a few other indications that a friend must have called and left her tokens of regard. It all seemed so much like a dream, but it was real—indeed a reality.

Dulcinea had called! Dulcinea had called—and in the rain! She had brought the roses—the two beautiful bouquets of roses, a dish of fresh ripe strawberries—and a bunch of luscious asparagus. Who wouldn't believe that a fairy had worked such wonders during the night—Fairy Dulcinea could—and Fairy Dulcinea would—for she and Lady Marna are real dear friends.

Yes, here are still further indications of a little luncheon served by the host of the fairy. What a wonderful time they must have had together! And I am the benefactor of it all.

* * * *

Talking about flowers, there are hosts of varieties and all of them beautiful to the nature lover and the appreciator of the aesthetic, but what flower is capable of displacing the rose—the June rose! Bedecked with the diamond drops of a June rain she blushes forth her beauty beyond the power of description. Solomon in all his glory was not arrayed like one of these; nor can ever any human being equal her in beauty of vesture and purity and fragrance. She is the pre-eminent one in her sphere of flowers and none can approach her. In all her various colors and species she gives to the world such an abundance of beauty that can not be equalled by any other flower.

But placed into the hands of a fairy friend, what wonders she works! The rose itself bears a message that is glorious in elegance of fairness beyond the beauty of an Aphrodite or a Narcissus; but when in the hands of a Fairy Dulcinea—a friend—what does it not include! Heart messages that words can not express, nor the beam of the eye tell, neither the thousand and one tendernesses that emanate from every word and look and action. No, none of these can give the message that a friend presents thru a bunch of June roses on a rainy night.

The good Master tells in parable form of the importunate woman who plead at the door of her friend at night for bread that she might feed her household, and of the grace that the good man of the house had to supply her wants; but where does He tell of an importunate woman who came upon a rainy night to present her tokens of love and friendship! Such a friendship is like to that of the woman who poured her alabaster box of ointment upon the feet of her Master. It is ideal friendship as near as can be found.

Yes, June roses and a friend—what do they not mean to one who is the bene-

(Continued on page 601)

CHRISTIAN MONITOR

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THE CLEMEN FAMILY

John Horsch

Chapter II

The Roman Catholic Church

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

On the road leading down to Willikon, the nearest village, some distance from the Clemen homestead, a log cottage was hid behind some shrubbery and shade trees. Arnold Martin, who lived here as a renter, was a cloth maker by occupation. During the busier months of the year he worked as a day laborer for the Clemens. In the long winter months he welcomed opportunities for a call at the home of his neighbor farther up hill. The Clemens had endeared themselves to him in various ways. Their home was unusually attractive and homelike. Andrew Clemen could, moreover, answer many questions concerning which all other acquaintances of Arnold Martin were ignorant. Andrew had, with his brother Daniel, made the best of the rare educational advantages which the schools of the city of Strasburg offered. He was a well educated man and, above all, a thorough Bible student.

On a Sunday afternoon in February, 1520, Arnold Martin was a caller at the home of his neighbor Clemen. Having been made welcome by his friends, he said:

"I came to return the book of the captain who, sailing from Spain, found that land beyond the sea. I should have brought it sooner, but Father Gartner, the new priest, had it for a number of days. He called at our home and noticed the book on the table. Explaining that he desired to ascertain whether it contained anything harmful, he took it with him. I was to Mass this morning and he returned the book to me, saying, there was no objection against reading it, although he had his doubts as to the credibility of its contents. I concluded that I should inform you of this, for I know, you have quite a number of books."

"I thank you for the warning, friend Martin," replied Clemen; "and what is your impression of the new priest?"

"Not unfavorable, so far, I should say," answered Martin, "but he will do well if he will succeed in winning the respect of the community which his predecessor enjoyed. Old Father Wagner was a good priest, as priests go, notwithstanding the fact that he had the reputation of being 'close' in financial matters. By the way, does it not seem out of place for the priests to demand fees for performing their official duties, when their salary is quite ample. There is no doubt whatever that Father Wagner knew that not everything is right with you people as concerns the Roman Catholic faith, for although you went to his church occasionally, you never received any of the sacraments from him. But whenever he came to call on you up here in the mountains, he was kindly received and hospitably entertained. I have thought sometimes that, as far as he was concerned, his whole flock might have differed from him in faith, if they were as generous toward him as you people, but yet I believe it counted for something in his opinion, that no one could find fault with you as far as your daily life is concerned."

"That is possible," replied Clemen, "we certainly have every reason to unite with the villagers in the wish that the new priest may do as well as Father Wagner."

"I have wondered sometimes," said Martin, "whether the priests of other countries, or even of other cantons of Switzerland are as far from what one should expect them to be, as our own."

"It has become evident," answered Clemen, "through the great General Councils of the Roman Catholic Church, held in Constance and in Basel that the condition of things is not any better in the surrounding countries. In all countries many of the priests and friars are living in gross sins. But it is a small wonder that the priesthood is immoral, as long as the bishops and the Pope himself set them no better example. The offices of archbishop and bishop are purchased in Rome and some have obtained even more than one bishopric at a time. These offices cost a vast amount of money, and the bishops, as a matter of course, do not propose to be the losers in accepting them; they hope, to the contrary, to increase their wealth by holding these offices. Many of them are notorious for their fast living. It appears to be for their special benefit and that of the priesthood in general, that the doctrine of the purgatory has been invented, for it is the most effective means to induce the people to give of their means to the church. But, worst of all, some of the Popes themselves have lived the most scandalous lives. The late Pope Alexander VI who died not many years ago, was one of the vilest characters that ever boasted of papal authority. His unspeakable crimes are a disgrace not to the Romish Church alone, but to the human family."

"It is well," remarked Martin, "that a bad life will not rob a priest of his power. The priestly authority is vested in the office and not in the man. Hence, the vilest priest can forgive sins and bring about the salvation of the people as well as if he were a saint."

"I also believe," said Clemen, "that one priest has as much power as another; none has any authority such as they claim. Salvation does not come through sacraments and priestly authority. The conditions of salvation are repentance and faith in our Lord Jesus Christ. Repentance does not mean penance, as the priests say; it means sorrow for sin, turning away from and ceasing to commit sin. The pretension that baptism brings about regeneration is a deception; neither can the observance of the communion or the other sacraments and ceremonies cleanse from sin. There is no priest and no ceremony nor sacrament that can effect salvation."

"But it is not so much the priest as it is the church, that is believed to be the adminstrator and dispensor of divine grace, and the priest is only the authorized representative of the church," Martin ventured.

"And, pray, who is the church?"

"Well, in the first place the Pope who is the head, then bishops and priests."

"Quite right, and that is all there is of the Romish church, as far as authority is concerned. As for laity, if they be saved, it is through the grace and mediatorship of the priests. Mark you, friend Martin, the church as an authority is the hierarchy, i.e., the Pope, the bishops and priests; and what kind of lives these men are leading is known the wide world over. Notwithstanding their offensive lives—the evidence that they themselves are not saved—they

claim the authority to bring about the salvation of others. The idea that man needs an ecclesiastical mediatorship to obtain grace and salvation is utterly unscriptural. The New Testament Scriptures teach emphatically that there is only one mediator between God and man, namely our Lord Jesus Christ. Thank God, we can individually come to Christ without a priest, and settle the question with Him. All there is for us in the storehouse of God can be obtained by faith, without money and without price, and without the mediatorship of the prentended holy father in Rome, and of his agents, the priests."

"Can you tell me whether there was a priestly class in apostolic times?" asked Martin.

"The Jews had a priesthood which were to bring sacrificial offerings. This was typical of the atonement which has been made for all the world, on Calvary. Every Christian is a priest in a spiritual sense, having free access to God through Jesus Christ, without any other mediator. The idea of a priesthood in a literal sense, or of a priestly class or caste, is absolutely foreign to New Testament teaching. The fact that the Romish hierarchy can make the people believe that the apostle Peter was a Pope, and that the other apostles were priests or bishops, in the Romish sense, deriving their authority from Peter, presupposes an astounding ignorance. No wonder that they do not want their people to read the Bible. The church in the New Testament sense is not a hierarchy but the congregation."

"What was the beginning of the priesthood and of priest rule in the church?"

"In the second century of the Christian era the doctrine was gradually developed that sacraments are the means of salvation. This was the first stage in the development of the idea of a priestly class. About the year 320 Emperor Constantine, of the Roman Empire, and his sons and successors made Christianity the state religion. They proposed to punish and persecute those who would persist in their pagan faith. Thereupon practically the whole heathen population submitted to baptism. They were not willing to endure persecution for the sake of their old belief, and for this they can indeed not be blamed. These baptized heathen however made sorry Christians. Worst of all, through the baptism and wholesale conversion of the population of the Roman Empire various heathenish principles, such as that of a priestly class or caste came to prevail in Christendom. This epoch marks the rise of the Romish church, and eventually of popery."

"The Apostles then, did not have the practice of saying Mass," Martin interjected.

"Indeed not," answered Clemen with a smile. "The Lords' supper in apostolic times was observed with the greatest simplicity. In the Acts of the Apostles it is generally called "the breaking of the bread." But after the idea of a literal Christian priesthood had been adopted, a way must be found for the priests to offer sacrifices for the sins of the people. It was not deemed in order to introduce the offering of animal sacrifices as under the Old Covenant, but finally the claim was advanced that it is neccessary for the priesthood to repeat the sacrifice of Calvary. The bread of the Lord's Supper was taken to be not merely an emblem of the body of the Lord, but was believed to be the Lord Himself, who must be offered anew every day by the priests. The daily offering of this supposed sacrifice is called the Mass. The monstrous idea that Jesus Himself is the victim for the sacrifice of the new Christian priesthood, found acceptance, the priest taking virtually the part which Pilate and the Roman soldiers had taken on Calvary. The offering of a sacrifice in a literal sense made altars and sanctuaries necessary. Hence ritualism was at the same time adopted from heathenism."

"The changes introduced at Constantine's time must have been of radical import," remarked Martin.

"They were indeed. A principle fraught with the most disastrous consequences was that of the union between church and state, which was also accepted from heathendom. The Christian church was made the state church in which every inhabitant of the land was compelled to hold membership. This was the birth hour of religious tyranny and of popery. Professing Christians who fell into heinous sin were no longer excommunicated from the church. In old heathen Rome an officer, called the Pontifex, had charge of the affairs of the heathenish state religion. After the Christian church had taken the place of heathenism as the state religion, the bishop of Rome adopted the title of Pontifex and eventually he was called Pope. It was claimed that Peter had been the first Pope and that the bishop of Rome is his successor. The Pope pretended to be the head of all Christendom from whom all the bishops and priests derived the power to accomplish the salvation of the people through the sacraments."

"And did all the Christians submit to those principles, and acknowledge the Pope as the head of the church?"

"By no means. When the church began to become corrupt, and heathenish ideas found their way into it, there were many Christians who protested and proposed to stand faithful to apostolic principles and the Word of God. They were principally the Montanists and the Donatists. These denominations were opponents of popery. The Donatists perpetuated themselves, notwithstanding persecution, to the seventh century."

"Since the principles of popery and priestrule are not in unison with the New Testament teaching, it is indeed natural that the Pope discourages the use of the Holy Scriptures," Martin remarked.

"This is apparent; but the Pope pretends also to possess greater authority than the Scriptures which are held to be of only secondary importance. Moreover certain parts of the Bible which are reproduced in books designed for popular use have been made to agree with Romish teaching. Thus the second commandment, forbidding the making of images and pictures for the sake of adoration or worship, is omitted in the Romish version of the decalogue, while the tenth has been divided in two to make up the number. This change was necessary to enable the Church of Rome to sanction praying to Mary and the saints. In old heathen Rome they had many gods and demigods, and since Constantine's time the departed saints have been allowed to take their place. To kneel before the statue or picture of a saint and address a prayer to him, is simply idolatry. It presupposes both that the departed saints are omnipresent, being able to hear prayer on more than one place at a time, and that they are in a position to answer the prayer. The Catholic theologians hold that the help of the departed saints should be asked in all kinds of temporal and spiritual need, while God alone should be worshipped; but since prayer is to be made to both God and the saints, the people fail to observe this distinction. The Jews, and even the Mohammedans, put forth the claim that the addressing of prayers to saints is idolatry, and in this they are indeed right. It is a humiliating fact that they can point to idolatrous practices like these in Christendom."

"I believe it is for the Pope to decide which of the departed Christian professors are saints, that is to say, to whom prayers are to be addressed," said Martin.

"Yes. The declaration by the Pope that a certain person has been added to the list of the saints, is called canonization. The Pope wears a threefold crown, the Tiara, to indicate that he, pretendedly, reigns in three spheres, viz., on earth, in purgatory and even in heaven, for when a person is canonized, the Pope is supposed to promote him from purgatory to heaven."

"I have heard the priest say," remarked Martin, "that the jurisdiction of the Pope extends over many countries, and that the Roman Catholic Church is the general church, since practically the whole population of these countries belong to it."

"The priest is correct. There are only a few thousands of Bohemian Brethren and Waldenses who dare to defy the Pope in spite of fire and sword. But if liberty of conscience were prevailing, the Romish church would not by any means be as general as it is. Now, as long as the Pope proposes to have every non-Romanist burned at the stake, and has the power to do it, his church is likely to remain the general church." Since this generality, however, of the Romish church, has been brought about and is being maintained by

(Concluded on page 601)

A LITTLE MOORISH MAIDEN

"I must speak to the foreign woman quick. In the name of the prophet bring her to me."

The English missionary's wife came out from the hospital ward and found in the waiting-room a handsome Moorish woman wrapped in folds of white garments, the veil being a fine gauze of silk and wool, deftly fitting the top of the head like a fez, and drawn across the mouth and nose. The veil was thin enough to show strings of pearls around her neck.

"My little daughter is dying; come and make her well."

The missionary's heart was touched. She thought of these words spoken to her Master, and His response to them.

"Can you not bring her here?" she asked.

"Ah, no! She would die in the sun. Come; I have no coin, for my husband grew weary of my sick child and divorced me yesterday; but you shall have my jewels."

"I cannot promise to cure her," said the missionary; "but I will do my best. I do not want your jewels."

They hurried through the narrow, crooked streets of Tangiers, jostled by donkeys, by water-carriers, by beggars, by richly dressed Turkish gentlemen, by long-haired fakirs, by soldiers with long guns. The filth of these narrow streets was terrible, though the white walls and roofs of Tangiers made it look—at a litt'e distance—like a snow-drift.

"It is so with these poor lives," thought the missionary, as she sped along with her silent companion; "witty travelers come to Morocco and write charming essays on 'the barbarous and beautiful Moor,' but they say nothing of his ignorance, his cruelty, his tyranny, his suffering."

It was a long walk. They had almost reached the broken wall of the city, when the woman turned down the narrow alley, running along the wall of a small one-story house, built of white-washed stone, and entered a square, unclean court, crossing over to a still more unclean room, where the sick child lay.

Poor little Fatima! She was in a raging fever, wildly delirious, with parched lips and fetid breath.

"What have you done for her?"

"The medicine man gave me drugs, but they did no good; so he bored a hole in her left foot to let the fever run out."

The missionary groaned as she looked at the poor little brown foot, swollen and inflamed.

"Was that all?"

"No; when the fever would not go out at the hole he had made, he said I must scare it away; so last night when she was asleep, he made me run up to her, shouting, 'Fatima, there is a snake in your bed!' She jumped out on the floor to run away, but fell against the door and broke her arm."

Here the poor mother burst into tears, and the lady from the hospital wept with her. It seemed that Fatima must die, but in the cool of the twilight she was gently moved to the hospital built by Christian hands as a witness of the love of God in Christ Jesus. There, with soothing drinks, with cold baths, with tender care, little Fatima came back to life, and to a belief in the Heavenly Father and in Jesus Christ, His Son.

She had learned to read in the missionary schools, and her favorite page is the story of the little maid of Galilee, whom Jesus raised from the dead.

"Teacher," she says, "perhaps Jesus came with you that day to my bedside, though we could not see Him."

"I am sure He was there," answered the missionary, "and though we could not hear Him, He was saying, 'Little maid, arise!'"—Sel.

THAT FLY

What do you know about flies? Fly-time will soon be here, and therefore you should learn—for your own safety—something about these common, dirty pests. For the little fly has killed more people than all the wars of the world combined.

Every one of these bugs carries around on his legs and wings enough disease germs to make an average boy dangerously ill or even cause his death. And consider how fast they increase! A mother fly will lay 120 eggs any week. These hatch out into little worms called larve, and are fullgrown flies within twelve days. These 120 flies now lay 13,000 eggs, which in twelve days more have become full-grown flies and are laying eggs by the tens of thousands. In fact, it is believed that in the course of a month one mother-fly will be the cause of 100,200,000 flies! Multiply this figure by the number of mother-flies that you think are now in the world—that is—if you are fond of "long" multiplication!

Each one of these hundreds of millions of flies carries disease wherever he or she goes. For the eggs are laid in filth; they become little worms or larve in filth; the larve eat the filth while they are growing. For this reason they are full of and literally covered with typhoid-fever germs, and are so poisonous that one fly, falling into baby's cup of milk, may cause death to the baby if he drinks from that cup. Moreover, a fly is never so decent and polite as to wash himself, but comes directly from a pile of filth or dirt to your table, your hands, or your face.

There are various kinds of flies—each one worse than the other. We all know our little foe, the common house-fly. Then, there is the horse-fly, who sucks blood from various animals and has the habit of rushing into houses just before a storm and biting human beings. Filled with the stale blood of horses, mules, cows, and dogs, he hands out his death-dealing germs wherever he sits himself down.

The horn-fly, only half as large as the horse-fly, prefers the blood of cows and other horned beasts, and can drive a herd almost frantic. The blow-fly is steel-blue underneath, and always buzzes loudly as it flies. It prefers to lay its eggs in decayed meats and other spoilt food, and if its little ones, the larve, come in contact with a human being they may cause that poor man or woman to have not only typhoid fever but consumption or tuberculosis.

Of all these insects certainly the most dangerous is the screw-worm fly, with a bright, shining green back with a few black stripes. It has the strange habit of laying its eggs in sores or in the nose of an animal or a man, and thus sometimes causes death.

Therefore, never stop fighting the flies. Never allow filth of any kind to gather in your yard or on your farm; for thus, without knowing it, you may cause some one's death. One pound of filth in a barnyard will breed 1,200 flies each month! Keep everything to eat behind screens. See that the garbage can is tightly covered. Clean that chicken-house, stable, or pen at least once a week, and then dust it with lime or ground phosphate. Destroy or screen or dust with lime or phosphate every spot where Mrs. Fly would like to lay her eggs. For she is man's worst enemy, and has caused more sickness and loss and sorrow than all his other foes. And she may get you if you don't watch out!—Selected.

ADVANCE IN PRICES IN THE GENERAL REQUIREMENTS OF LIFE

An upward trend in price movement is now distinctly visible the world over There are several ways, says the Trade Record of The National City Bank of New York, by which we may test the matter of prices at the present moment as compared with those of a month or a year ago, but these various tests agree that prices at the present moment are higher than they were one month ago and in some cases several months ago.

The "price index figures" as now compiled by the statisticians of the various countries of the world have for the past two or three months hinted strongly at higher prices. The index number worked out by the Federal Reserve Board with reference to the United States, compiled from 100 wholesale price quotations for representative commodities, showed for "consumers' goods" in the month of March, 1922, 157 against 150 in January: for raw materials 147 against 141 in January; for exports 144 against 139 in January; and for imports 111 against 110 in January, and for the entire group a figure of 147 in March, 1922, against 142 in January.

"God made every immortal soul to swing around Himself, with an orbit and a service and a destiny entirely unique, and forever and peculiarly belonging to itself."

EDITORIALS

The Only Way

In these unsettled days when appeals from various countries and institutions beset the individual and the Church on every side, when new and terrible situations are constantly confronting us, each apparently more urgent and important than the last, and when the very existence of nations seems threatened because they are unwilling to accept the fundamental principles of truth which alone can endure, it requires careful and serious thinking on the part of all in order to keep a true perspective and a clear vision of the duties before us, so that we may be enabled to contribute our utmost in every way possible to the causes which are worthy and which will count for the most permanent and enduring help to a sin-sick world.

Only the real Christian who is in close touch with the Master can hope to do this successfully. Man's vision is limited. There are times when we know not how to turn or which way to go. Situations arise to which the solution seems hopeless, unless we receive definite and clear guidance from a higher source. Close fellowship with the Master is essential. We may not always be able to see the whole way ahead, nor can we exepcet to see the whole solution and the final working out of every problem which comes to us, but we can have the confidence that we will be led aright, step by step, as we go along. Only as we go forth in this hope and this faith can we face serenely and calmly the difficulties and the tasks ahead of us.

God will not require of us that which we can not do. He will allow no temptations to overtake us which we can not overcome. He will not throw us into the midst of problems and difficulties which may overwhelm us or which will leave us perplexed and dismayed. Somehow, or in some way, if we trust in Him, He will reveal His will to us so that we may know that our course is the right one.

A close walk with the Master is the secret and an implicit confidence in His leading is the solution. In no other way can we hope to make a really worth while contribution in life.

India's Appeal

India needs the Gospel of Jesus Christ more than anything else.

Our missionaries who are giving their lives in that country in order to do what they can to meet that need deserve our hearty support and co-operation.

There are at least three ways in which we can give them the needed support and co-operation. They are, first, by our prayers; second, by our money; and third, by either going ourselves to help them, or by making it possible for someone else to go. For these three things our missionaries have always appealed.

But just now there is a special definite appeal which our Mission in India is making to the Church at home. It is not a different appeal from the above, but it is a definite concrete appeal for an objective which is essential for the highest success of their work.

At each of three different stations—Dhamtari, Balodgahan and Sankra—there is an imperative need for a new church building. God has blessed the efforts of our missionaries to the extent that the congregations at these places have grown so large that it is no longer possible for even all of the communicant members to assemble in the present church buildings, not to speak of those who have not yet confessed Jesus Christ as their Savior but who desire to attend the services in order to hear more of the Gospel.

The missionaries are ready to go ahead with the work of building these churches. Material and labor are available. Only one thing is lacking, and that is the money necessary to do the work.

The most of our Indian brethren and sisters are poor people. For them to finance the work is impossible. The aggregate sum needed for the three buildings is $20,000, and this sum represents the most striking need of our mission in India at this moment. This statement is made on the authority both of letters received from our missionaries in India and of personal interviews by the editor with some of those who have recently returned on furlough.

The Mission Board has approved the raising of this money by special contributions, and the responsibility is now up to us as a Church. Will we help in this great cause?

If every Young People's Meeting using the topic on India as outlined in this issue of the Christian Monitor would seriously take up the matter in the respective congregations the money would soon be raised.

The missionaries tell us that as a result of the famine there are still very many people in India who are almost dependent on the mission for support. Money contributed for church buildings will make it possible to employ many of these people at a living wage, so that the money will serve the double purpose of furnishing relief and providing the much needed church buildings. Surely this is a very practical opportunity for us to show our interest in the mission cause.

Let us remember that we are but stewards of the possessions which God has given into our care, and that sometime we will be called upon to give an account of our stewardship.

A Constructive Educational Program

To the Editor's mind, one of the most constructive and forward looking programs ever considered by the

Church was adopted at the recent meeting of the Educational Board.

Briefly, it states or implies the following provisions:

1. That we look forward to the establishment of one school, conveniently located, to represent the chief educational interests of the Church.

2. That as soon as possible this school shall meet the requirements of a standard college, and that its work will be such as to meet the educational demands of the Church as well as of the state.

3. That the school shall have a strong Biblical department, and that we look forward to establishing and offering graduate courses in Bible for those who desire to take more advanced work.

4. That other schools under the Board be considered as feeders to the central school, offering such work and courses as will meet the needs of the communities, and as may seem expedient for them to give.

5. That the work of all the schools be unified and harmonized, and that it be of such a nature as can be supported by the whole Church.

The Mennonite Church is not large enough numerically, or strong enough, to support many schools. Neither is there any occasion for rivalry between any of the schools. The increasing standards being set up for accredited schools makes it practically impossible for us to maintain several such institutions, yet the students attending our schools are more and more demanding this of them. If then we devote our efforts along educational lines toward building up one strong standard central school, actively supported by our whole constituency, and with our whole educational program and system unified and harmonized, it would seem that we have a favorable outlook before us.

But this plan needs to be worked if it is to accomplish anything. It will amount to nothing if carried only as a record of the action of the Board. There are some very serious, pressing and immediate educational problems before us, and there is just a possibility that these problems may so absorb us that we forget or delay the more permanent solution to our general educational problem. Every delay means just that much more loss in our educational efficiency.

In unity there is strength. With a constructive, forward-looking, unified program, supported by every section of the Church, the problem of the education of our young people and all other associated problems ought to be given a tremendous impetus toward their more permanent and satisfactory solution.

Opportunities for Trained Nurses

There are few occasions on which an individual is more susceptible to approach on the higher and better side of his nature than when he is lying on a bed of affliction or is recovering from a serious illness. Men who in other moments seem almost unapproachable along these lines become strangely different under such circumstances. They reflect on past conduct and future prospects, and often the right influence brought in at the right moment will mean a changed life.

It is for this reason that Christian physicians and Christian nurses, besides their physical help, have a unique opportunity for ministering to the spiritual needs of individuals which is often given to few others. Especially has a Christian nurse, ministering constantly and with tender care, such an opportunity. There are thousands of homes in our land where the services of a professional nurse are needed at various times. The demand is almost always greater than the supply. The field offers unlimited opportunities for service.

The foreign field, too, is calling for Christian nurses. On another page of this issue of the Christian Monitor we publish an article on the need for a trained nurse in the Argentine. We believe that the appeal ought to strike home to the lives of some of our young women who are seeking to place their lives into positions of great usefulness and service.

Of course, there are difficulties to be overcome. The years spent in training are as a rule especially difficult ones. Not only is the work strenuous and able to be withstood only by those who are physically strong, but the influences and the environment in which the training is too often received are such that they are anything but conducive to spiritual growth and development. Too often those who undertake the work are unable to withstand the temptations by which they are surrounded, and they are lost to future usefulness in the Church. And yet, there are those who have remained faithful and who have come out stronger as a result of having successfully met the temptations. No doubt there are many more who could do likewise.

The need and the opportunity are here. Let those who have considered the problem and who have serious convictions along these lines prove faithful to these convictions, keeping constantly close to the Master, and their lives will be abundantly blessed in doing most useful service for Him.

College Athletics

On another page we publish a somewhat lengthy article on the subject of College Athletics. This was first given as an address before the student body of Hesston College, and because of the very thorough and painstaking manner in which the subject is treated we have deemed it well worth the space it takes for those who are interested in the subject.

The athletic problem in the past has been a very difficult one for some of our schools to handle. Students who became imbued with the spirit of athletics in local high schools have carried much of this spirit to our church schools, and encouraged by what seemed like greater opportunities along this line have taken an attitude which made the situation difficult to handle satisfactorily to all concerned. We believe that the arguments and facts presented in the article ought to be convincing.

College athletics have their place. It is only when they are abused that they become an evil and a hindrance to the best work of the school. They develop qualities which are highly essential for success in life, besides the good they do in giving the student exercise, recreation, and a change from the monotony of constant and continual mental effort. But their abuse is serious and exceedingly detrimental to the best interests of the school. As with many other things, the wise course is the one of moderation.

CHRISTIAN LIFE

ESSENTIALS TO INTERCESSORY PRAYER

H. R. Schertz

In this age when everything seems to be moving so rapidly, and there are so many things outside of the religious sphere to claim our attention, there is a tendency to become self-centered, and to forget the interests that we as Christians should manifest in others.

In studying the prayer life of our Master, we notice that His greatest concern and interests were not for self, but for the spiritual welfare, and salvation of other souls.

In the primitive Christian church, Acts 1:14, we find the believers assembled together engaging in prayer; judging from the after effects of that prayer meeting, as recorded in Acts 2, we infer that the nature of their prayers must have been largely intercessory, or for other souls, as at least 3,000 souls outside of the prayer meeting group were affected, and found salvation.

Jesus' solution for the great problem of the evangelization of the world, was for His disciples to do some real praying, and to substantiate their prayers as much as possible. As Jesus saw the multitudes, scattered abroad, helpless, as sheep having no shepherd, He was moved with compassion and urged His disciples to pray that this conditon might be alleviated, by volunteers coming forth to lend a helping hand in the great harvest that was waiting to be garnered in.

In Acts 12:5 we have a striking example of what intercessory prayer will accomplish. A church prayed, unitedly, for one purpose and Peter who had been in prison coming forth a free man, as an answer to their earnest prayers. Many more souls would be loosed from the shackles of sin, with which they are so securely bound, if all believers would do more of the type of praying that Peter's home church did.

We may glean a number of important points, regarding intercessory prayer, from Moses' intercession for the Children of Israel as recorded in Ex. 32:30-35. We want to consider briefly three of these, namely—Knowing God, A Real Burden for Souls, A Knowledge of Existing Conditions.

1. **Knowing God.** Moses was personally acquainted with God; He had met God at the burning bush, and on mount Sinai. The close relationship Moses enjoyed with his God—made it possible for him to receive the messages that were necessary for him to receive in order that he might understand God's divine plan for his own life and for Israel as well.

A prominent doctor of Chicago was present in a meeting of medical men, when a question relative to the existence of God was being discussed. After listening to the discussion for a while he arose, and made the positive statement, that he **knew** there was a God because he was personally acquainted with him. The Christian church needs more men and women that have an experimental knowledge of the existence of God, rather than only a theoretical knowledge.

In order to pray effectively for our own needs as well as for the needs of others, we must not only recognize the existence of God and His omnipotence, but also Jesus as being the Divine Son of God who sits at His right hand, making intercession for us, to the Father. Jesus is the medium thru which our prayers reach the throne of grace, therefore any individuals denying the divinity of Christ can never expect their prayers to reach God, because there is a missing link between them and God.

Acquaintance with God, the acceptance of His Son, and the indwelling of the Holy Spirit in our lives will enable us to know very definitely what God's will is concerning our lives and the lives of others. Moses' power in prayer can be largely attributed to the fact that he knew God. It is your privilege to know God, and to talk and plead with Him concerning the salvation of lost souls.

2. **A Real Burden for Souls.** Moses was intensely burdened for the souls of his people, although they had committed a great sin, while he was absent from them on Mount Sinai, and seemed to delight in idol worship. His passion for their souls is so great that he even pleads with God to blot his own name out of the book, rather than to have all these poor sinners go down to eternal destruction. Every true minister of the Gospel, S. S. superintendent and S. S. teacher, will be intensely concerned about the salvation of the souls under their care.

It has been our experience, that thru prayer the Holy Spirit will respond and bring conviction upon individuals that could not be reached in any other way. Then there are many who have started on the road to glory that have the same human inclinations that the children of Israel were hampered with., namely, to make alliance with the world again. These babes in Christ and the multitudes of unsaved need your prayers and encouragement.

O that professing Christians had more of the real concern for souls that our Master had, and even the kind that some of the faithful missionaries had in days gone by.

From the diary of Livingston these words were taken, "Today I prayed until I perspired." Real burdens upon his heart for the souls of men, caused him to spend hours in agonizing prayer. This faithful soldier of the cross of Jesus Christ, at the close of his life was found in a kneeling posture beside his bed, lifeless. His prayers, life and soul had been poured our for the souls of others.

Has it been your experience that it is more blessed to give than to receive, in Christian living, in giving, and praying, the deeper your spiritual life becomes, and the stronger your character?

3. **A Knowledge of existing conditions.** Before we can pray intelligently for mission work or any other activity of the church, we must have a knowledge of conditions as they exist in the respective fields where the work is being carried on.

Few of us have the opportunity of visiting our foreign mission stations, therefore we must depend upon those who are on the field or those who have been there, for our information regarding their needs and problems.

The ideal way to get first hand information in regard to our home mission stations, is to visit the station or stations nearest you, and see for yourself the needs as they exist and the nature of the work that is being carried on. By so doing a greater interest will be created within the visitor, and much encouragement received by those who are engaged in the work.

We are told that only eighteen out of every one hundred persons in America are Christians, and that only eighty-one out of every one hundred have had the opportunity to accept Jesus Christ. A large percentage of the population of our country is found in the large cities, hence the need of city mission work, in order to reach the masses.

Those who are directly responsible for the work, at our mission station, feel very keenly that there is a great work to be done, that the laborers are few and the problems are many. In Luke 10:2 we find Jesus and His disciples confronted with conditions very similar to those that the

missionary of today has to meet with. Jesus' solution for the problems was prayer, "Pray ye the Lord of the harvest."

We are confident that it would be a great help to the members of our city congregations, if the churches in general would be better informed as to what the real problems are that the brethren and sisters in the city have to contend with. You can pray for them in a general way, but not specifically unless you know what their particular problems are. I will only mention, without going into detail, some of the real problems that they have to solve, and in which they need your support in prayer.

Labor unions have their program so organized, that it is very difficult for a non-union man to get work, in the first place and secondly hardly safe to work if he does succeed in getting a job. One of our brethren who is a carpenter, and who believes it wrong to join the union, just recently completed a repair job on a store front; after having given the store front a nice coat of paint, someone who evidently was not in sympathy with non-union labor, gave the building a second coat, in spots, with tar. With such experiences it requires grace to keep sweet. Your prayers will be a great help.

Opposition in the home, many times, makes it very difficult for the mother to attend church services, perhaps a mother with a large family of children ranging in ages from one year to twelve years, is convicted of her sins, and decides to live the Christ life, but she can hardly take all the children with her to services, and the husband refuses to mind the children making it almost impossible for her to attend services. This in a very short time will mean spiritual starvation, unless some other means are provided.

Satan has so many snares and entanglements that look good on the surface, but in the end prove to be a hindrance to spiritual growth. Among this list we name, life insurance, lodges of various kinds, amusements, social functions, etc.

Your prayers in behalf of our city brethren and sisters would be a great help in keeping them loyal to the Church, and helping them over the hard places in the road. Also in bringing conviction upon unsaved souls. I sincerely believe a much greater and more permanent work could be done in our city missions, if there would be a real revival in intercessory prayer throughout the Church.

1907 S. Union Ave.,
Chicago, Ill.

ASPIRATIONS

Sadie Brubaker

"They build too low who build beneath the sky." In other words, our aspirations should take us beyond this life and its rewards. Of all low ideals there is none lower than just to merely live out our alloted years in the easiest way possible. Some people seemingly have no higher vision of life, but they are the exception.

We want to think of a different class of people. A great throng of youths, bubbling over with life and enthusiasm. This is but the common type of youths in our land. We are endowed with minds able to think, bodies able to achieve. We have never had our minds shattered by the horrors of war, our bodies weakened by lack of food and clothing. Of such a class we may expect much, of such God requires much. Why then, the many wretched lives in our blest land?

Do not despise or ignore the early dreams of the child. They may be mere fancies soon to fade away but they foretell of ability to aspire and achieve. I recall one child whose whole ambition was satisfied when he could drive a team of mules and jingle a dollar in his pocket. He did that well and at this time is serving in altogether a different capacity but is doing his work with the same carefulness and determination which he learned was necessary when he drove his mules years ago. This is one illustration out of many that tell the story.

The aspiring nature is commendable yet like all good things, may be abused. Some people become intoxicated with aspirations, they simply run wild. They do not outgrow their childish fancies and they go stumbling along after a team of mules when opportunity calls them to a larger service to mankind; or are satisfied with the jingle of a dollar rather than to have joy bells ringing in their hearts because of loving service and surrender of the dollar.

Aspirations may be wholly wrong, we must be sure of the direction they would lead us Any means of locomotion may work perfectly and yet without blame land us at the wrong place. The fact remains that we moved on the wrong road Aspirations are the propelling forces of the mind that works in harmony with the heart and if the desires of the heart point in the right direction we can be sure of our destination.

Yet we may have legitimate and noble aims and go amiss through haste and lack of judgment. Often we see young people who ignore their opportunities to further prepare for life's duties, because they are too anxious to enter some fancied position. Others crush home blessings and neglect health and character in their wild pursuit for position. It is never consistent to trample down the sweet flowers in wildly chasing butterflies for in those flowers is found the bait for the butterfly. The youth who hastens his day to leave home, who is too busy to be kind, too dignified to be sympathetic: will find that he has taken the wrong method to succeed.

Saul of Tarsus was a young man, a zealous, ambitious young man. He was a Jew, a Pharisee, a Roman, an educated man yet a fool to many. He is a fair representative of us all and he gave us many good lessons both by precept and example. He it was who said, "One thing I do—forgetting those things which are behind....I press toward the mark for the prize of the high calling of God in Christ Jesus." It is well to have one aim in life and bend all our efforts in that direction. And to succeed in that ONE thing it is necessary to forget the foreboding of the past. Unfavorable heritage, poverty or opposition can do little in determining our destiny. Then again it requires a positive effort, not merely a passive consent of mind. The term PRESS would suggest that we are up against something and true it is in life. We are up against life's opportunities and the world has a challenge for every Christian.

Hesston Kansas.

A DEATH-BED SERMON

Not many years ago, a gentleman died in one of the up-town streets of a certain city, leaving a fortune of eleven million dollars. He was a member of an orthodox church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. "Oh, if I could live my years over again! Oh, if I could only be spared a few years, I would give all the wealth I have amassed in a lifetime! It is a life devoted to money getting that I regret. It is this which weighs me down and makes me despair of the life hereafter!" His pastor endeavored to soothe him, but he turned his face to the wall. "You have never reproved my avaricious spirit" said he to the minister. "You have consented to call it wise economy, but now I know that my avarice for wealth has been only a snare to my soul. I would give all I possess to know that God absolves me from the influence of my past life. I shall die poor indeed, whatever may become of that for which I have sacrificed much happiness on earth and a hope of Heaven hereafter."

Thus he died, refusing to be consoled, and to the last audible word bewailing a life devoted to the mere acquisition of riches. Many came away from his bedside impressed as never before with the worthlessness of gold and stocks and bonds and houses and lands, when a dying hour puts the pearl of richest price in comparison with their value. All knew him to have been a professing Christian and a good man as the world goes; but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from the memory. He would have given all his wealth for an hour's peace with God.—Publisher Unknown.

MISSIONS

MODERN INDIAN RELIGIOUS MOVEMENTS

Geo. J. Lapp

India is intensely religious. Abbe Dubois, the author of Hindu Manners and Customs writes, "During the many years that I studied Hindu customs I cannot say that I ever observed a single one, however unimportant and simple, and, I may add, however filthy and disgusting, which did not rest on some religious principle or other." p. 31. For centuries their religious exclusiveness held them aloof from contact with all other classes and communities, and in spite of invasions by foreign nations and commercial intercourse by foreign traders they imbibed practically nothing which would touch their customs and progress as a people. It is certain that Solomon sent his navy to western India; Indian merchants brought home goods from Babylonia; Darius the Persian invaded India and brought some knowledge of the country to Greece; Alexander the Great's invasion of India established slight communication between India and Greece; Roman traders carried on trade with India during the first and second centuries; but modern relations began with India with Vasco de Gama who sailed around the Cape of Good Hope and reached the western coast of India in 1498, six years after Columbus discovered America. From that time on Portuguese, Dutch, French and English carried on trade with India by sea. But no attempt was made to seriously and sympathetically understand and influence India till the end of the 18th century.

The British East India Company gained the greatest power of any commercial organization and before many years of trading they acquired considerable territory as a safeguard to their interests, thus becoming a political as well as a commercial power in India. The authorities of the East India Company bitterly opposed missionary enterprise and used their influence to keep missionaries from entering India. Wm. Cary an English missionary could not land in British territory but had to seek a place in Danish territory not far from Calcutta. Adoniram Judson was not allowed to land in India and consequently settled in Burma. The British traders and authorities held that it was detrimental to the Indians to accept Christianity. They gave largely to Hindu festivals, encouraged Sati (widow burning) and infanticide while they themselves professed Christianity and observed its form. Thus we see the reasons for Hinduism remaining static during the early decades of foreign relations with India.

With the opening of Protestant missionary history we have the beginning of influence which brought to bear on Indian life and conduct. While Roman Catholicism existed from the 14th century yet it instigated no real changes for progress. It helped such as Akbar the Great to establish eclectic religions only to die with the authors. Although the Christian Church had existed in India from the time of the Apostle Thomas yet she ceased to evangelize and left India largely to herself until recent years when she through the efforts of other Protestant Churches has become awakened from her lethargy. Some of the Syrian Churches along the Malabar coast have become very active. We would refer you to the great convention held among them during the visit of Sherwood Eddy to India in which their leaders expressed their need of interest in the evangelization of India.

Such missionary pioneers as Cary, Marshman, Ward, Duff, Martyn and others set in motion such forces as would effectively influence Indian thought and conduct. The basis of their work was the preaching and the translation of the Bible, the publication of literature in the vernacular languages. They laid stress on education and opened numerous schools for boys and girls. They opened boarding schools and orphanages. They attempted to treat the sick and succour the lepers. They sent out native evangelists and themselves sought to come in direct contact with the common people. They sympathetically studied the religions of the land and sought the religious, moral, and social health of the people by putting forward such reforms that would in time abolish caste, prohibit widow burning, child marriage, polygamy, infanticide, human sacrifice, the torture of humans and animals in worship of the gods, and gross open obscenity in the name of religion. They sought to establish the right of widows to remarry, and took great care that caste should be utterly excluded from the Christian Church. They realized very little fruit of their labors except that they saw others follow them who would carry on their work in the same spirit and with the same zeal.

There are three classes of religious movements which have been influenced by Christianity. 1st, Movements which are a result of Christian teaching; 2nd, Attempts to harmonize Christian and non-Christian teaching; 3rd, Movements to counteract Christianity.

In the first class we place the Brahma Samaj, The Prarthna Samaj, and other minor reform movements. The Brahma Samaj was founded in 1828 by Ram Mohan a keen student of the ancient Hindu writings as well as of the philosophies of Mohammedanism and Buddhism. He came under the influence of the Baptist missionaries of Serampore, studied the Bible, learned Hebrew and Greek and in 1830 published a remarkable volume, The Principles of Jesus, the Guide to Peace and Happiness. He also said that as a result of his reading, "I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which have come to my knowledge." We cannot discuss the organization at length but through the followers of Ram Mohan, such as Keshub Chundar Sen, the Tagores, Mozoomdar, etc., a creed was developed which teaches that, "Worship is the communion of the soul with God; on the part of man, it is the opening of his soul, the outpouring of his aspirations, the acknowledgement of his failures and transgressions and the consecration of his life and work to God as his Lord, Refuge, and Guide; and on the part of God, the communication of His light, strength, inspiration, and blessing unto the longing soul." The movement is widespread throughout India with its churches and worship and while we cannot call it Christian it is a result of Christian influence in India.

In western India an attempt was made by the Governor of Bombay to establish western education in the city and in 1835 John Wilson established a college which bears his own name. Through the Christian teaching of this school a number of Hindus and Parsees became Christians. From this influence progressive movements were set on foot which resulted in the establishment of the Prayer Society (Prarthna Samaj) under the leadership of Dr. Atmaram Pandurang. The cardinal principles which hold to the present day are, Belief in God as the Creator, His worship alone, an exclusive faith in prayer and singing, Divine revelation, and the brotherhood of man. Their activities are carried on on Sunday and compare with Christian service, and are a direct result of Christian teaching. There are a number of organizations in western and southern India and their main effort has been on social reform.

In Central India an organization has been effected among the lower class of Hindus known as the Chamars (leather dealers). They hold the tradition that it was prophesied to them that one would come to them wearing a topi of light complexion and would teach them the religion of the True Name (Sat Nam). The prophet had heard Gospel teaching at Puri while making a pilgrimage to Jaggernath and became so impressed by the teaching that he in turn taught what he had heard and formulated the principles into rules for the people. The movement has spread among the Chamars of the Central Provinces. True to the prophecy of the pilgrim the Christian missionaries came among them and large numbers accepted the Gospel. The Sat Namis worship the true name, abstain from meat and intoxicating liquor, and idolatry. The reform is crude but a result of Christian influence.

There are many similar organizations in India among all classes of religionists. There is even a large body of secret believers in Christ, who claim to worship in secret and are waiting for the time for them to openly witness to their faith. We cannot fully ascertain their numbers but are told that they number by the thousands in North India.

The second class of religious movements, i. e., those seeking to harmonize Christianity and the Non-Christian religions are more the result of a deeper study of Oriental Philosophy. The most influential of the religious writings of this class is the Bhagvat Gita by Shrii Khrishna. Khrishna is represented in a drawing as teaching Keshab Chundar Sen the harmony of all religions. The Gita's content shows a similarity to some Christian teaching and the general philosophy of the volume fascinates the contemplative mind and has created a large following all over India. The Gita is considered as one of the classics on Indian literature.

The religious movements attempting to counteract Christianity are legion and we can only briefly describe one or two characteristic ones. One is the Theosophical Society of India of which Mrs. Anne Besant has been the head for a number of years. Their attempt is to lead the followers back to the ancient religious writings of the Hindus and establish what they called Occult Science or the belief in mysticism. The master stroke of the Theosophy of today is the contention that Mrs. Besant is soon to become one of the greatest rulers of gods and men, that Mr. Leadbeater of Madras is on the verge of Divinity and that ere long there will appear a world Teacher who at present is in the Theosophical Society and is known in the inner circles as the Madrasi boy. It is an effort to capture Christianity, Buddhism, and Hinduism, was launched in the Hindu College of Benares and in support of which Mrs. Besant has written a book entitled, "Man: Whence, How and Whither," which contains such monstrous lies that Mrs. Besant has lost most of her influence among the Hindus whose cause she espoused. Christian Science in America is a counterpart of Theosophy in India.

Besides the other organizations for promoting the cause of Hinduism such as the Chaitanyas, Vaishnavas, Lingayats, Left-hand Saktas etc,., another movement (worthy of note) defending the old religions is that of Caste Conferences held in different parts of India. While many of them seek to repudiate social reform yet those of the lower castes and outcastes of India are bringing about a greater recognition of the depressed classes in India and their frequent meetings resulting in the disseminating of certain kinds of knowledge tend to liberalize them and enables them to receive a place side by side with the caste people of the Hindus. In southern India where Christianity has taken deep root greater efforts have been put forth by the defenders of the old religions.

We would not close this discussion without referring to the nationalization of India. As Missions have had a great part in the dissemination of Christian knowledge so have they had their part in helping to spread general knowledge in India through education, literature, and different forms of research. These efforts have resulted in an independence of thought on the part of Indian students and men of thought and they as leaders of different communities have begun to strive to unite on the things they have in common and establish for India a culture, and claims for the Indian which shall not be set aside by the European. Though influenced very largely by Western education and thought, yet Indian Nationalism is beginning to develop an inner antagonism for the West, resent Western rule, develop race prejudice, and contend for the development of the natural resources of India. Moderate Indian Statesmen and educators realize the value of all classes in India working together, whether they be white or brown, in meeting the needs of all classes in the interests of industry, science, economics, social and political service, universal education, raising the depressed classes, art and music, and poetry.

Radicalism has taken hold of many a servant of India to the detriment of Indian society in general. Gandhism has become an anarchistic movement whose leader is now imprisoned because of advocating every effort which would embarrass the present existing Government in India. Had M. K. Gandhi become a member of the Moderates and directed his energies to building up within India a higher type of character and intellect, his earnest and painstaking efforts would have been amply rewarded. Moreover had he become a follower of the Christ whom he knew and admired and whose teachings gave his efforts vitality as has been the case of every religious or reform movement in India what contributions he could have made toward the uplift of this country which is now emerging from its ignorance and superstition to a new life, and may that life be one hid in Christ the Savior of the world.

Note: The writer wishes to express his indebtedness to the most helpful volume. "Modern Religious Movements in India" by J. N. Farquhar, M. A., D. Litt., and also to such works as "Hindu Manners and Customs," by Dubois; "History of Christianity in India" by Richter; and "Religious and Social Reform" by M. G. Ranade.

THE MISSION OF MEDICINE IN INDIA

Robert H. H. Goheen, M. D.

"If you only choose, Sir, you can cleanse me." So our Lord stretched out His hand and touched the leper with the words, "I do choose; be cleansed." And the man's leprosy was cleansed at once. What gracious sympathy and what courage that —to touch a leper! Is it probable that any one had touched a leper willingly in that country, in the ages since by the law of Moses, lepers were compelled to live outside the city, and to shout "unclean" when any one approached? Jesus did not annul the law but said, "See, you are not to speak to any one until you show yourself to the priest, and offer the gift prescribed by Moses to notify men."

Today, actuated by that same spirit of the Master, the disciple, trained or untrained in medicine, is doing what he can in the Far East to heal the lepers, or at least to befriend and care for them. Three hundred thousand lepers are in India, and only some four thousand are in the asylums provided—partly by the government but mostly by the "Mission to Lepers." Are some being healed? Yes, in a few of the asylums the new treatment with Sodium Hydnocarpate—first isolated from Chaulmoogra oil by Sir Leonard Rogers, of the Indian Medical Service—is causing the symptoms of the disease to disappear and its signs to fade slowly away. Not that it is a certain or rapidly effective cure or easily applied. It is given by a series of painful injections, requiring a trained hand for their adminstration, and must be repeated for weeks, months, or years before the "cure" is established. In one case the treatment amounted to some four hundred and thirty injections, at the rate of two injections per week. Three men, out of the forty-five patients cared for in that particular mission asylum were also "cured" in that way.

What a difference it has made in the outlook for them all! What a joy radiates from their faces at the prospect of being set free, free from the clutch of this prolonged disease! It is none too easy to find trained assistants there who are willing to risk infection. Historians say that in England during the thirteenth and fourteenth centuries there were many thou-

sands of cases of leprosy, the disease probably having been brought back from the Holy Land by the Crusaders. Segregation was found necessary to stamp it out. The fearless missionary is the chief hope of the lepers of India and the Far East.

As Jesus passed along He saw a man blind from his birth. And His disciples asked Him, "Rabbi, for whose sin—for his own or for his parents—was this man born blind?" That is as far as the Brahmin scholar cares to read. "Hah," he says, "even Christianity supports our belief in transmigration. Born blind, of course, for sin in a former life." Jesus replied, "Neither for his own sin nor for his parents—but to permit the work of God to be illustrated in him. While daylight lasts we must be busy with the work of God; night comes when no man can work."

Who is more pitiable than a blind man—especially one unable from birth to see the love-light in his mother's eyes? Unwearied and undimmed by long usage, only the retina of a child or youth sees colors in their true richness. So the day or scene that looks drab to a man may yet delight the healthy child. (Older people can partially understand this, by putting their heads for a time under their feet to expose the less used portion of our retinas.) How many children there are in India, born blind with congenital cataracts. One such youth, nineteen years of age, operated on in one of our Mission Hospitals last year, could see after the operation, but at first could only identify objects by touch, until he had learned to recognize what he saw. A vastly greater number have had their sight destroyed soon after birth by opthalmia or later by smallpox, or other infections. For many such there is little or no hope of improvement by surgery. In Bombay there is a Government Blind School and the Mission Blind School, conducted by Miss Millard. This latter teaches music, reading, cane-weaving and other useful occupations to blind children. Some are trained as evangelists. What an inspiration is John, the blind evangelist in one mission hospital! Totally blind as he is, he walks about the wards with the bearing of a soldier, and with his organ, song and message tells of the Way, the Truth, and the Life.

"Heal the sick, raise the dead." Our Lord's mission of healing was even more necessary, it may well be supposed, in that country and in that day than in ours today. But in lands where the modern methods of sanitation and hygiene and of surgical and medical aid are incompletely developed, disease in all its forms is much more prevalent than in America and Europe. The average length of life is much shorter and the mortality rate runs much higher in the East than in the West. For example, the mortality rate in Bombay averages over thirty-five per thousand. In the Panama Zone it is only fifteen per thousand since medical science reduced it from many times that figure.

Thousands of deaths from plague in India are reported by the Bombay Times each week of the year; and plague is a preventable disease if we have trained men to give the vaccine injections that can prevent it. Malaria is still desolating villages in certain areas of India in spite of the attention that the Government has given and is giving to this subject. The worst cases only respond to intravenous injections of quinine. Kala azar resembles malaria but is more rapidly fatal. It would yield to nothing until the recently developed treatment by injections of tartar emetic into the veins.

Cholera is the scourge that most frequently attends the vast Hindu pilgrimages to the sacred rivers, and vaccine injections offer the best protection. Elephantiasis, that produces such hideous and cumbersome deformities, requires injections and surgical treatment. Relasping fever, syphilis, amoebic dysentery—with its formerly fatal liver abscesses all have to be treated with injections. The miscroscope is depended upon for the recognition of many of these conditions and the microscope and other scientific apparatus, intelligently used, are increasing the efficiency of trained men in the efforts to save the poor and ignorant.

Not least important in the work of medical missions is the training of nurses and doctors. In British India, Government marriage laws now prevent girls from being married until they are twelve—a great improvement on former Hindu customs. The number of Hindu and Mohammedan girls who are educated beyond that age, or unmarried and free to become nurses in hospitals, is extremely small. Christianity, therefore, can best supply the nurses for India. The same state of affairs applies to Indian women physicians, and the zenana system, preventing as it does the treatment of women by men, calls for a multitude of trained medical women. Women medical missionaries are indispensable to train them and to assist in the gigantic task of actual relief. The splendid Union Hospital and Medical School for Women at Ludhiana, with its staff of five foreign women medical missionaries, is one example of what is being attempted in the North. A great manifolding of such work is indicated. In the South, women are treated to some extent in General Hospitals conducted by men, but even such hospitals are all too few and far between. There are there also some Women's Hospitals—by women for women—and one of them at least, namely at Vellore conducted by Dr. Ida Scudder, is developing a Woman's Medical School that is now a Union Mission Institution.

As for the Mission Hospitals conducted by men, and carrying on the education of Assistants, only one has achieved a size and importance worthy of mention: Miraj—that name is as familiar in India as is Rochester (Minn.) in Amerca. Here Dr. Wanless for a generation, and for a decade ably assisted by Dr. Vail, has carried on a Medical School that is recognized by Government and that trains men to assist in the Hospitals and Dispensaries, carried on by Missons throughout the land.

Medical Mission work in India includes (1) The care of some of the three hundred thousand lepers; (2) ministry to some of the curable blind whose number is estimated at more than a million; (3) a share in the great problems of malaria, plague, cholera, and other devastating tropical diseases—not to mention tuberculosis, typhoid fever, influenza, and the other maladies familiar to the West; (4) teaching native young men and women how to care for their own brothers and sisters.

But what about the evangelizing power and effect of medical work? It has been and is converting millions of people to the belief that Christianity does not destroy but does fulfill; that it does not defile but does cleanse and heal; that Christianity is merciful, kind, sympathetic, and powerful to benefit and bless. Individual patients are also claiming its spiritual promises, and communities are experiencing its saving grace. How much more could be done by this arm of the Master's service there, if we, His Church, would but reply, "We can, we will do more."—Missionary Review.

A Century of Syrian Missions:—Three significant events have marked the close of a century of work carried on by the Syria Mission of the Presbyterian Church. First is the granting of a charter by the Board of Regents of the State of New York to the American University in Beirut, which is the new name of the Syrian Protestant College. The second event is the organization of the United Missionary Conference, in which representatives of all the societies at work in Syria and Palestine meet annually to consult together and advise upon common problems. At the third meeting of the conference—at Easter, 1921, in Jerusalem—fifteen British, American and Danish missionary societies sent delegates. The third significant event is the organization of the Synod of Syria, constituted with the Presbyteries of Sidon, Lebanon and Tripoli. The first Protestant church was organized in Syria, in Beirut, in 1848. Today it is a strong, self-supporting and self-governing church, wielding a large influence. Other organized churches are scattered throughout Syria, and the organization of synod resulted from a real desire from these churches to be united into one Syrian evangelical church.

One of the first acts of this new synod at its first meeting was to appoint a committee on church unity to confer with other organizations in Syria and Palestine, and possibly later Egypt, as to the possibility of their coming together into one body, so that there should be a single evangelical church in this part of the Arabic world. Synod also considered plans for developing a larger degree of self-support in all the churches.—The Continent.

THE VALUE OF A TRAINED NURSE IN THE ARGENTINE

J. W. Shank

When a people lack Christ in the heart they are also without the Christian virtues of love and sympathy, tenderness and self-sacrifice. The result is that among such people there always exists more human misery, poverty, disease and heartless injustice—in short, all sorts of physical and mental suffering, than among truly Christian people.

Thus it is true that in all foreign mission fields the crying need of the Gospel of Jesus is accompanied by a similar need of physical healing and sympathetic care. In all foreign mission fields there are quack doctors, healers by witch-craft and high-priced physicians. The suffering thousands are at the mercy of these heartless practitioners. With what nameless joy do they welcome the aid of a truly loving missionary nurse or doctor!

When once the mission has gained the confidence of the community there is no difficulty in finding opportunities for a nurse to work. In all mission lands where the work of nurses or doctors has been started, it has been met with favor. We have heard enough from the mission in India to convince us of its great importance there. Were we to study the history of missions in any other country, we would find the same to be true.

In South America trained nurses have found great opportunities, especially among the Indian populations and among the peoples of the inland districts. For the following reasons we believe trained nurses will find a great opportunity in our mission in the Argentine:

1. **The lack of sanitation** is alarming on every hand—spitting on the floor, unclean bodies, filthy insects as fleas, lice and bugs, ignorance as to ventilation and care of homes—all of these offer an opportunity for the quiet suggestions of a trained nurse when she becomes the adviser in a home where sickness reigns.

2. **The superstition** and the **frequent patronage of quack doctors** have alarming evil effects. A trained nurse by her practical suggestions and by her ability to dress wounds and apply fomentations, would easily be able to win the confidence of the people and thus counteract the evil.

3. There is a great **lack of faith in the educated physicians** in the Argentine. This is perhaps due to the fact that a large percentage of them are men of very superficial training of a weak moral character and of little interest in the betterment of conditions in the country. People often call them brutes and men-killers. Space will not permit illustrations that would show that the doctors are to be severely blamed. There are some capable and conscientious doctors, but they are rare. A trained nurse could often by an intelligent use of her knowledge give advice that would avoid foolish and deadly operations by the doctors and also the taking of harmful remedies.

6. The **extreme poverty of many of the people** would give a trained nurse a great opportunity to serve people who otherwise must suffer in silence without medical aid.

7. Since **there are no trained nurses to be had outside of Buenos Aires,** it is quite probable that a nurse would find many opportunities to nurse in wealthy families and thus earn money toward her support. If she could win the confidence of some of the best doctors, she would undoubtedly have a great opportunity in this line.

While discussing the opportunities, it may be well to state also some of the qualities a trained nurse should possess so as to fulfill her mission here.

1. She should have a really good hospital training and, if at all possible, should have experience as a practical nurse either in connection with some home mission or under the direction of competent doctors.

2. She should be physically strong, because her work in a foreign field will demand great energy and resistance to disease.

3. She should have the ability to continue the study of her profession under new conditions, and thus adapt herself to these conditions.

4. She should possess an unimpeachable Christian character. Her work should always be considered as a part of the work of the mission and thus her influence should be for good always.

5. She should be a person who is able to pray and work for the winning of souls while she works for their physical welfare.

In conclusion, it is our opinion that a trained nurse will be a great aid to the mission, not only for what she can do for the physical welfare of the people at large but also for what she can do for the missionaries themselves. How often we have longed for a nurse when we knew not what to do, having a case of dangerous illness in the family and being afraid to trust the native doctors entirely! We are confident that God will richly bless consecrated trained nurses in the Argentine to the physical and spiritual uplift of the people.

Trenque Lauquen F. C. O. Argentina S. America.

NOTES AND COMMENTS

The Printed Page:—After selling a Turkish Bible in a coffee-house a colporter heard the following conversation between two Moslems:

"You see that man? He is God's policeman. He searches daily for those who have no Bibles. When he finds such a man he insists on his buying a Bible, and if he does not buy he reports him to God in prayer."

Another colporter, whilst in a Jerusalem market, was called aside by a Moslem, who asked to be allowed to look through his books. After examining them carefully, he returned them with harsh and bitter sayings about them. Later on in the day the colporter was passing his shop, when he called him again, and out of curiosity to know what the books contained bought forty-nine of them.

Bookshops, which have for many years been features of missionary effort at Lagos and other towns in the southern provinces of Nigeria, are now proving their value in the northern provinces.

A bookshop is not simply a place in which books are sold, but may be the center of strong missionary work. For instance, if the man in charge is a keen Christian he is ready to speak of his Lord to any customers who are willing to listen. Again, he is certain to increase his sales if he will give reading lessons to those who want them. Thus, through the agency of a bookshop the New Testament is penetrating into places hitherto untouched. Moslems are learning to read it in their own language, and opposition, superstition and ignorance are giving way.

A Romance of Bible Translation:—Down in South Africa there was a young Britisher who was very keen on languages. When he went as a missionary they told him he was throwing his life away to bury himself in a black belt, and that he was a fool. But the call had gotten him, and he could never rest until he answered it, and he went. He found the dialects rich indeed, but none had ever been reduced to writing; so he decided to reduce the language to writing, to give the natives the four Gospels in their own tongue, and later perhaps the Acts. He did it, and his manuscript was completed in 1917.

He took the boat for England, but when he came through the Mediterranean a U-boat met him. His manuscript was rolled in a sack, enclosed in rubber, and put into a box. A letter giving the key to the words as he had used them for the translation was there, and a statement regarding the experiences that had come to him. When the U-boat torpedoed that liner not a living soul was saved, and the manuscript went down too. But after some weeks there drifted ashore in a lonely part of Tunis, among other things, bits of boats and dreadful wreckage, a box. It was picked up. It looked interesting. It was opened. The letter telling the story of it was shown to an American consul, who passed it on to a British clergyman; and in London last month the last page of that manuscript was completed, and the printed book goes back in the hands of an Oxford student to the tribe in Africa.—Miss Slattery.

"We should learn to ask Christ every day to be led just for the day, and not worry about what we should do to-morrow."

BIBLE STUDY

FAITH AND PRACTICE—ACTS

XIII

The second step in bringing the Gospel to the Gentiles was the call of Peter to this special ministry—Acts 9:32-43; 10: 1-48. Peter had been in Jerusalem at the time that Saul had returned from Damascus and had engaged in a brief ministry at Jerusalem.—Acts 9:27; Gal. 1:18. Peter's mission to the saints scattered throughout Judea and Samaria led him as far as Lydda, and then to Joppa, by the special call of the saints at Joppa. It is evident, from future statements, that this ministry was only among the Jewish saints. The power of God was manifested in all of Peter's work, although he confined his activities to but the one class of people. A limited field of service does not limit the blessing of God upon that service. Those who stay at home among their own people or nation are not out of harmony with God, nor are they deprived of the blessing of God upon their efforts. Peter visited and witnessed among his own people, yet was honored with the power to bring life to the dead. Such a blessing was not recorded of him at any time afterward, although he entered into the larger field of service among the Gentiles under the special direction and call of the Lord.

The work to which the Lord called Peter was far from Joppa. The field was ripe for harvest yet the Lord was not in a hurry. Peter tarried many days in Joppa with one Simon a tanner. The vision was delayed both in the case of Cornelius and Peter, until many days were fulfilled. Let men "wait upon the Lord" instead of rushing on headlong into unknown projects and unguided policies.

The Lord prepared the field and the laborer in no uncertain manner, so much so that there was no room for doubt and no hesitation in the action that followed in opening the door of grace to the Gentiles.—Acts 10. An angel of God came to Cornelius in the day time, about the ninth hour, with a message of approbation, and a direction for further enlightenment. This man was at the head of a band of Roman soldiers. But he was zealous toward God in prayer and in deeds of mercy. He lived up to the light that he had, but was not right before God. There was that which he "ought to do."—v 6 Devotion and zeal, carried out to the fullest measure of an honest conscience, do not justify any man. There is left that which he "ought to do." Any angel of God might commend a man for the good he has done, but no angel of God would refrain from telling him what he ought to do, to bring him the knowledge of Christ Jesus, the Saviour of men.

On the second day after the vision of Cornelius, Peter received a vision from the Lord at about the sixth hour of the day. Neither Cornelius nor Peter was asleep. Both men were were praying men. Both used that means of fellowship and communion with God which is approved by Him. Not every prayer brings a vision or ends in a trance, but every prayer may bring the soul into a position of fellowship with God and opens the door for possible blessing and greater service. God does not limit Himself to one method of revelation. "At sundry times and in divers manners" He revealed Himself and spake through the prophets in times past. How diverse the visions of Cornelius and Peter! What an exalted vision for a heathen soldier! What a humiliating vision for an apostle of Jesus Christ! To the former it was an inspiration to a higher life; to the latter it was a call to a self-humiliation, like that of the Master, possible only to those who have His presence with them and necessary in order that His servants may become real servants to lift up fallen humanity, whom the Lord would exa't by His saving grace.

The vision of the Lord to Peter had in it a significance which Peter understood when the application was made just at the conclusion of the vision. The law regarding the clean and unclean animals was established for the Jews in order to show to them that the Lord had severed them from other people, making a difference.—Lev. 11:20,25,26. The Lord limited their food to that class of animals which were formerly used for sacrificial purposes. They were made partakers of the altar, and daily expressed their fellowship with God, as a holy people. The Gentiles, who had no fellowship with God—Eph.2,—were not limited to the diet of altar food. The sheet let down from heaven signified the removal of the restriction placed upon the Jews and pointed to the fact that God had accepted in heaven those whom the Jews had understood to be unclean. They, with the Gentiles, were made to fellowship with God, for Peter was called upon to kill and eat under a new condition of fellowship which God had instituted including the Gentiles.—Rom. 2:11,12; 3:9,10.

How readily Peter understood this figure is evidenced by his explanation of former customs of the Jews and his new conception of God's estimation of the Gentiles. "God hath shewed me that I should not call any man common or unclean. God never established a dietary law for mankind, except for spiritual significance. All manner of flesh was given for food as the green herb.—Gen. 9:3; I Tim. 4:3. Only the blood of the flesh was forbidden to be used. Gen. 9:4; Lev. 17:13,14; Acts 15:29. The only thing in the world forbidden to man as food after the fall was the tree of life. Gen. 3:24.

After the exchange of explanations on the part of Peter and Cornelius, Peter adapted himself to the new conditions. He was in the house of a Gentile and was undefiled for the first time by such circumstances. He with his brethren from Joppa, v 23, were in the midst of a great assembly of Gentiles,—v 24. Their undefilement was the result of God having accepted the Gentiles and cleansed them as well as the Jews. It is God that cleanses men, not the works or opinions of men.

After the preaching of Christ to this assembly God further attested His acceptance of these people by sending the Holy Spirit upon them. To this Peter and his brethren were witnesses. To this fact Peter bore witness at Jerusalem. The seal of approval had been thus given and forever stands that all men are saved through faith in Christ.

Moslem Progress in Africa:—Never has the Church faced such a thing as it is facing in Africa now: the determined and skillfully led purpose of Moslems to win all the remaining non-Mohammedan tribes for the False Prophet. Recently there was baptized into Islam one of the big chiefs of West Africa and with him one of his sub-chiefs. They now have a regular mallim or teacher of the doctrines of Islam, and are writing in Arabic. The "conversion of this man brings Islam a day's march nearer the doors of the Christian Mission in the Basa field, West Africa. There is a welcome from the African for the white teacher if only he could be sent, but there are not enough white men and there are not enough dollars. The best that comes along is the Hausa trader,' who is also a missionary of Islam, and the people take what he offers.

In some parts of Africa Christ is losing to Islam those who should be His because some in the home land are not hearing this call.—Missionary Review.

The Workers' Column

Peter's New Experience.—Acts 10.
July 9.
(Junior)

I. Peter's usual experience.—Acts 9:32-43.
1. Visiting the saints.—v. 32.
2. Healing the sick.—vv 33-35.
3. Comforting the afflicted.—vv 36-43.
4. Laboring among his own people the Jews.

II. His unusual power.
1. Raising the dead.—vv 40-41.
2. Many believed because of this power.—v 42.

III. His unusual experience.
1. His special vision from the Lord.—10:9-18.
a. In the home of one of his Jewish brethren, Simon.—vv 6,9.
b. While in prayer.—v 9.
c. When he desired something to eat.—v 10.
d. A vision of those things which were used as food by Gentiles.—v 12.
c. Three times commanded to eat that which God had cleansed.—vv 13,15,16.
2. A special message.
a. It came from the Holy Spirit.—v 19.
b. A message from God.—vv 22.
c. A call to go to a Gentile to preach the Gospel.—v 22.
3. A special service.
a. A journey to a new city and field.—v 24.
b. Among a great company of Gentiles.—vv 27,28.
c. Preaching to Gentiles whom he knew that God had accepted.—v 34.
d. Preaching Christ to those of other nations.—v 43.

IV. Following in the line of the new experience which God gave him, Peter became a missionary to the Gentiles.

News from the Mission Fields.
July 16.

I. Discouraging news.—From Corinth.
1. Some difficulties.
a. A difference of regard for their ministers.—I Cor. 1-3.
b. Immorality.—I Cor. 5.
c. Strife among the brethren.—I Cor 6.
d. Improper social practices.—I Cor. 7.
e. Fellowship with idolators.—I Cor. 8-10.
f. Disorder in observing ordinances.—I Cor. 11.
g. Jealousies and envyings in service.—I Cor. 12-14.
h. Errors in Christian doctrine.—I Cor. 15.
i. Distrust of those who ministered to them.—II Corinthians
2. Cause of hopefulness.—
a. They called on the name of the Lord as did other believers.—I Cor.—1,2.
b. Their testimony and experience and knowledge in Christ.—1:4-6
c. Their hope in Christ.—1:7.
d. Their continued support of the work of the Lord.—I Cor. 16:17,
3. The effect of such news.
a. Effort to correct the errors, by epistles. I Cor. 1:1; 5:9; II Cor. 1:1; 2:3,4.
b. The sending of helpers among them.—I Cor. 4:17; 16:10,12.
c. Personal visits to them.—I Cor. 11:34; II Cor. 1:15.

II. Good news.—From Philippi.
1. Faithfulness in the Gospel, always.—1:5.
a. A spiritual fellowship that was appreciated.—1:5.
b. A love that was evident.—1:9.
c. Righteousness in life.—1:11.
d. Prayer for the saints and the distressed.—1:19.
e. Sympathetic to those in trouble.—2:25,26.
f. Helpers of those who are in need.—4:15.
2. The effect of good news.
a. Joy and thankfulness.—1:3,4.
b. Inspiring confidence.—1:6.
c. Hopefulness of increased blessing.—1:9.
d. Encouragement to live and serve in the Gospel. 1:25,26.
e. Appeal for higher spiritual attainment.—3:15,16.
f. Aspiration for highest spiritual joys.—4:8.

The Exercise of Sobriety.—I Pet. 4.
July 23.

I. A sober purpose.
1. To be Christlike. vv 1,2.
a. To suffer like Him, in the flesh.
b. To have the same mind with Him.
c. To cease from sin, to be holy, like Him.
2. To do the will of God.—v 2.
a. Not to live according to the lusts of the flesh.
b. Not to serve the lusts of men.
c. Do the will of God.

II. A sober life.
1. To cease from the past life.—v 3.
a. Lasciviousness.
b. Lusts.
c. Excess of wine.
d. Revellings.
e. Banquetings.
f. Abominable idolatries.
2. Consider the past life in sin to have been sufficient.
3. Not consider the opinions of men.—v 4.
a. They think it strange that others run not with them in the same excess of riot.
b. They speak evil of those who run not with them in riot.

III. A sober reflection.
1. Believers must give account to Him who is ready to judge the quick and the dead.—v 5.
2. The Gospel was preached in order to prepare men for the day of judgment.—v 6.
3. The end of all things is at hand. therefore live soberly.—v 7.
4 Be charitable and loving to all the brethren. vv 8,9.

The Sabbath Day.—Luke 6.
July 30.

I. The manner of its observance by the Jews.
1. It was not lawful to do any work.—v 2
a. The apostles were censured for rubbing out the corn which they ate as they passed through the field.

II. The manner of its observance by the Lord and His disciples.
1. The disciples plucked the ears of corn and rubbed them out as they passed along, and ate of it.—v 1.
2. The Lord did not reprimand them for so doing. v 2.

III. The manner of observance according to the mind of Christ.
1. David used the shew bread which was unlawful but for the priests.—v 3.
a. The unlawful thing is made lawful by necessity.
2. The lame made whole on the Sabbath day.—v 6.
a. The need of others requires ministry on the day of hallowed worsip.—v 9.

IV. The law of the day of rest as laid down by the Lord.—v 5.
1. The day that was made by and for the Lord is a day of service that will honor His name.—v 5.

V. Observations.
1. The law of the demand for indiscriminate recreation is a man-made invention and an excuse for violation of the sanctity of a day of rest and worship.
2. Rubbing out corn for the supposed need of others makes a guilty heart for one while it fills the stomach of another.
3. The Lord's work calls for no examination of the conscience, nor does it wait for the convenience of His servants.

The Standard of the Church.—Romans 12
August 6.

I. Its ideals are for the church and not for the world.
1. It is for the brethren.—v 1.
2. It is a reasonable service required by the Lord.—v 1.
3. There is no such standard to be found in the world.—v 2.

II. First principles of the Christian standard.
1. Consecration to God of the whole body.—v 1.
2. Serving God with all of one's life.—v 1.
3. Proving what is the best in life.—v 1.
4. Refraining from any relations with the world.—v 2.

III. Personal standards, or character.
1. Humility.—v 3.
2. Devotion to one's duties.—vv 6-8.
3. Serving according to ability and qualification.—vv 6-8.
4. Purity.—v 9.

IV. Relation to others.
1. Co-operation.—vv 3,4.
2. Love.—v 9.
3. Active and helpful.—v 11.
4. Patient.—v 12.
5. Kind.—v 13.
6. Sympathetic.—vv 14,15.
7. Considerate of others.—v 16.
8. Peaceable.—vv 16-20.

V. Purpose.
1. Overcome evil with good.—v 21.
2. Doing that which is the good and acceptable and perfect will of God.—v 2.

Japanese in Brazil:—It is reported that there are thirty thousand Japanese in Brazil without any religious teachers not even Buddhist. A young Christian Japanese in New York, Midori Kobayashi, hearing this, determined to go to Brazil to be a missionary to his fellow countrymen, instead of returning to Japan. He is a graduate of the Doshisha in 1916, and of Auburn Seminary in 1921. He applied to the American Board for appointment, but their rules prevent them from commissioning natives as missionaries. So he has decided to take up the work independently, at his own expense.—Congregationalist.

EDUCATIONAL

OLD SETTLER STORIES

VII. Old Settler Stories of Virginia

L. J. Heatwole

The Story of Germanna

Hugh Jones, historian on early times in Virginia mentions the item that in the year 1724 the town of Germanna was founded on the then western border of civilization in the state, which was at a point beyond the forks of the Rappahannock river. As the name implies, the people of the place came direct from the Palatinate in Germany at the request of Governor Spottswood, who had opened up in that part of the state the first iron making furnace in America.

The family names—o Barr, or Baer, Groff and Webber appearing in their number give strong evidence that they were Mennonites, but our historian fails to state that such was the case. Another proof that goes far toward establishing this fact comes through some correspondence and maps now in hands of a Pennsylvania historian, Dr. Sachse of Philadelphia, that this was one of the stopping places for Mennonite ministers from Lancaster county Pa, and that the growth of the settlement was augmented and encouraged by families from the same state taking up claims there for permanent residence.

The Rappahannock river in that part of Virginia formed the southern boundary of the Fairfax domain, and the provident German colonist made it a point to get far enough south to get clear of an English lord's holdings. When once beyond the bounds of his estate, land could be had at a cost that was little more than that required for the legal issue and registry of a deed naming metes and bounds and number of acres to a purchase.

The same author tells us that this colony suffered severely from Indian massacre soon after its establishment, and that in order to provide against further attack, the state authorities guaranteed them ample protection. We are informed by Robert Beverly, another historian, that this settlement was located at a point in ful! view of the Blue Mountains, now geographically known as the Blue Ridge that separated them from the Indian country that was then claimed and occupied by a tribe that was very restless and war-like.

He also mentions that they were an industrious class, and as a people were thrifty, happy and entertained generously, and also that they planted orchards and vineyards. In evidence of this, offsprings of their cherry trees now grow wild in the woods, and are scattered along line fences and over plantations of the section of the state where they once lived.

The Massanutten Colony

That several families ventured across the Blue Ridge, presumably by way of Fishers Gap by following the head stream of the Rapphannock river from the east, and down the west side by way of Hawksville creek, to establish permanent homes in a territory claimed by the Indians, indicates a boldness and hardihood on the part of Mennonites, that seems most marvelous to the present generation.

Documentary evidence is at hand showing that in the year 1727, only a few years after the massacre at Germanna they were permanently located near the Shenandoah river at a place called Massanutten, at which time appeared the Mennonite family names of Rhodes, Ruffner, Strickler, Kauffman and others. Within a few years the colony numbered fifty-one persons and the name Massanutten was later applied to the entire valley between the mountains where they located.

With all this rapid growth and prosperity, the early historians of the Shenandoah Valley inform us that the colony became the victim of several attacks by the Indians, one occasion being the massacre of Pre. John Rhodes and nearly all his family of which full details were given in a previous article. At other times the colony received notice of approaching Indians in time to make their escape to places of safety across the Blue Ridge, where all families remained until danger was past. There is an account given of the killing of George Miller and his family while spreading flax in a meadow. Those killed were the father, mother and two children. Going to the house the Indians attempted to set it on fire by placing a large folio German Bible in the doorway, that had been laid open at the Second Book of Samuel, and a fire brand laid across it, but the fire burnt only partially through fourteen leaves and then went out.

Further documentary evidence appears that in 1763 Blasius Barr now spelled Baer, of York county Pa., bought 314 acres of land of Lord Fairfax, the terms being $3.33 for every hundred acres and a quit rent of thirty-three cents annually for ninety-nine years. His son, Jacob Baer received the following certificate of membership which is perhaps the oldest Mennonite document of the kind known in the state:

"This is to certify that Jacob Baer of the county of Rockbridge late of the county of Shenandoah is a member of my Church of the Mennonite Society. Witness my hand this 8th day of Dec. 1794."
Signed—Abraham Heistand.

Blasius Barr's farm of 314 acres was located in Thornton Gap three miles east of what is now Luray in Page county. His son-in-law, Peter Blosser (then spelled Blauser) was married to his daughter Magdalene, and this marriage and another between members of the Heistand and Ruffner families are considered as the first marriages celebrated among Mennonites in Virginia. It is not known which of the ministers, Rhodes, Strickler, Kauffman or Heistand performed these first rites of holy wedlock. It is however a matter of Church history that the names of the contracting parties had to be published at three successive meetings, and consent of the congregation be obtained, before the final ceremony could be performed.

Samuel Kerchival the historian of the Shenandoah Valley says of the Mennonites of pioneer days, that they were very tenacious in the preservation of their language, religion, customs and habits. In what is now Page couny the early settlers were almost exclusively of Mennonite persuasion. In their marriages much ceremony was observed and great preparation made before hand, and tables were set for a sumptuous feast immediately following the taking of the nuptial vows.

Manner of Dress Among Early Mennonites in Virginia

The early habits and customs of dress among pioneer Mennonites in Virginia were strictly in keeping with the principles of separation from the popular styles of their time. It is known that the men held to the universal color of drab for all their clothing. The breeches however barely reached to the knees where the ends were secured by a strong band that also held up the stocking that was drawn up from below to cover the legs. The coat was broad backed with skirts that were tapered in front so as to cross the thighs at a point half way between the hips and knees, while the waist-coats or vests were of a

length to reach below the hips, with side pockets covered by large flaps.

The hat was made of wool or fur with crown not overly high but having a broad brim. Before the time of successful tanning and removing of hair skins, moccasions were worn on the feet, the bottoms having a heavy stuffing of wool or deer's hair for keeping them dry and warm. When riding horseback, leggins were worn as an adjustable high-top that reached from the moccasin to the knee where they were secured by deerskin whangs.

The women wore the plain bodice, from which draped the linsey gown in comfortable folds to the feet, while the arms and shoulders were covered with a woolen home-made kerchief. The head was usually covered with a kerchief of home-made linen that was drawn close about the neck with corners tied under the chin. In cold weather moccasins were worn by the women, but in summer time the almost invariable rule prevailed for them to go barefooted like the children. It is known that the women often worked with the men in the fields, and in Virginia there were many "Maud Mullers" among the Mennonites who "raked the meadows sweet with hay."

Along with this they were adepts at handling the spinner's distaff, the weaver's shuttle, and the weeding hoe in the garden as well as in the cornfield.

Pioneers of the Coffman Family

Isaac and Esther Coffman, formerly spelled Kauffman, were the ancestors of the Coffmans of the Mennonite Church who now have homes in Virginia and West Virginia. One hundred and thirty-three years ago, 1789, this couple with their family of four sons and four daughters, moved from Lancaster Co., Pa., to Shenandoah Co., Va., and after remaining there for a short time, continued their long journey by wagon across the counties of Rockingham, Augusta, Bath, and Alleghany—when there were no graded roads, bridges or ferry-boats, to Greenbrier county now West Virginia, and located in a section of new country where the whoop of the savage Indian had scarcely ceased to ring through the forest wilds.

Records go to show that previous to leaving Pennsylvania, Isaac Coffman had been ordained to the ministry and it was here near Lewisburg that the gospel was preached for the first time by Mennonites in the state of West Virginia. Most of the children adhered to the faith of their parents, and it may be of interest to note that Bishop Samuel Coffman who labored so long and faithfully in one of the districts of the Virginia Conference of Mennonites, as a grand-son of Isaac and Esther Coffman, grew up to manhood at this pioneer point, and that our departed minister, John S. Coffman who gave a life of noble service to the Church in many parts of the United States and Canada, found all his ancestral blood from the paternal side coming from Isaac Coffman of Greenbrier county. West Virginia.

Dale Enterprise, Va.

SKETCHES BY THE WAY

Jesse N. Smucker

XIV. With the Camel Caravan in Mesopotamia

The time had now come to make the most perilous part of my journey. I was leaving Mardin to cross the plains of Mesopotamia to Mosul on the Tigris river. This was a lawless strip of country in which the Arabs were almost sole masters. The plan at first had been to travel by night from one Arab camp to another until the distance could be covered. My native interpreter was on friendly terms with many of the tribes, knowing the head men personally. With this in mind my interpreter and I with one of the Mohammedan merchants and an escort of two Turks started from Mardin of the Mountains and quietly made our way out across the plains. All day we rode, pausing only once for a little lunch. When darkness came we kept close together and went on under the bright stars. Late in the evening we reached Nisibin, the ancient Nisibis. Here it seemed as if every dog in the village had turned out to greet us. We made our way to the house of one of the leading Turks, who was well known by my interpreter, and there prepared to spend the night. Our plan so far had been to strike out for the Sindjar mountains and spend a little time with the "Devil Worshippers" with whom Kerim the Interpreter had stayed in hiding several years during the massacres But during the night we learned of a large camel caravan that was leaving in the morning for Mosul also. It was decided that we would be safer with this caravan than to try to make our way across the plains alone.

The caravan started before sun-up and soon we were after it. As soon as we overtook it the two guards who had been with us were dismissed and sent back to Mardin. Thus began the long journey with the caravan. There were perhaps fifty men in the company and nearly three hundred camels besides some horses. Most of the camels were loaded with supplies which were being carried across to Mosul. The days that followed proved very interesting. Although in many respects each day was alike yet there were various diversions also. Each morning long before sun-up while the stars were still in the skies the camels were loaded silently and swiftly and in a remarkably short time we were on our way. I had no idea they could get started so quickly. I was preparing to warm a little soup for breakfast but before the soup was hot my interpreter rushed to me and said they were on their way and we did not dare get behind. I quickly ate a little of the half-warmed soup and galloped after them. After that I did not attempt to get a warm breakfast. There was no stopping for dinner, for all day we traveled steadily along without a pause until toward evening a halt was called wherever we happened to be and preparations were made for the night. The camels were unloaded and fed. It was amusing to see how their food was provided. Sacks of fine straw were put on heaps and the camels gathered about and ate straw. But the most interesting part was where they were fed their barley meal. Bags of coarse barley flour were emptied on heaps moistened and then rolled out in balls about the size of a large orange. These balls were placed on seven or eight different heaps and when all was ready a man was stationed at each heap and the camels called. They quickly surrounded the heaps, each having its place, and kneeling down stretched their long necks toward the man in the center. Stooping down he took up a "barley-ball" and placed it into the open mouth of a camel, reached hastily down for another ball and so on until he had gone all around when the first one would be ready for his second dose. Each camel was given from five to six of these balls. They did not attempt to pick them up themselves, but almost pushed the man off his feet in their eagerness to receive their portion.

A little while before darkness came on they were placed in circles around the men and supplies, each camel being made to kneel and in order to keep them from getting up and walking off small boys went from camel to camel placing a rope around their doubled knee so that if they got to their feet one of the forefeet would be tied up and they could only hobble on three legs. This they were not anxious to do and so had no desire to walk off during the night. All night there were men on guard at each of these groups and all throuch the night they called to each other at intervals to make sure that the guard was awake and all was well.

Their meals were very simple. In the evening fires were built with wood carried with them, and a kind of taste-less pancake made in great numbers by a few whose sole business seemed to be to provide food. These were eaten hot and then each man took a supply and tucked it in his garment. This extra supply served as breakfast and dinner. During the day whenever the men felt so inclined they would eat a little of this special supply. Of course it was necessary to adjust my eating to theirs, and I am quite sure I ate far less that week than usual. The water problem was more serious to me. The first few days we passed several small creeks or stagnant pools, at which

places one was glad to drink of the water even though it was muddy and warm. At the last stream we came to, a halt was called and a number of goat-skins were unpacked and filled with water. These goat-skins are simply the whole skin of the goat turned wrong side out and legs tied shut with cords. The neck serves as the opening. After being filled with water and tied up they look not unlike the beheaded carcass with legs extended. These were tied on the camels' backs and served as the water supply in the days that followed. As the men became thirsty they would walk along side of the camel carrying the skins, untie one of the legs of a skin and allow the water to run out into their mouths. At first I had no desire to drink of this water after it had been shaken about in the skins in the warm sun but the time soon came when I was glad to drink even this. Of course it was warm, dark-colored, of a peculiar odor and taste, and yet it was water and when necessary one will drink practically any kind of water.

For six days we traveled on across the bare plains. There were scarcely any villages, occasionally a little group of Arab tents. There were no trees, just a great expanse of level land. Every day the sun shone brightly and every night the stars gleamed in all their eastern brilliance. As suggested above there were interesting occurrences to break the monotony of caravan life—such as the raid of the Arab robbers—but that is a story in itself and must wait till next month.

THE LAND OF SACRED MEMORIES

A. M. Eash

I.

As a boy and young man I longed to see the Holy Land. Always it was a far-away dream which, if mentioned, could reasonably be branded as fanciful beyond measure. The Great War was responsible for a great many changes—some great and others small. One of these—and possibly it was the very smallest—was the change that it brought into my personal environment and consequent experiences. The War left, in its trail of havoc and destruction, an innumerable number of homeless and destitute. In every war stricken country the forces of relief and reconstruction were called to allay the suffering and to assist in the work of saving and restoring life. This general relief and reconstruction movement made its appeal alike to poor and rich, to distinguished and to the practically unknown. In response to its appeal the wealthy gave of their liberal store and the poor of their meager earnings. The appeal reached the poor religious community in which I was working in Chicago and when I saw the washerwoman give her entire day's earning, heard of the little boy who made the round of the patrons in his relative's saloon in quest for funds and then saw the almost miraculous offering of over $200.00 raised as a Christmas gift for Near East Relief work by a people who knew the pinch of poverty, my heart was stirred. Scarcely realizing what such an attitude might involve I was moved to say on the day that these offerings were brought in, that if ever opportunity was afforded, I would be willing to give my service and if necessary my life in this great relief movement.

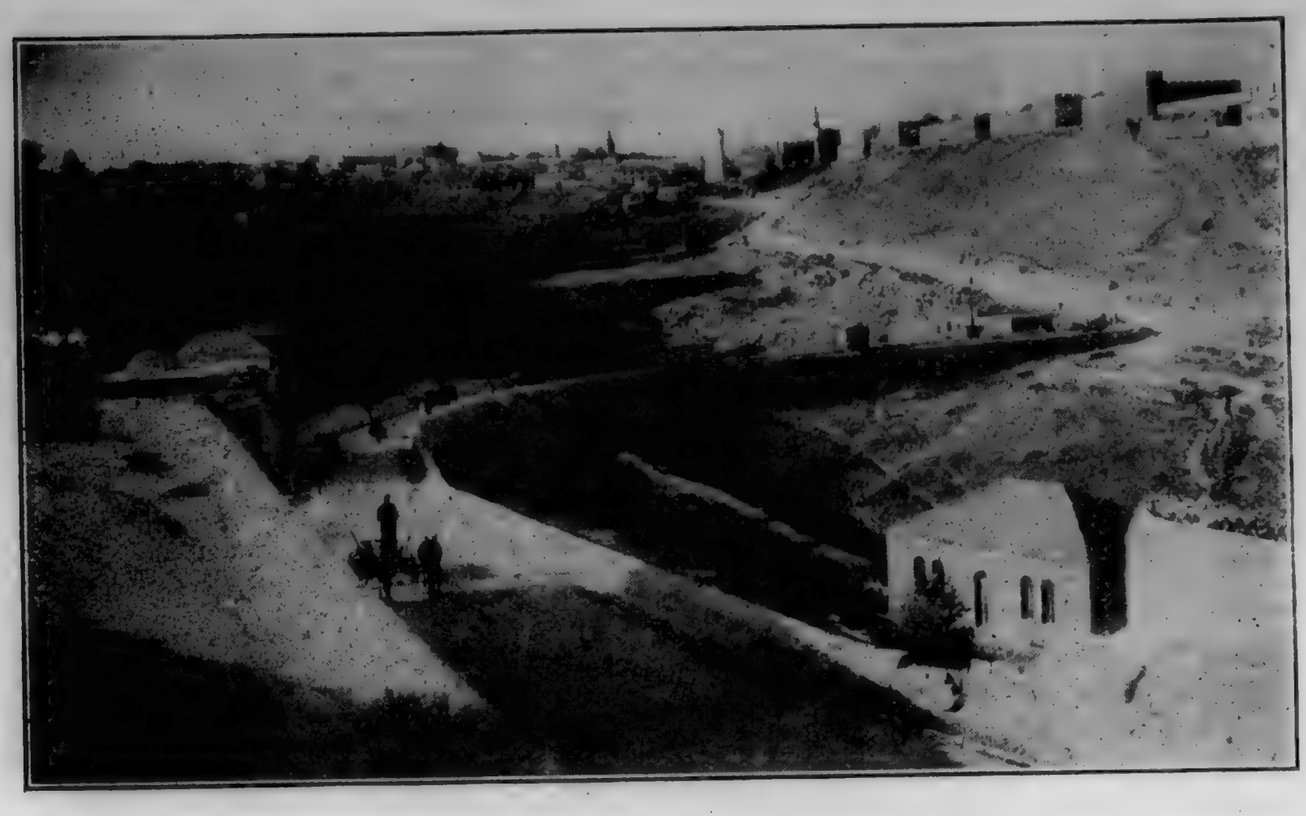
Six months later my application for service had been accepted, my appointment was made and I was in New York City a member of a party of twenty-five ready to sail for the land of sorrow and suffering.

Six weeks enroute, first to Naples, then to Constantinople and then overland to Aleppo and Beirut, Syria, one morning found me in the office of the Directing Manager of the Near East Relief for the Syria-Aleppo District. At the conclusion of a brief interview he informed me that I was to proceed to Jerusalem at the earliest opportunity and there take charge of what he considered the "pet" institution operated by the Near East Relief. The term, "pet institution" did not convey a very large meaning at that time and I must confess that the prospect of living and working in the Holy Land so nearly overwhelmed me that for a time relief work needed to take a secondary place in my thoughts and interests.

A Fertile Spot in the Holy Land

I shall never forget the emoitons that were mine when in company with Brother Frank Stoltzfus I boarded a Palestine train at Haifa one morning on the last lap of my seven weeks' journey from New York. I can still recall the first glimpse of old Mount Carmel reaching out into the Mediterranean, the large camp of Indian soldiers at its foot, and the building of the School of Prophets at the point—which I attempted to photograph from the moving train. Neither shall I forget our efforts to purchase food from the native boys at the small way stations when the noon hour arrived, nor the difficulty we had in securing water fit to drink. Ludd—Lydia of the Bible—was our destination and the thirty-five mile ride on the old wornout Ford truck from the station across the Sharon plain up through the mountain pass and then over the hills to the city of Jerusalem was an historical event in my life. I well remember the discomfort of the auto ride—the seat board and cushion had a habit of dropping down into space over the gasoline tank about every mile or two giving us a decidedly uncomfortable position—and the keen interest in every hill, valley, village, orchard, threshingfloor, etc., that we passed on the way. Our guide on this trip—and one of our most faithful interpreters and guides during the two years' stay in the Holy Land—did splendid service but must have become either greatly annoyed or amused at the many, varied and interesting questions we asked. How long that thirty-five mile ride seemed! Many times since that day have I gone over the same route but that was the longest ride, for Jerusalem still was somewhere ahead of us. When we finally did reach the city our disappointment was very keen because it was already dark and we had no opportunity to see it. A hearty welcome awaited us when we arrived at the Syrian Orphanage and I was in the place that was to be my home for nearly two years. Its boys and girls were soon to begin to look to me as their father and its men and women to treat me as their "Captain"—so they had learned to address their Director during the twelve preceding months

It was during the twenty-three months of occupation by the American Red Cross. following August 19, 1921, that I enjoyed the two greatest privileges of my life—not



Looking Toward Jerusalem from the South

mentioning, of course, the experiences I have had in fellowship with my Lord—and which are making possible the writing of the succeeding papers in this series of sketches. The first of these was the privilege of being intimately associated with so many of the people of the Holy Land. Those associations—how my heart warms when I take time to meditate on them! The second was the unusual privilege I had of seeing the Holy Land as a resident and not as the tourist sees it. Not once on all of my trips did I need to depend on the commercial guide and very fortunately did I never learn to know the natives of the land as the beggars tourists would make us believe they are.

An ancient Mohammedan legend represents the sacred rock on Mount Moriah as resting on the upper branches of a palm tree from whose roots spring all the rivers of the earth. This legend appears rather amusing but it illustrates very beautifully the unique position that Jerusalem and the Holy Land hold. The history of the land has been a checkered one, it is true. For more than forty centuries it has been the meeting place of armies of Europe, Asia and Africa and many is the bold warrior who laid down his life within its bounds. It has received from the hands of its captors,—Assyrians, Chaldeans, Persians, Egyptians, Greeks, Romans, English and others—influences of civilization which it in turn passed on to others so that it has been a civilizing factor in a much larger measure than its small size would seem to warrant. The great outstanding fact, however, and the point so beautifully illustrated by the Mohammedan legend, is the fact that the first monotheistic religion was cradled here and that in turn it was out of Jerusalem that flowed the influence of the three great religions, Jewish, Christian and Mohammedan.

Every hill, every valley, every mound, every village, every terrace on the hillside, in fact almost every stone and rock in the land—were they able to speak—could tell an interesting tale. A few have told their stories through the marks and remains that the archaeologist have discovered, others are being learned as the years come and go but all the search and study of men will not be able to uncover or decipher the great wealth of informations they hold.

As a boy and young man, a student and preacher, I had learned to reverence Palestine as the Land of the Bible. As a resident in two of the busiest years of my life I learned to know it as it is today. In the succeeding articles I shall tell you about Modern Palestine as a Land of Sacred Memories and with your kind permission I shall volunteer to guide you to many of the places made sacred in Jewish, Christian and Mohammedan history. I shall show you in picture and description the modern sites of places such as Bethel, Jericho, Jerusalem, Hebron, Bethlehem, Shechem, Nazareth, The Sea of Galilee, Capernaum, the Jordan, the Dead Sea and the many others along the way.

Chicago, Ill.

"Many indeed think of being happy with God in heaven; but being happy on earth never enters their thoughts.

COLLEGE ATHLETICS

J. D. Charles

(Extracts from an address given at Hesston College)

The value of recreation is unquestioned. Recreation simply means to create anew by diversion from toil and labor. A good illustration may be seen in this that after a long hard day's work the family gathers together in the evening for pleasant conversation, laughter, and play. The more serious side is replaced by the less tense, and everybody feels renewed and refreshed. In a large family like a college, especially, where there is hard mental work, these same feelings prevail and must find expression. I have been working pretty strenuously from seven in the morning till ten at night since last September and have enjoyed the work better than ever before. To fail or go under I would only need to neglect my recreation.

The value of athletics is unquestioned. By athletics we simply mean organized systems of recreation. The Greeks of old laid special stress on the possibilities of development by means of athletics, while the succeeding generations have gone even farther than the ancients in this respect. In 1916 New York passed a law requiring physical education to be made a part of public school work. In 1917 New Jersey passed a similar law and within a year five other states followed the example. Still others have taken the same action more recently so that we now have twenty-four states requiring, by law, that physical training shall be made part of school work.

Athletics form an interesting and valuable feature of physical education provided that systems adopted do not destroy the valuable possibilities.

College presidents and professors have long recognized striking evils of intercollegiate games. They have seen the danger of the sporting element entering. In a first sense sport means simply that which diverts and makes mirth; pastime; amusement. Then it comes to mean any game or contest, especially one involving individual skill and physical prowess on which money is staked. So that to be called a sport is to be pointed out as one interested in games chiefly for their gambling aspects. But college leaders while they have seen this evil have feared to voice their sentiments. One college president almost lost his position for criticizing customs commonly followed. While Woodrow Wilson was president of Princeton he said, "So far as colleges go, the side-shows have swallowed up the circus and we in the main tent do not know what is going on." Another college president in speaking of the violation of athletic rules regarding professionalism, said, "We realize that these things are wrong but what can we do? These athletic matters are in the hands of coaches and graduates and student committees and are hard to reach by the college authorities."

Is the dog wagging the tail or is the tail wagging the dog? Well might the question be asked, when college authorities who realize that a thing is wrong fear to speak against it. It would appear that athletics rule many of the colleges and universities rather than the colleges rule athletics, and the inter-collegiate games are responsible for the hold that athletics

have gained in scores of educational institutions.

Athletic games in themselves are valuable, but the value is prostituted in the inter-collegiate events, as a careful study of the situation reveals. William T. Foster, former president of Reed College, Portland, Oregon, is a recognized authority on the question of inter-collegiate games as compared with intra-mural systems. He has been free to speak his thoughts, and has investigated the proposition sufficiently to know that what he says cannot be disputed. After five years of personal observation at more than one hundred universities and colleges in thirty-eight states, he made this statement, "Inter-collegiate athletics provide a costly, injurious, and excessive regime of physical training for a few students, especially those who need it least, instead of inexpensive, healthful, and moderate exercise for all students, especially those who need it most." The policy of Reed College in this respect is, "Athletics in moderation and at little expense for all students, especially those in greatest need, instead of excessive and costly training for a few students, especially those in least need."

The legitimate function of athletics is not to arouse college spirit and the sporting mania as many activities would tend to indicate, but to give the individual physical development that will make him better fitted to cope with the problems of life. Twenty-four states have already passed laws making it compulsory for public schools to establish some form of physical training. The purpose is to give all the pupils in the lower schools the benefit of specialized physical training. Our school systems were established for the benefit of all the people, and unless all have an equal chance to develop such physical powers as they possess then the principles of democracy so far as physical education is concerned are but a name.

One of the great evils of the inter-collegiate games is that they result in only a few of the students getting physical training that is worthy of the name, and these few are largely over-trained. The majority have little attention given to them, while a large percentage take no part whatever in athletic events except to watch the games and the practice from the grandstands. Sitting on the bleachers does no one any good so far as developing his physique is concerned.

A president of a middle-west college, in speaking to a coach who had just been hired, said, "You have been given this position because of ability, and especially because of your high moral character; you will hold the place if you can give us winning teams." Win! That is the instruction to the coach. Your usefulness will be measured in terms of ability to win games. A coach can hold his place only so long as he trains students to win in the inter-collegiate events.

How can the coach win? By selecting the best men and giving his entire time and attention to those to the utter neglect of the other men in the school. That is the way he can win, and that policy is largely adopted.

The school that does not win in an inter-collegiate event is looked down upon; the one that does win is advertised and boosted by that class of people, at least, who consider the winning of a game on the athletic field of more importance than intellectual development.

If the players do not play to win, what is the use of playing? Certainly the players should make an honest earnest effort to win wherever they are playing, but the value of winning has been so largely overemphasized that to lose is very often considered little short of a disgrace. Wherever inter-collegiate athletics are made a part of the activity of a college or university there is fostered that spirit of winning somehow, and in the winning a few students are trained while the majority are neglected. Furthermore, those who are trained are in least need of training. The men with the strongest physiques are selected for the contests. Those who are already well developed physically are chosen to be specially trained for the big games. The under-developed students and those who are the least strong physically are certainly in larger need of physical training than those who are already strong, and yet in getting the teams ready for inter-collegiate games these students who need the training most are neglected. These have the privilege of sitting on the sidelines, watching the college heroes from the grandstand or the bleachers, and yelling until they are hoarse that the college spirit might be strong. Is the college for the benefit of the students, or do the students fill their proper places while boosting the college?

The National Collegiate Athletic Association is interested in promoting inter-collegiate games, and by their own statistics reveal the fact that but 17 per cent of the men students take part in games while more than half do not participate in any form of organized exercise.

Inter-collegiate games cause an emphasis to be placed on the wrong phase of an educational institution's activity

The college or university is measured in terms of what it does in the line of athletics. President Garfield of Williams College said a few years ago, "We are annually graduating a few men of extraordinary athletic ability and many men of undeveloped intellectual power." And why not, when emphasis is placed on athletic contests and the ability to win? The college hero is the one that can do the most to win games, not the one who is the best scholar. The scholar who does not go in for athletics is rather looked down upon; if he is a good scholar and does not show an active interest in the contests of his school he is said to lack the true college spirit.

As soon as a new student enters college where popular athletics are supported he begins to hear talk about past athletic events and how the college expects to win a victory over another institution in the coming year. Every day he hears athletics discussed wherever students congregate, and for some time before a contest game the excitement of the students is so great that they neglect their studies and little is said about this neglect; often it is excused on the grounds that the students can't be expected to concentrate their minds on studies when a big game is approaching. Gradually the new student is drawn into the whirlpool of what is called the college spirit and from that time ever onward is a booster of his college so far as winning inter-collegiate contests is concerned.

If athletics is the big thing, and it seems that it is wherever inter-collegiate games are tolerated, surely emphasis is being improperly placed. The colleges and universities were created for the purpose of becoming institutions of learning, of mental development, and athletics should be a feature of college life only in so far as the students are helped with their studies. Athletics should be a help rather than a hindrance to learning. When the one who has done most to help win a game becomes the college hero rather than the best scholar in the institution, when students from the first day of their freshman year hear about contests on the athletic field in which their school won over a rival, and when they are told that they must boost for the team that plays the inter- collegiate games if they want to be popular in school and show a proper college spirit, the freshman is quick to fall into line with the general trend. The chief ambition becomes a desire to get on a team that will take part in some inter-collegiate event rather than a desire to excel in scholarship.

As an indication of this improper recognition of relative values we have only to consider the attitude of students. College papers edited by students are a fair index. Dr. Rollins, until recently president of Fairmount College at Wichita, tells me that the Orient, a weekly publication of Bowdoin College, during the first nine weeks of one year gave 450 inches space to inter-collegiate athletics, and 41 inches to art, social service, music and debating combined. Bowdoin College is not considered as an institution that has laid special stress on inter-collegiate athletics either. In 1913 the students of Harvard prepared a little book on "Harvard of Today from an Undergraduate Point of View," and the material was considered of sufficient importance to be published by the Harvard Federation of Territorial Clubs. This book gave athletics ten pages of space and debating five lines. It is not difficult to see in what channel the minds of the students were running.

In one college the students decided to have a game played on Friday that had originally been scheduled for Saturday, and

despite the fact that the faculty said that the regular work of Friday should be carried on the students by the force of mob law carried their point and the incident was winked at by college authorities.

In another college the athletic association wanted to schedule a game for the following season that would necessitate a fifteen hundred mile trip. The faculty hesitated to approve of the trip and the college paper made the following comment on the situation, "Contrary to the expectations of the students, the matter of the Occidental football game next fall has not been acted upon as yet. That such an important matter as this has not received attention so far from the Faculty is unfortunate. While it is generally believed that the Faculty will act favorably in regard to letting the game be scheduled, it is understood that some opposition has developed on the ground that such a long trip would keep the football men away from their classes too long a time. From every point of view, there seems no reason why the game should not be played. To state any of the arguments in favor of the offer is unnecessary. Every one knows what it would mean to football next fall the greater interest it would mean to the game, the incentive it would prove to every football man to work to become one of the seventeen men to take the trip, the advertising it would give to the college, and, perhaps most important, the drawing card it would be to bring new athletes to the college next fall. These points and others are too well known to need pointing out and too evident to need proof."

Evidently in this college inter-collegiate athletics were emphasized until it seemed preposterous to consider for a moment the fact that a game would interfere with studies in view of the more important fact that it would advertise the athletic features of this college's activities and perhaps draw some new athletes to the college. Not a word is said about the scholastic standing of the institution,—its reputation as a force in inter-collegiate games is all that is considered.

Inter-collegiate games lower the standard of scholarship

Colleges maintain the policy of not allowing athletes to play in games if their standings in their varous subjects are below a certain mark. On first thought this would seem to uphold a high standard, but a careful analysis proves that the opposite is true.

Playing inter-collegiate games takes players away from the college for varying lengths of time from one day to several, the intensive training takes an enormous amount of time so that it is impossible to give as much time to studies as would otherwise be the case. It is impossible for the players who make the big games to give any great amount of time to their studies, and if they can keep up their grades under such a handicap surely the demands are very slight, or else these players are intellectual giants. The neglect of studies by the general student body due to the prevailing excitement incident with the coming of contests in the near future or a victory that has just been won, and the fact that this neglect does not interfere with securing satisfactory marks indicates a low standard. Very few of the famed college athletes who have played in the big inter-collegiate games have ever become famous for their intellectual power. Doctor Eliot might be mentioned as an exception, but where there is one such there are scores who have become insignificant after leaving college. If the players in the inter-collegiate games are intellectual giants who can master the mental work in very little time surely their intellectual power has not been developed. If the mass of students who have only ordinary intellecual ability and who waste so much time in attending rallies, "pep" meetings, watching the college heroes practice, and talking about coming games when they ought to be studying, if these can make the scholastic standards surely the standards are not high.

Clark College of Worchester, Mass., maintains a three year course and an intra-mural athletic system. It is recognized that in a three-year college there is no time for inter-collegiate athletics. If an ordinary four-year course under a system of inter-collegiate athletics can be completed in three years where there are no inter-collegiate games, the intra-mural system either takes one year from the college work, or providing four years work gives the graduate one and one-third times as much intellectual training.

We hear so much these days about the value of a man being above his shoulders. One manager of an industrial plant tells his workmen that they are worth one dollar a day to the concern from their shoulders down, but there is no limit to what they may be worth from their shoulders up. Now an individual cannot use his intellect unless he has a body sufficiently strong to back up that intellect. That is the general rule although a few exceptions, such as Alexander Pope, might be mentioned. Nevertheless, the body is the servant of the mind, it makes possible higher mental efficiency if it is strong and healthy. The purpose of the body is to be strong that the mind might achieve. There were physical giants in the ancient days who achieved nothing because their minds were undeveloped. There are men today, graduates from colleges, who have strong bodies but who are unable to cope with the strenuous competition of the age because they do not have minds developed properly. Permit me to repeat, the purpose of the body is to be strong that the mind might achieve. The true worth of a man is from his shoulders up. The development of the mind is the thing of worth in our educational institutions. Athletics should hold the place of keeping the body fit that the mind might attain the highest possible state of efficiency.

Inter-collegiate games tend to over emphasize athletics to the neglect of intellectual training.

This is detrimental to the entire student body. Since statistics show that in the colleges and universities playing inter-collegiates games less than half of the students are identified with systematic physical training activities the vast majority do not even get the benefit of the over-emphasized athletics. The majority are deprived of the privilege of proper physical training. The legitimate function of athletics is that of physical training, and when more than half of the students are deprived of such training then athletics fail to give the student body the physical fitness which is so essential in later life. Those who play the games do so to the neglect of studies so that they are developing bodies out of proportion to their minds. The standards of scholarship are kept at a level to enable those who take part in games to keep up with their classes while keeping up strenuous physical training. This means that the standards are not as high as they might be for 100% mental development. Those who participate in the inter-collegiate games are over-trained physically and under-trained mentally, so that they are expanded from the neck downward like a turnip; while the majority of the students, that vast number who receive no physical training may be expanded from the neck upward like a cabbage, but more likely they have neither their bodies nor minds properly developed.

The alumni of the colleges and universities are chiefly interested in the athletic standings of their alma maters. They do what they can to help the institutions from which they have graduated win inter-collegiate contests. Not always do they do this fairly. Quite frequently a wealthy graduate of a college will pay the college expenses of a strikingly prominent athlete who attends his alma mater. Sometimes this is known publicly and sometimes not. It is a common practice for alumni to use their money freely to influence the athletic policy of an institution, showing that in the mind of the graduate the winning of contests with other institutions is of more importance than upholding high scholarly standings.

A prominent university of the middle-west enrolling about three thousand students, gives considerable attention to inter-collegiate athletics. The athletic coach in this institution has all the ambition of a college coach to win games, for wherever inter-collegiate games are played the standing of the coach depends upon his ability to send winning teams into the field. During the present school year a professor who is serving as chairman of the athletic committee of a university on the Pacific Coast, discovered that the coach just referred to had a representative in the west,

(Continued on page 606)

THE YOUNG PEOPLE'S MEETING

LESSONS FROM MISSIONARIES (Jr.)
II Tim. 2

Topic for July 9

MOTTO

"Therefore endure hardness as a good soldier of Jesus Christ."

MEDITATIONS ON THE TOPIC

I. Who is a Missionary?—A missionary is one who is sent to bear the good news about the Savior and to do good and to lead those in the way of righteousness who are willing to accept the Savior as their own savior.

In one way every Christian is a missionary. The Lord has called every Christian to be a worker for Him in bearing His message to others, and to be a helper to make other lives happy wherever he is. So, if you have no other missionary to learn lessons from of whom you have read, perhaps you can tell someone whom you have known of the Christian people around you who love to talk about Jesus and delight to do good to everybody. Among such missionaries we find fathers and mothers, brothers and sisters, pastors, Sunday school teachers, friends, and just common folks generally, who are true to Jesus and faithful in the work of God wherever they are. For the great pattern of all missionaries we have Jesus Christ who came from heaven to this earth to help sinful men. We can read of Him in the New Testament and learn the story of His life and get the greatest lessons there are for us to learn.

Every one of the apostles was a missionary for Jesus. Some traveled more than others and we have more written about some than others. But after we have fully studied all we can about them, we find that all that makes them missionaries to be patterned after, is their likeness to Jesus. We read a little about James and more about Peter, and much more about Paul and Barnabas and Silas. Then we read about many who went everywhere preaching the Word but whose names are not given. Surely there are some lives among the many missionaries from whom we can learn lessons today.

OUTLINE STUDY

I. Missionaries (Fill in the names)
1. **Of which the Bible Speaks.**
2. **Of Which I have Read.**
3. **Whom I Know.**
4. **Such as Our Young People Should Be.**

II. Lessons from Bible Missionaries
1. Of forsaking all.—Matt. 19:29.
2. Of trusting in God.—II Cor. 1:8-10.
3. Of enduring hardness.—II Cor. 6:4-10.
4. Of joy in serving.—Acts 20:24.
5. Of patience in sowing good seed.—Gal. 6:9.
6. Of unselfishly giving life for good of others.—I Thes. 2:8-12.
7. The example of the greatest missionary.—Phil. 2:5-8.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Sent."**
2. A Lesson I Have Learned from Missionaries.
3. Assign a Missionary Which Has Been Studied by the Boys and Girls, either in Mission Study Classes or in Bible Study, and let Different Individuals Give Lessons from Different Ones.
4. Show by the Scriptures that the Lessons you Learned are What a Bible Missionary Ought to Be.

For Others
1. The Ideal Missionary.
2. How Every Christian Can Be an Ideal Missionary.

PERSONAL THOUGHT

We should follow the example of missionaries as they follow the example of Christ. Christ is the pattern by which to measure our missionaries and by which to measure the life we ourselves are living.

SEED THOUGHTS

In the life of every true missionary will be found something like Jesus. What have I seen or heard of some missionary that is a good lesson for me?

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A missionary is the servant of the Lord. He goes on a mission for his Master and delivers a message for Him. Whether he speaks or ministers or lives, or suffers, or dies, it is all for the name of His Master who sent him.

—

Every messenger must have a message. Every one with a message to deliver is a missionary, whether he is sent to the people of Africa, or India, or China, or South America, or to the lost of our own country, in the city, in the country, in our neighborhood, in our home, or to our nearest acquaintance.

—

Are you a Christian? Then you must know something about Jesus. Does your friend know what you know? Then you are one who has a message to deliver and you are a missionary to your friend who does not know.

—

"I'll be a little sunbeam true,
A tiny ray of light,
And try in all I say and do
To make the world more bright."

APPEALS FROM OUR MISSIONS.—
India.—Acts 16:9; 26:15-18

Topic for July 16

MOTTO

"They that have not heard shall understand."

MEDITATIONS ON THE TOPIC

I. India.—What does the name suggest to you? I recall the boyhood days when I studied geography that India was only an indefinite country in a warm climate having certain animals and reptiles in it and in its waters. It contained the highest known mountain in the world, Mt. Everest, and was the land which Columbus desired to reach when he found America. But since those days India has come to have a different meaning, especially since the Mennonite people took active interest in sending supplies in a terrible famine time there and afterward felt moved to send missionaries to that place. There was a little awe in our minds at first when the first missionaries returned from that distant land and told of the strange things and of the condition of the people of India. Then as our own classmates and kindred went to that land and returned, the awe of the going has largely disappeared and India has become one of the places of the world along with our own land where the people need Jesus and where just ordinary people consecrated to God and prepared to serve are to bear witness for Him.

But the appeal from India does mean something to me today, as much as, or perhaps more, than it did when my young heart was first stirred and my desires went out to give, if need be, my life and my all for them if God led me in that direction. God knows whether my eyes shall ever see the people of that land or whether this tongue shall ever speak to them. But I do know that if my interest and prayers are what they should be, God can in some way use my life for the welfare of India and in the encouragement of those whom He may raise up to go, and even to lend a hand to the believers who find Jesus through the preaching of the Gospel there.

II. The Texts.—Acts 16:9, 10; 26:15-18, speak of two different calls in the life of Paul. One was the general call to service for Christ with a prophecy of what God would use him to do in the future; and one is a special call to a particular land where God has a work for Paul to do in preaching the Gospel. The Man of Macedonia in a vision stood and plead for help, just as God makes the appeals of need in India plead to us today. To some of the young people in our meetings today it may be a very definite present appeal through the Spirit to immediately endeavor to go in person, to some others it may be the same Spirit a very definite and present appeal to do some other service for India in prayer and gifts and words of encouragement, or even correction and counsel to those who go or are already on the field. Shall we be obedient to the heavenly call?

OUTLINE STUDY

I. Needs of the People Interpreted from Their Condition
1. Moral corruptions.
2. Physical Suffering, diseases, etc.
3. Religious superstitions.
4. Caste System.
5. Famine and poverty.
6. Oppressed Womanhood.
7. Spiritual darkness.

II. The Appeal
1. Bring the light of the World.—Jno. 8:12.
2. Send ministers of mercy and love.—Jas. 1:27; Matt. 25:34-36.

3. Bring the light of the true God.—Acts 17:23-30.
4. Bring the brotherly love of Christianity.—Phil. 2:1-3; Rom. 12:10.
5. Bring the Gospel of Jesus Christ with its power to save from sin and fit souls for the eternal home of bliss.—I Pet. 1:3-9.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Send"**
2. Needy Ones in India.

For Young People
1. Kinds of Service Needed for India.
2. Resources at Our Command in Answer to the Appeal
3. Jesus the Remedy for India's Ills.

For Older People
1. What More Can We do?
2. Opportunities of Our Time for Serving India's Need.

PERSONAL THOUGHT

To make Jesus known to those who know Him not, is one of the greatest joys of every true believer. Let us enjoy our calling to its fullest extent in using every opportunity to witness for Jesus.

SEED THOUGHTS

"War conditions which are so fresh on our memories have taught us to give up the flower of our families without question at the country's demand. Civil authorities asked no questions. The young men had to go. Many parents sorrowfully said they had dearly learned their lesson and could easily see their sons and daughters leave home for the Lord's work if He should call them."—G. J. Lapp in "Our Mission in India."

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"Could all young people consider Christian service first in their lives and put forth every effort, to that end, how much more effective and far reaching could evangelizing and soul-winning be. How much more easily could the Church lay her hand on those who should go forth and send them out with her blessing."—G. J. L.

SOBRIETY AS A CHRISTIAN GRACE.—I Pet. 1:13-23; 5:8-11

Topic for July 23

MOTTO

"Be ye therefore sober and watch unto prayer."

MEDITATIONS ON THE TOPIC

I. Christian Sobriety.—We note that soberness in any sphere is the safety and success of the activities of that sphere of work. A sober business man is apt to make better success than one who does not consider what he is about. A sober student is apt to get along better than one who is light minded and thoughtless. Good sense is of service in the home, in society and everywhere. There are sensible people who are not Christians who look out upon their affairs with good sound judgment as far as they concern the ways of time. But Christian soberness is much more wise and considerate than even the soberness of the soberminded of the world.

Any one is not sober who deals without thought and consideration. Light frivolous talking and acting are the exact opposites of soberness and are perilous to the spiritual character of individuals, just as trifling with natural things brings waste and destruction in such things. Soberness makes us take into consideration all that is before us. Life and its meaning, death, heaven, hell, eternity, salvation, the lost and how to win them, responsibilities, etc., etc. Frivolity trifles with life in any phase and hence endangers.

The drunkard has his mind unbalanced by intoxicants. Many have their minds intoxicated with folly and sensationalism till they cannot think and act soberly. Emotions of joy or pleasure are all right in their place when they are over legitimate things. But we think that those who lose selfcontrol under circumstances of emotion are not fully sober in the strictest sense. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." But the filling of the Spirit makes one act with the best of judgment and good sense with a full realization of the truth as it really is, as the words of the Spirit-filled apostles will bear witness. Spiritual joy will sing and praise with saneness (Eph. 5:18, 19). It will also speak and act with understanding (I Cor. 14:15). Even the shout of the triumphant believer is full of speech (Psa. 47:1) which should quickly show forth the sensational frivolity of those whose shout speaks nothing but confusion.

II. The Texts, I Pet. 1:13, and 5:8-11, reveal some real causes for soberness in view of the great inheritance to be obtained and in view of the dangers of being overthrown.

OUTLINE STUDY

I. Definition of Sobriety. — Calmness and sensibleness in conduct and thought. Not opposed to cheerfulness and contentment in the Lord. Not melancholy in the normal condition of the Christian (Phil. 4:4, 5).

II. Soberness of Life Taught by the Grace of God
1. In contrast to the life of the world.—Tit. 2:11-14.
2. In view of the dangers around us.—I Pet. 5:8.
3. Because of the Spirit of God. — II Tim. 1:7.
4. In view of needful preparedness.—I Pet. 4:7; I Thes. 5:5-10.
5. As becoming leaders of men.—I Tim 3:2, 3; Tit. 1:8.
6. Needful in wives of ministers.—I Tim. 3:11.
7. As becoming old men and old women.—Tit. 2:2, 3.
8. To be taught to young women and young men.—Tit. 2:4-6.

III. Expressions of Sobriety
1. Speech.—Tit. 2:7; I Tim. 3:11.
2. Apparel.—I Tim. 2:9.
3. Self estimation.—Rom. 12:3.
4. Self control.—I Cor. 9:24-27; Jas. 1:26, 27.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Sober"**
2. Sensible Children

For Young People
1. Modern Practices that Destroy Christian Sobriety.
2. How Christian Sobriety and Cheerfulness Blend.
3. Blessings of the Grace of Sobriety.

For Older People
1. Soberness in Society.
2. Soberness in Business.
3. Soberness in Appetites and Desires.
4. Soberness in Religious Service (II Cor. 5:13).

PERSONAL THOUGHT

May our every thought and action be so sensible that it will speak and bear witness for godliness of life, driving out all folly and lightness.

SEED THOUGHTS

Modesty and humility are sobriety of the mind; temperance and chastity are sobriety of the body.—Winchcote.

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Frivolity, under whatever form it appears, takes from attention its strength, from thought its originality, from feeling its earnestness.—Madame De Stael.

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Alas! that Christians should stand at the door of eternity having more work upon their hands than their time is sufficient for, and yet be filling their heads and hearts with trifles.—John Flavel.

—

"The thought of foolishness is sin."—Proverbs.

(TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE)

July 30

(See suggestions for February in booklet.)

THE CHRISTIAN STANDARDS IN THE WORLD.—I Pet. 2

Topic for August 6

MOTTO

"If any man be in Christ, he is a new creature."

MEDITATION ON THE TOPIC

I. The Standards of the Christian.—The Christian represents a heavenly country. While he is in the world as other people, he does not have the same motives and ideals which characterize the world. "Here we have no continuing city, but we seek one to come." "Our conversation (Gr. Politevma, Citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according unto the working whereby he is able to subdue all things unto himself." As a representative of the heavenly kingdom we stand for what it stands and labor in the interest of what we represent. In the world as "ambassadors for Christ," we can not be anything other than "pilgrims and strangers."

The fact that we are strangers and pilgrims, different from the world in so many respects, however does not make us unsympathetic with the needs of the souls about us who as yet are not of us. The one great business of ours as ambassadors is to "pray you in Christ's stead, be ye reconciled to God." But with all the love and sympathy, we would never consider it wise to be disloyal to our Savior in order to gain the favor of one soul. Jesus sends his disciples into the world and prays that they may be kept from the evil. He warns them that they will be hated for His name's sake and that many will not hear them, yet He encourages them that some will hear them just as some hear Him.

If we can keep this point of view all through our Christian walk it will not be so difficult for us to understand what the commands and restrictions mean in our life. As we allow this truth to grip us, may our hearts stand loyally around the standards of Christ and His blessed Gospel, promoting and defending and uplifting it before all men even unto death.

OUTLINE STUDY

I. Definition of Standards.—A flag or ensign around which those who fight

(Concluded on page 603)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XVIII. Principles of the Recitation

We now come to the heart of the whole matter. In the recitation the real work of the school is done. Everything else exists that the teacher before his class may do the best work. There are certain general principles of teaching that should be a help to every teacher.

1. **Attention.**—His first problem is to get and hold the attention of the class. There are two kinds of attention—voluntary and spontaneous. The former is directed by the will and requires conscious effort while the latter depends upon interest. Pupils are always attending to something, but in order to get their attention to the lesson, it will require either that they will to do so, or it must be made more interesting than any other thing about them.

Those old enough to appreciate the value of the lesson may be expected to put forth the effort to give their attention to the work in hand. But in order to hold them it is necessary to give something that interests them, and makes some progress in the thought so that the attention can move forward. It cannot long stop on one point and, unless interested, it requires such constant repetition of putting forth effort that not many will long persist.

Younger pupils and those weak of purpose can be expected to give only the spontaneous attention that follows interest. Interest is either natural or acquired. Certain things such as bright objects, loud sounds, moving things, fire, water, animals etc., naturally interest all children. Individuals have special interest in certain things, such as machinery, music, horses, etc., which also seem to be inborn tendencies. Where these natural interests can be connected with the lesson in hand attention will readily follow. The chief problem of the teacher is to develop acquired interest and thus get spontaneous attention where it is not naturally given. There are two phases to the solution of this problem. In the first place interest is contagious. A teacher thoroughly informed and enthusiastic, if he has the respect and good will of his class, will inspire them with interest. On the other hand it is important that the lesson be in some way connected with the general interest of the pupil or be shown to have some value which he appreciates. It must touch him where he really lives and then he will take notice.

2. **Apperception.**—This suggests the principle of apperception, which stated simply, is that we learn new knowledge by use of related old knowledge. We can understand a camel as a cow with a big hump on her back, an automobile as a carriage run by gasoline engine. All explanation and illustration consists of seeing the new in the light of the old. The teacher must therefore be familiar with what his pupils know so as to be able to call it forth when needed. To present the new is only a third of the process. First call up the related old, then present the new and then show the relation between the two. First recall the story of Lincoln freeing the slaves, then Moses leading the Israelites out of Egypt and then compare the two. This will interest the pupil, hold his attention and help him to understand. This is the natural way of learning and therefore the right method of teaching.

3. **Correlation.**—A special phase of this general principle is called correlation, by which is meant the relating of one branch of study with other branches. To relate Bible history with Bible geography and the latter with general geography are illustrations of this principle. Sunday school teachers should be familiar with the course of study their pupils have taken in the public school. History, Geography, Literature, Nature Study, can all be used in the teaching of different lessons. The parables of Jesus practically follow the same method. Seed time and harvest, weddings and feasts, lilies and birds, were all referred to in the teaching of religious truths. All knowledge is related, and the subject is not understood until these relations are known.

4. **"Point of Contact."**—Whenever a new lesson is to be presented, the first problem is to find some "point of contact" between the pupil and the lesson. He has to start with no interest in the new subject and so the teacher must find something among his interests from which he can somewhat naturally lead up to the lesson. The lions of the city park may be a good place to start to teach the story of Daniel in the lion's den. From the story of a boy kidnapped by the gypsies one could easily lead up to the story of Joseph. Going in swimming may be the "point of contact" for teaching the story of Moses It must always be something in which the pupil is much interested and also have some connection with the lesson. This interest may be carried over into the lesson. The pupil is aroused to an active attitude, thoroughly in sympathy with the teacher and comes up to the lesson in a natural manner, not feeling that lessons are made to order and forced down his throat, as it were.

These are a few of the most important of the general principles of teaching and in the following chapters we will try to apply them to more definite methods of conducting recitations. If the teacher understands these he can do his work more intelligently, being able to give a good reason for his methods, and to vary them by the use of a little ingenuity.

TO CELEBRATE FIFTIETH ANNIVERSARY OF UNIFORM LESSONS

The celebration of the fiftieth anniversary of the origin of the International Sunday School Lessons will be a feature of the Sixteenth International Sunday School Convention at Kansas City, Mo., June 21-27, 1922.

For fifty-one years the Sunday school world has been familiar with the International Uniform Lesson, a plan of study in which all classes from the Beginners to the Adult Bible Class use exactly the same brief Scripture lesson for a given Sunday—the title of the lesson and the golden text being identical for every class. To some extent the "helps" are graded and adapted to the different age interests and capacities.

Before the Civil War in America the average Sunday school was primarily a test in memorization of Scripture. The boy or girl who could recite from memory the greatest number of verses Sunday after Sunday was considered the best pupil in the school. Knowledge of the Scripture was the supreme test, not the use of Scripture for training in right living.

But soon, due to improved methods in secular education, there was created a demand for better teaching and better helps in Sunday school literature.

Rev. John H. Vincent, a young Methodist Episcopal preacher in Chicago, recognized this demand and in 1863 founded the Sunday School Teacher, which was the forerunner of improved Sunday school lessons and helps for both the pupil and teacher. During this early period institutes were held in Newark, New Jersey; Springfield, Illinois; and Chicago, which gave the superintendents and teachers a vision of better methods of teaching and conducting the Sunday school, and the demand for the Sunday School Teacher became greater. Hence a uniform system of lessons

seemed to be logical to Mr. Vincent, the editor of the Sunday School Teacher, the only teacher's journal then published. So in 1866 he attempted to prepare a course of uniform lessons on the Life of Christ for the use of the Sunday schools of Chicago. These lessons were published in the Sunday School Teacher and were soon used by schools all over the country. This same year Mr. Vincent was called to take charge of the Sunday School Department of the Methodist Episcopal Church, but he continued this course of lessons in the Teacher for the remainder of that year.

Rev. Edward Eggleston, the new editor of the Sunday School Teacher, then continued the writing and publishing of this series of lessons which Mr. Vincent began. But soon after Mr. Vincent began the publication of a new system of uniform lessons in pamphlet form which were known as the Berean series and published by the Methodist Book Concern. There was being published, also at this time, a third series of lessons, a Presbyterian series under the editorship of Rev. H. C. McCook in Philadelphia.

The question agitating the minds of the advocates of uniformity was how to merge these rival schemes into one series for all denominations. One of the greatest advocates for uniform lessons was Mr. Benjamin Franklin Jacobs, a Chicago business man and leader in Sunday school activities. At the various Sunday school institutes he prepared the minds of the teachers and leaders for the uniform system and played an important part in making the uniform lesson series a reality. For it was primarily through his personal encouragement and leadership that the three leading editors of Sunday school literature, in 1871, agreed to compromise and work together in developing a Uniform Lesson series which was accepted by the National Sunday School Convention at Indianapolis, in 1872 and adopted by the convention as the International Uniform Lesson System, a method of Bible study that was used by Protestant Sunday schools throughout the world almost exclusively until the Graded Lessons were introduced.

The celebration of what was the greatest event in religious education up to its time will have a leading place on the convention program.

MERGER COMPLETED

By unanimous action of the Sunday School Council of Evangelical Denominations representing more than thirty evangelical communions and of the Executive Committee of the International Sunday School Association representing more than sixty state, provincial and national auxiliary units, these two bodies have consummated the unification of their forces with a common program, personnel and objectives.

This action was taken at Chicago in the annual winter meetings of these bodies held, respectively, on the fifteenth and sixteenth days of February, 1922.

After years of agitation, conference, correspondence, and consultation and in the face of traditions and legal difficulties which at times appeared insuperable, the Committee of Reference and Counsel to which the task of reconstruction was committed were able to formulate a simple instrument of merger which met the ardent, formal endorsement of both organizations without a dissenting voice.

The pole star of conviction which served as a perpetual urge to the Committee was the appalling spiritual illiteracy of American youth and the necessity for a united front in attacking the momentous tasks involved in building an adequate ethical and religious foundation for the national life.

WORLD WIDE SUNDAY SCHOOL NEWS

Majoring in Sunday School Work in Korea

Christianity, in Korea, never before faced an opportunity so rich in spiritual possibilities; new believers are crowding into the churches, new groups are springing up, new schools are being organized, new reform movements are being launched, new Sunday schools are being planted everywhere and great interest in all forms of Christian activity is being manifested.

Each of these activities at times has held a conspicuous place in the thought and effort of the Church in Korea, but never has any held the place the Sunday school holds this year, for all churches have united in a special Sunday school year. All churches have adopted identical plans for the Sunday School Campaign, to be prosecuted in union. The first National Sunday School Conventions are to be held in twelve important cities of the country following the Seoul Convention.

Rev. J. V. Thompson is being loaned by the Methodist Church in the United States and in cooperation with the World's Sunday School Association, to aid in the training of leaders and teachers for the enlarged work.

Mr. Thompson reports "We have just opened a School of Methods in Seoul, for all of Korea, and the enrollment is over 1,000 with more students applying daily. I am teaching four hours daily and have three evening lectures in addition."

Already a host of young Korean men and women Sunday school teachers are going into the homes, cities, towns, hamlets, by-ways and hedges of Korea in an effort to gather thousands of children into already existing or new (Extension) Sunday schools. Large sections of the country report attendance at Sunday school trebled or quadrupled in the last four years and especially last year when thousands of adults were won to Christ, for these adults went into the Sunday school. All Adults do in Korea and of course they brought their children. Indeed in some villages every man, woman and child decided to become a Christian. Now, this year, the children are coming! A veritable crusade!

THE CLEMENS FAMILY

(Continued from page 580)

the aid of the hangman; it constitutes disgrace rather than an honor."

"I am convinced that the Church is corrupt," said Martin, "but you have repeatedly spoken of the darkness, of the times in which we are living. May not the prevailing darkness of the unfavorable general conditions, be blamed for the deplorable condition of the church?"

"It is difficult to see what the church should stand for, if not to give light in the darkness. If the times are dark, so much clearer will the light shine, so much more indispensable will it be, so much more readily will it be appreciated. It is not because of the darkness of the times that the Church fails to give light, but the Word of God has been set aside in the Church, the light has been obscured and put under a screen or bushel, through the adoption of unchristian doctrines of men."

"May the light not be expected to burn up the screen which has been put over it?" ventured John, who had been an intent listener to the conversation of the two men.

"Yes, indeed," replied Andrew Clemen, "and it would under ordinary circumstances have done so long ago. But the friends of darkness are continually watching the screen to discover the places where it is about to catch fire. They are ever ready to pour water on it. Yet, in spite of their efforts, it was noticeably damaged when Peter Waldo, proposing to accept the Scriptures as the sole authority in matters of faith, had the Bible translated into the tongue of the people of southern France. Since that time all efforts to patch the screen up and to make it whole again, have failed. Very slowly, it is true, but surely, it is giving way."

"Do you believe it is impossible to be saved in the Roman Catholic Church?" Martin finally asked.

"I believe the Romish principles of salvation through the sacraments and through the power of the priests to be altogether unscriptural. Those in the Roman Catholic Church who are truly converted, have been saved not through Romanism, but in spite of it."

"I realize that our conversation has been profitable for me," Martin remarked when about to take leave. "At any rate, I hope you people will not for a moment entertain the thought that I might cause you trouble."

"We know that you will not, friend Martin," answered Andrew Clemen.

(Continued next Month)

JUNE ROSES

(Continued from page 578)

factor of them! To grow a garden of roses for the one who constantly brightens the pathway of my steps shall be a sweet delight of my life. And if you happen to pass this way when they are in bloom, I assure you that it will be our pleasure to hand you at least one.

CURRENT EVENTS

Domestic Happenings.—President Harding has approved the building of 12 hospitals, at a cost of $17,000,000, to accommodate 5000 ex-soldiers suffering with mental and tubercular troubles contracted during their service; the textile strike in New England, still continues after nearly a half year's progress, the unions supplying the strikers with food and necessary provisions, which has prevented violence; the New York City budget provides for the expenditure of $350,000,000; Columbia university plans for an expenditure of $7,-420,000; President Harding announces that America is nearing a new era, and an economic revival; the United States Congress has voted to lend $5,000,000 to Liberia, making this country receiver for Liberia, and virtually protector of that republic; three labor "bosses" are accused of having prominent part in a recent bombing outrage in Chicago, which resulted in the murder of two policemen; ten lynchings in Texas during twenty days are reported May 26, causing considerable sentiment that the federal government take measures to control this evil instead of leaving it to state control; the United Staes government has notified the Canadian government that it wishes to open negotiations pointing to the construction of the St. Lawrence-Great Lakes ship canal as soon as possible; President Harding approves Postoffice Department recommendation, establishing an eight-hour day for all postal employes; the Disarmament Conference cost the United States $252,-002.00, minus an estimated balance of $350.92.

Genoa Conference Closes.—The Genoa Conference, called to consider the political and economic conditions of Europe, came to a close May 19. During its last days, the powers represented adopted a ten-day non-aggression pact which it is hoped will prevent future wars in Europe. It also made arrangements for another conference to begin June 15, at the Hague, to consider the Russian problem and its relation to other European countries. The United States has been invited to take part in this conference but Secretary Hughes sent a flat refusal on the grounds that the United States has no business to interfere in European politics, and also because the present Russian government has not shown enough good faith and stability to warrant our confidence. The most optimistic friends of the conference at Genoa claim it was a success, though not as much so as had been hoped. They console themselves in the fact that the sessions were peaceable and claim that the Russian problem was brought from the jungles to the front and sufficiently clarified to make its discussion possible at the Hague. Others, however, claim it has only shown more plainly than ever the great divergence of opinions between nations, and has given the Bolshevist regime a new lease on life. If it has been instrumental to provide facts as a basis for future action, it served a useful purpose.

The New Situation in Ireland.—At a recent conference of Lloyd George and Winston Churchill of the British ministry, and Michael Collins and Arthur Griffith of the Irish provisional government, it was decided that the Irish free state authorities issue a proclamation for the calling of an Irish Parliament on July 1, after due election of its members under the terms of the Anglo-Irish treaty. Southern Ireland will be in an abnormal condition until the free state emerges from its semi-authoritative condition. Two courses were open in Ireland, one for the factions to fight it out at the polls, and accept the free state plan if the delegates are of that mind, or balk and fight if the election goes the other way; the other course was for the two factions to reach an agreement. De Valera and Collins have yielded some points and agreed to let the issue go to the polls with the understanding that any cabinet that is set up shall contain five free state advocates and four bitter-end Republicans This will give the republican advocates more of a representation than their following would really warrant, but still give the free state advocates a majority. In Northern Ireland, the assassination of an anti-Sinn Fein member of the Ulster Parliament has caused considerable indignation. The British government still rules there and has a force of nineteen battalions of regulars there. It apparently hesitates to enforce the law rigorously.

The Coal Strike.—The coal strike which began April 1 has been marked by a lack of outbreaks, but also by tenacity on the part of both miners and owners. The anthracite miners and operators have been bargaining through committees but continue to disagree. The most recent and sensible proposition put forth by the operators is this: that there be a wage reduction of 18 per cent (it is claimed that the price of living has been reduced 24 per cent since the present agreement was reached in 1920); that a commission appointed by the judge of the United States court of Appeals consisting of an engineer and geologist not connected with coal mining, an economist of established reputation, a judge of the United States court of Eastern Pennsylvania, a man representative of the labor movement in the anthracite field, and a man who has to do with the mining and selling of coal, meet each year on March 1, if miners and operators have not reached an agreement ere that time, and this commission shall consider and recommend for all price and other adjustments. This suggestion has been "turned down" by the miners because it does not give them the right to bargain collectively or to strike. The press, in general, seems to feel that the operators have given a very fair and satisfactory offer. In the bituminous field, Secretary Hoover has stated that "the coal industry must either govern itself, or the government must govern it." He also stated that the government has no desire to do so unless absolutely necessary, but public interest must be cared for. He further recommended a "clearing house committee" in each section whose duty it would be to see the fair distribution of coal to all industries, and the regulation of prices.

Foreign Happenings of Note.—The British House of Commons gives Lloyd George a 235 to 36 confidence vote for his work at the Genoa Conference; the Canadian prime minister announces in the Canadian House of Commons that the Dominion government does not consider this an opportune time to open negotiations with the United States concerning the opening of the St. Lawrence-Great Lakes Canal; conflicting reports concerning a revolution in Mexico give a disquieting impression of affairs there; the German Reichstag ratifies treaty, giving Poland control of the part of Silesia allotted to it by League of Nations; the army of Gen. Wu Pei Fu, leader of the liberal army in China, seems to have practically crushed Chang Tsao-Lin, leader of the imperialist army, giving prospects for a unified and more liberal government in China; Poland has cleared her statute books of restrictive laws concerning religion, giving her population religious liberty; the historic hospital of Santo Spirito at Rome was burned, sixteen patients perishing in the flames; the entire Chinese legation has left the Japanese capital, for lack of funds, the Japanese government refusing to make further credit advances to China.

The Bonus Bill.—The Bonus bill, passed by the House of Representatives, and which has been resting in the Senate Finance Committee has been favorably passed by that committee by a vote of 9 to 4. It will probably be taken for open consideration before long. It provides for four avenues of help to veterans: (1) Granting of certificates payable in 20 years, or at death of veteran; (2) Farm and home securing aid, amount depending on amount and kind of service, and upon how soon aid is desired; (3) A stipulated amount for a manual training course; (4) Opening of public and Indian lands for the benefit of veterans. Its operation is to begin Jan. 1, 1923. The most serious problem still in existence is the securing of sufficient money to meet the demands. President Hardinfi, when last expressing himself, insisted that the money be raised by a direct tax.

Turkish Atrocities to be Investigated.—Associated press despatches from Paris and London indicate that the French government has accepted the British invitation to conduct an investigation of Turkish atrocities in the Near East. It is also reported that the United States is to be invited to assist in this work. If none of the other countries respond, Great Britain has signified an intention to conduct the work single-handed. Thus far, the greatest problem in connection with the Near East protection has been the fact that all the countries were satisfied to let the other countries receive the honor as well as the burden of doing the protecting. If the leading nations can agree to meet the problem in common, it would seem the most desirable solution.

Acquitted of Treason.—A few months ago, William Blizzard, a prominent miner in West Virginia, was charged with treason because of his connection with the march of the union miners during the strike in that state. Treason is an attempt to overthrow the sovereignty of the state or government, or the giving of aid to an enemy in case of war. The only charges against Blizzard that could be substantiated were that he marched with the union miners and that he successfully persuaded the marching miners to surrender to the federal troops or disperse. There may be an attempt to establish the charge of treason against some of the other men that have been indicted.

Progressive Party Again.—The nomination of Albert J. Beveridge for United States senator from Indiana, and of Gifford Pinchot for governor of Pennsylvania, recalls incidents of the Progressive party in 1912 under Theodore Roosevelt. Both these men defeated strong candidates supported by the existing leaders in the Republican party. Their victory is attributed to the votes of the women in both states. These results forecast two possibilities in the United States: (1) The division of the Republican party and another Democratic victory; (2) The victory of progressive forces, independent of present political parties.

Federal Child Labor Law.—The Supreme Court has declared the Federal Child Labor law unconstitutional on the grounds that such regulation is a matter for individual states and not for the nation. This throws the responsibility back on each state.

INTERESTING FACTS AND ITEMS

The Stout Aerial Sedan is the outcome of the Stout monoplane which was designed during the latter part of the World War and for which great things were predicted. The airplane is the design of W. B. Stout of Detroit, Mich. It is fitted with one of the new 200-horsepower Packard airplane engines, and with this power plant carried a greater load at higher speed and for longer distances than any previous American-built plane of twice the horsepower. It is a real commercial three-passenger limousine, built entirely of veneer, including wings which are internally trussed and completely covered with veneer. The plane is claimed to be nearly twice as strong as former types of airplanes, and yet weighs only 1,820 pounds. Its maximum speed is in excess of 125 miles per hour, while its landing speed is less than forty-five miles per hour.

Increasing use of concrete for the construction of dwellings is noted in various parts of the world where lumber is not very plentiful, especially lumber suitable for building purposes. The manufacture of concrete blocks with which concrete houses may be built with speed and economy is attracting much interest in even such remote districts as British Malaya as a means of relieving the house shortage. It is reported that several municipal bodies are erecting the necessary plants for turning out these blocks.

That a straight line is not always the shortest distance between two points is well understood by those who make aviation maps. They have devised what are known as orthodromic arcs; in other words, lines that conform to the surface of the earth. If an aviator were to leave Paris for Peking, he would save time by going northeast toward Petrograd and later southeast across China. But the sailors knew it first. The aviators are simply doing in the air what mariners call "great-circle sailing" on the earth.

The Chilean Government is to convert the island of Juan Fernanzen into a national park and tourist resort. This island is popularly supposed to be Robinson Crusoe's island.

YOUNG PEOPLE'S MEETING

(Concluded from page 599)

for a cause rally. Principles of truth for which the Christian stands while he lives in the world and to which men may gather and unite in a common cause.—Eph. 4:1-6.

II. The Christian Standard in the World

1. Centered around Christ Jesus.—Col. 1:13-20.
2. The Inspired and Infallible Book.—Eph. 2:20.
3. The Church as His body.—Eph. 2:21, 22; 1:18-23.
4. Principles of the Dispensation of Grace.—Heb. 12:18-29.
   (a) Character of God's children. — Matt. 5:1-12; Phil. 2:15, 16.
   (b) Mission of God's children.—Matt. 5:13-16.
   (c) Separation from the world.—Rom. 12:2; II Cor. 6:14-17.
      (1) Its righteousness. — Matt. 5:20 (compare 5:21-6:18).
      (2) Its motives. — Matt. 6:19 (Cf. 6:20-34).
      (3) Its iniquities.—Matt. 7:1 (Cf. 7:2-27).
   (4) Its fellowship and organizations.—Eph. 5:11; I Cor. 10:14; (Cf. II Cor. 6:14-18).

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"World"**
2. Following Jesus.

For Young People

1. Christian Business Standards.
2. Christian Social Standards.
3. Christian Religious Standards.
4. Why We are Not a Part of World Organizations.

For Older People

1. Relations Toward Powers that Be.
2. Heavenly Citizenship.

PERSONAL THOUGHT

Let us be loyal to the standards of Christ. Some day we shall be glad to meet Him if we have been faithful during the dark days of His tarrying.

SEED THOUGHTS

Conformity to the world has in all ages proved the ruin of the church. It is utterly impossible to live in nearness to God, and in friendship with the world.—Rowland Hill.

—

The only true method of action in this world is to be in it, but not of it.—Madame Swetchine.

—

The whole evangelical Scriptures teach that Christ's Church was and must be a people separated from the world in doctrine, life and worship.—Menno Simons.

—

"Ye are the light of the world
Driving the darkness away,
Shedding your beams on the lost,
Changing the night into day.
Then let your light ever shine
Showing the right way to go,
Gladly the lost ones will see,
God's boundless love they will know."

"Think prayerfully before deciding. You can only see a little way: Christ can see the whole way. He cares for you. Consult Him and He will guide you."

MISCELLANEOUS

THE MAKING OF A BIBLE

The first method of binding books was probably that employed as early as the 6th century and known as the Byzantine style of binding which makes this a much older art than that of printing. The monks had carried the art of binding missals and many precious works written by hand and wonderfully ornamented, to a very high plane. The written leaves were fastened together and inclosed in covers of wood which were often decorated with jewels and ornaments of gold and silver.

Between the tenth and fourteenth centuries, the monks in England, having copied and improved the designs of books brought from the East, became the foremost binders of Europe. The introduction of the printing press gave a great impetus to the trade of bookbinding and as the number of books increased, the art of bookbinding steadily improved and progressed. Today there are in existence not only well preserved specimens of the ancient binders' art, but splendid examples of the highly developed skill of the modern binder.

The Bible, the greatest of all books, is probably the best example of book-binding, representing as it does all through the ages, the various methods, forms and artistic skill of the book-binder. From the crude materials of the early centuries, we now have the exquisitely ornamented bindings of the finest leathers, not to mention the thousands of binding styles for every day use.

In Bible making not only does the binding present opportunities for showing the trained skill of the artisian but all the other steps in the process of the making of a Bible present exacting requirements not met in ordinary book-making. A visit to a modern Bible manufacturing plant cannot fail to give one a new sense of appreciation for the beautiful editions of the world's best Book now available to the twentieth century reader.

The first step in such a tour of inspection is naturally the composing room. It is here that the type is set up. One learns the astounding fact that in setting up a Bible it is necessary for the compositors to handle 3,566,480 letters, not to mention punctuation marks! Accuracy is secured by proof-reading the entire volume seven times. One of the large Bible publishing firms has a standing reward of five dollars to be paid to the person who first reports a typographical error. This reward, it is said, is seldom earned as errors are remarkably rare.

Not only does the setting up of a Bible involve—the handling of an exceptional amount of type matter, but in making the reference editions, the work becomes exceedingly complicated. These editions have a center column containing in the neighborhood of 50,000 references to other chapters and verses and it will readily be seen that this multitude of abbreviations and figures must be accurate. In addition, small letters must be carefully fitted to the words in the text matter which indicate the references to which they apply.

The type matter having been made up into pages, it is then sent to the foundry where each page is plated. These plates go to the press-room where rows of high-powered machines are ceaselessly printing, eight hours of every working day of the year, in the effort to keep up with the constantly increasing demand for the Bible.

The press-room has its own peculiar problems in Bible making. Chief among these being the selection of papers that are most suitable. The printer must find a paper that will result in a volume no bulkier than an ordinary book, and yet the one he is making contains about eight times the number of words in an ordinary length novel. This problem has been partially solved in the use of thin, high grade paper, which, while it is thin, is also opaque and strong.

But even this high grade paper used in the making of the ordinary editions of the Bible has not marked the ultimate improvement in the printing material. A further, and what has been called a revolutionary, step was taken in the use of that extremely thin paper known as Oxford India paper. This paper was first made in India, being introduced to the Western world in 1848. It is so thin that thirteen hundred sheets measure only one inch in thickness. It is remarkable to observe that the print on one side does not show through to the other even though the paper is so thin.

The flat, printed sheets are then taken to the bindery. Here they are folded and collated, that is arranged so that they will follow in order. The next step is the sewing, which is done with a fine quality of Sea Island cotton. The higher priced editions are sewed with silk.

The edges are now trimmed and rounded, colored red and the gold leaf applied, which, when dried, is burnished. The sheets are now ready to be cased in, that is covered with whatever material is to be used.

The hides of thousands of animals are used each year in Bible binding. Cattle, sheep, goats, pigs and seals are used, only the better portions of each skin being suitable for this purpose. The making of a divinity circuit (overlapping) cover requires great skill and accuracy. The cover is cut to the precise size from a part of the skin which is without blemish and the edge all around is carefully pared so that it may be neatly turned over the lining which may be of paper, linen or leather.

The trimmed and gilded sheets before described are now securely glued to the back of the binding. Securing the sheets to the back in this manner by means of a special glue, re-enforces the back with the strength of the leather and gives that flexibility so desirable in a Bible. A head band, cut to the exact size, is then inserted at the top and bottom of the back of the sheets, adding to the volume's strength and finish.

It has often been remarked that the best grade of leather binding is done abroad. This has been explained by the fact that the foreign binder of today is, in many cases, working at the same bench occupied by his father and grandfather before him. This gives him an inherent skill that endows his product with a degree of finish and excellence that seems attainable in no other way.

It is surprising how much of the work necessary in Bible binding must be done by hand. This is due to the shaping of the turned over edge, the great variety of sizes, and the extreme accuracy with which the sheets are fitted into the covers. It is because the covers are so carefully fitted that it is unwise to place papers or other materials in a Bible.

Millions of copies of the Bible are being made in just this manner every year and are finding their way to all parts of the earth, to comfort and inspire the people of every race and clime.—Oxford University Press.

WHY, INDEED!

Why should we give money to save heathen abroad when there are heathen in our own country to save?

Why should I give money to save those in other parts of this country when there are needy ones in my own State?

Why should I give for those in other parts of the State when there are needy in my own town?

Why should I give for the poor in the town when my own Church needs money?

Why should I give to the Church when my own family wants it?

Why should I waste on my family what I want myself? —Montana Churchman.

"Holiness is not something that a man is or does, but it is God in him."

PREACHING BY WIRELESS

The new science of wireless telephony is now being harnessed in the service of religion. We read in the newspapers of a pastor in Montclair, New Jersey, who recently delivered sermons which were broadcasted by radiotelephone, and who has received letters containing money from persons who "listened in" at distant points. In another case, a group of listeners at a "radio service" took up a collection "so that it might seem more like the real thing." How long will it be, asks the Christian Advocate (New York), before a bishop can stand at an instrument in a central radio station and preach a sermon which will be heard by every congregation in his area, and by those stay-at-homes who will take the trouble to listen? This has a fantastic sound, but the facts of to-day were fantasies yesterday.

The mechanics of the new process are explained in an article by Thomas F. Coakley, D. D., in the Catholic World (New York). Dr. Coakley is speaking of the use of the radiophone in Old St. Patrick's Church, in the down-town section of the city of Pittsburgh, Pennsylvania, during a mission by Paulist fathers a few months ago:

"Through an arrangement with the Westinghouse Electric Company, Pittsburgh, their wireless broadcasting station, known internationally as K D K A, installed a wireless telephone in the pulpit of the Church. The installation itself is practically invisible. It is not apparent to those in church unless attention is especially directed to it, being no more than a very small transmitter, about the size of the mouthpiece of the modern telephone, suspended from the small lamp used to light the reading desk of the pulpit; hence, there is nothing spectacular or worldly about it This is mentioned to forestall any objection upon the part of the devout, the ultra-rubrical or the meticulous that the pulpit is being used for something savoring of the theatrical. The few, and small, batteries and the wireless technicians were placed in a room back of the church, unseen and unknown to the congregation."

On the second day after the use of the wireless telephone, Dr. Coakley goes on to record, inquiries began to come to the Rector of the Church from distant points. Some persons forty miles away journeyed to Pittsburgh and sought out the Missionary Fathers for further personal instruction preparatory to becoming converts. Others, having heard the instruction on "Confession," were led to receive the Sacraments. Non-Catholics in cities 400 miles wrote in for literature. Comments and appreciations were received from Michigan, Ohio, West Virginia, Indiana, Iowa, North Carolina, Florida, Texas and Canada.

Dr. Coakley prophesies that, in a few years, wireless telephone receiving instruments will be as common as victrolas or Ford cars.

"'Behold, now is the acceptable time' for the Catholic Church to rise to this great and unique occasion, before the privilege is entirely preempted by those outside the Faith, and not allow the wireless telephone, like the classics of the English language, to be used as the medium of heresy. The Catholic Church should erect a powerful wireless telephone transmitting station, and give out to the listening world every night at regularly scheduled hours a sermon or an instruction on the truths of the Catholic Church. One person, in this manner, could reach untold millions at the very poles of the world. It would be the super-International Catholic Truth Society. A swift reply could be made to every calumny against the Church; rural and outlying districts and distant missions could be in touch with the intellectual claims and the moral grandeur of the Church in a way undreamed of hitherto, and independent of weather conditions and of transportation facilities, the seed of further conversions could be sown and scattered wherever human beings congregate. The missions in the Far East could be put in immediate contact with the pulsing heart of Christendom, and the Holy Father, from the Chair of Peter, could address all his faithful children spread over the world, using his own august voice, thus welding the Catholic body together in a more intimate unity than ever before in history. The burning sands of the Sahara, the frozen steppes of Alaska, the jungle fastnesses of India, the inaccessible gorges of the Himalayas, the serene calm of the mountain shepherd hut, as well as the far-flung congregations aboard ocean liners, lashed by the angry seas, could all be put in touch with Christ's truth instantaneously, since the wireless telephone leaps over all barriers of time and space."

All this has its fascination, but the Northwestern Christian Advocate, of Chicago, strikes a dissenting note. "We are loath," it says "to believe that radio preaching will ever become popular or successful. The fad will soon blow over." It continues: "Any general adoption of the radiophone would be a positive disservice. One cannot worship over a telephone wire."

Current Opinion.

THIRSTLESS ANIMALS

In contrast to the mole, which is perhaps the most thirsty of animals, there are some creatures which seem to be almost independent of water. Many of the antelopes can live for incredible periods without drinking. The eland, for instance, in some strange manner, contrives to live for months together without drinking, and even when the herbage is so dry that it crumbles into powder in the hand, this animal preserves its good condition, and, moreover, is found to contain water in its stomach, if opened.

Another antelope, the gemsbok, is nearly independent of water, and thrives and attains wonderful condition in the most barren regions. It most surely was intended by nature to adorn the parched and arid deserts of South Africa, its native land. The succulent plants which grow in these desert regions supply it with the little water it requires.

The ibex is capable of abstaining from water for considerable time, which makes it extremely difficult to hunt the ibex successfully, as it will penetrate into the most barren regions, where man dare not follow lest he die of thirst.

Like many of the antelopes, the pichiciago armadillo appears to be able to live for months together without needing to drink, and one in captivity has been known to refuse water for a period of three months without the least signs of harm to its general health.

The porcupine, too, is able to do without water for so long a time that it is said it does not require the presence of water at all; being able to quench its thirst by eating the succulent roots and plants which it digs from the ground.

The sloth, which lives always in the trees and never comes to the ground except by accident, appears to stand in no need of water, but is satisfied to quench its thirst with the moisture which clings to the herbage on which it feeds.—Our Dumb Animals.

WORLD'S LARGEST LOCOMOTIVE

The largest locomotive in the world, so far as we know, has been put into service on the Erie Railroad. This, the "Centipede" locomotive, has twenty-four driving wheels of sixty-three inch diameter. There are two distinct sets of driving wheels under the locomotive itself, and the weight of the tender is utilized for adhesion for a third driving gear of eight wheels. The operating mechanisms are all coupled so that the engine can be operated as readily and with as little labor as a single locomotive. The coal is fed to the fire box by a mechanical stoker; the fireman simply sits in the cab and operates the lever and the coal is automatically carried into the fire box. The locomotive consumes so much coal that it would be impossible for a single fireman to supply fuel without the aid of some such mechanical device.

This giant locomotive is one hundred and five feet long, weighs 853,050 pounds, has a tank capacity of 10,000 gallons, and a coal capacity of sixteen tons. It is capable of hauling six hundred and forty cars, which would make a train four and three-quarters miles long on level tangent.

It is built to push and pull heavy loads on steep grades—helping the ordinary weaker engine. The great freight train of a hundred or more cars that must go up a hill is divided in two, and this locomotive is put in the middle of the train. With one-half of its power it pushes the cars ahead of it, taking the load off the little engine in front; with the rest of its power it pulls the cars behind it, and so the load goes up the hill.—Selected.

COLLEGE ATHLETICS

(Continued from page 597)

and that his job was to solicit high school football stars in the west to enter the university employing this ambitious coach. Not only was he soliciting but he was offering financial rewards; in other words, this coach was attempting to hire football players to come to his university next year and take part in athletics that are supposed to be for amateurs only. The acting president of the western institution was notified and confronted the solictor with the charges, which were not denied.

Who paid the expenses of this coach and his representative? And who was going to pay these football stars to enter this particular university next year? While the coach receives a handsome salary and while his reputation and continued high salary depend upon selecting and training winning teams, it hardly seems possible that he could hire a representative and football stars and pay the cost from his salary. Certainly other parties were interested, and undoubtedly the money was being furnished by former graduates of the university who wanted to see the athletic standing of their alma mater as high as it could possibly be made. It is the spirit of winning by fair means or foul. When such conditions exist inter-collegiate games cease to be clean.

A western college professor, with a little more boldness than many of his class, some years ago said, "Training for a college team in these days furnishes a Fagin-like drill in complex dishonesty which far outbalances any benefits." Rather strong words, but the evidence justifies the statement. The policy of winning somehow demoralizes character. Take for example the high school football stars that the coach cited above tried to hire to enroll at his university next year. To accept pay for playing is to become a professional, while the inter-collegiate games are played by men who are listed as amateurs. Those hired players would have lived a lie every moment of the time they were members of the university teams. They would have become parties to a system of corrupting the athletics of this particular university; and this is only one instance. Not always is the evidence so clear, but there is reason to believe that incidents of corruption are numerous.

It is known that professional gamblers are financially interested in the outcome of games. It is known that alumni do spend money to help build up strong teams, and how is that money spent? With a strong desire to win, a college spirit that says, "win you must," with alumni spending money to help win, and professional gamblers interested in the outcome, with the job of the coach depending upon his ability to make his team win, there is a combination that spells corruption. So long as inter-collegiate games are played this form of corruption will continue.

When William T. Foster was acting Registrar of Bowdoin College he received a letter from a man asking how much he would guarantee to pay him for pitching on the college nine. Of course Foster did not fall for such a proposition, but he became interested in the case and learned that a certain college did make him an attractive offer which he accepted and during four years played "Amateur" baseball, then joined one of the big league professional teams.

The spirit of winning corrupts students and faculty. Instances are recorded of faculty members contributing to the system of corrupting the athletics of the institution with which they are connected.

In many of the colleges the student who will not bet on the team that plays another college is considered as lacking in college spirit. Freshman students with high ideals are soon ushered into the innermost circles of a sporting life through the inter-collegiate games, learning to be what the college calls good sports, but in reality cheap gamblers. The inter-collegiate games foster the gambling spirit of the age.

Another evil of the contests between colleges is that of the arousing of mob enthusiasm, sometimes called "pep." Pandemonium reigns at games and in the celebration of victories. Students become howling mobs and quite frequently destroy property of the college or of private individuals. Some time ago, after the fifth successive football victory won by a midwest college team, the students celebrated in what was considered fitting style. More than a thousand paraded the streets during the early part of the evening voic ng their sentiments in making as much noise as possible. Any one alone would have been arrested for disturbing the peace, but since it was a mob nothing was said about it. Eventually this means of celebrating became too tame so a bonfire was built on a principal street, and the flames were fed with signs that had cost business men considerable money. Loose lumber of all kinds and of varying value belonging to private individuals was sacrificed for the sake of college spirit. Street car traffic was stopped while the surplus enthusiasm or "pep" of the students was allowed to subside by expending itself in such manner. Did the college authorities take any action in the matter? Not the least. Did the college authorities feel that the situation was beyond their conrol? Perhaps. If so then the control should come earlier by preventing the thing that could generate such a mob spirit. No wonder that R. A. Sigsbee of Princeton could say, "Athletics has long since outgrown the narrow confines of the college curriculum, and has become a power over which faculties no longer actually rule, and they can rule if the systems of athletics is adopted which will make athletics subservient to the college rather than the college subservient to athletics. Inter-collegiate games make the college subservient to athletics, intra-mural systems make athletics subservient to the college.

Sigsbee says, "Intra-mural games furnish real recreation, truly exciting, stimulating fun, but cause no such nerve-straining experiences as those which come from watching one's team defeat or loss to another college team."

Some medical authorities claim that the over-training for the athletic contests is a danger to future health when the athlete gives less time to physical welfare. This is a point still in dispute, although there is considerable evidence indicating that this is a real evil, but passing it by there are still enough evils connected with inter-collegiate games to warrant the discontinuance of this form of athletics and the substituting of the intra-mural systems.

Summarizing the evils of the one and how the evils may be corrected by adopting the other we must consider,

First, that athletics has a value which should be given to all college students. Inter-collegiate games result in a small percentage of students receiving physical training, while the majority get no training whatever of this nature. The intra-mural system results in practically all students getting physical training.

Second, students from colleges playing inter-collegiate games register a low percentage of physical fitness. Students in colleges where intra-mural systems are in force register a high percentage of physical fitness.

Third, inter-collegiate games cause over-emphasis to be placed on athletics to the neglect of scholastic work. A few become over-developed physically, while all are under-developed mentally. Intra-mural systems mean a proper balance between physical and mental development, and make for economy of time in education. The same education can be secured in less time, or a better education is possible in the same length of time.

Fourth, inter-collegiate games cause violation of the rules of professionalism and sow seeds of dishonesty in the lives of the students. Intra-mural systems remove or prevent all temptations in this respect.

Fifth, inter-collegiate games lead to corruption as a result of the demand to win somehow, to defeat a rival institution, and promote gambling partly in the name of college spirit and partly because the contests are an opportunity for the professional gambler. Intra-mural systems remove the causes of this gambling and corruption and make for clean recreation—clean athletics.

Sixth, inter-collegiate games create low worldly ideals, intra-mural systems make possible the building up of high spiritual ideals.

Intra-mural systems mean democracy in education, giving all students an equal chance to develop both physical and mental powers. Intra-mural systems uphold the ethics and ideals of recreation and protect the morals of both the students

and the general public, being a positive power for good. Inter-collegiate games weaken the power for good of the educational institution, the intra-mural systems strengthen that power.

Every good thing requires the service of many pioneers before it can be made to take the place of that which is evil or vicious. As yet few who recognize the evils of inter-collegiate games have dared to take a stand against them, but that is not evidence of the smallness of the evil. Who dared to stand against the evil of slavery a century and a quarter ago? Who dared to stand for prohibition not so many generations ago? It will take time to win the fight for clean, wholesome, beneficial athletics for all, but the fight is as worthy as any which called forth reformers in the past. Athletic activities are too valuable to be made a source of evil. The intra-mural system as opposed to the inter-collegiate plan frees athletics of the evils while retaining the good. For the sake of the standards today, for the sake of the Christian Church, and for the sake of the general public and future welfare may intra-mural systems replace everywhere the inter-collegiate games.

CHILD LABOR IN OYSTER AND SHRIMP-CANNING COMMUNITIES

A report made public recently by the U. S. Department of Labor through the Children's Bureau describes child labor in the oyster and shrimp-canning industry during the period between the first and second Federal child labor laws, when no Federal regulation of child labor existed. Special significance attaches to the report in view of the decision of the U. S. Supreme Court, rendered on May 15, which held the Federal Child Labor Law unconstitutional and thus leaves the children again without the protection of a Federal law. The report, entitled "Child Labor and the Work of Mothers in Oyster and Shrimp Canning Communities on the Gulf Coast," calls attention to the very young ages of many of the children employed, the detrimental conditions under which they worked, the poor school facilities, the marked retardation in school, and the employment of mothers of young children.

The work of both the children and their parents was subject to all the irregularities of the canning industry, the report states. Since the work depended on the catch, it began any time between 3 and 7 o'clock in the morning, and lasted a few hours, a whole day, or sometimes on into the evening. Of the 544 working children under 16 years of age included in the study, more than three-fifths worked whenever the factory was open. The others worked only occasionally or before and after school and on Saturdays. The majority of the children—334 of the 544 who worked were under the age of 14 years, the minimum fixed by both of the Federal laws. Some were as young as six years of age or under.

Most of the cannery work was wet and dirty, and was done in cold, damp, drafty sheds, the oyster shuckers or shrimp pickers standing among the empty oyster shells or shrimp hulls. The workers were liable to injuries from the sharp oyster shells, shrimp thorns, and work knives, and to constant soreness of the hands from acid in the shrimp. Many injuries were reported among children.

In order to secure an increased supply of labor which the employers are able to control, the custom of importing families from the North has been carried on each winter for a number of years. These migratory workers are housed in company camps, which usually were found to be insanitary and overcrowded. With no community held responsible for their education, 37 per cent of the white children 10 to 15 years of age in the migratory families studied were illiterate, as compared with 4 per cent for approximately the same age group, both white and colored, for the United States as a whole. Nearly two-thirds of the children of these families at the ages of 14 and 15 had not completed the fourth grade. Even among the local children who worked in the canneries retardation in school was serious. Nineteen per cent of the resident white children and 25 per cent of the colored, could neither read nor write.

In about one-fourth of the families in which the mother or the children were employed, the father was dead or had deserted the family. The study was made at a time when earnings were said by employers and workers to be higher than ever before, but the earnings of the fathers for their best week during this season were found to be under $25 in two-thirds of the cases, and under $20 in nearly one-half; for the average week 79 per cent of the fathers made less than $25, and practically a third of them less than $15. Four-fifths of the mothers averaged less than $7.50 a week.

Working mothers with children under 6 years of age either left them at home, in a majority of cases with only children as caretakers or with no caretakers at all, or took them with them to the canneries, where they were subject to the physical discomforts of the canning sheds and were liable to accidents.

NOTES AND COMMENTS

Christianizing Europe Through the Children:—Twenty new Sunday schools were opened in Italy during 1920, and five more during the first quarter of 1921.

There are now in Italy 366 Sunday schools, 1,240 teachers and 14,521 scholars. Good work also is being accomplished thru the Sunday schools in Spain, in spite of the fact that nearly all the village festivals are held on Sunday. Special attention is given to teacher-training work in France. In Hungary the work has been resumed, and it will be renewed in Russia as soon as circumstances permit. The work in Norway and Sweden is full of encouragement. Holland does not require any help, and in fact is rendering assistance to neighboring countries.—The Intelligencer.

Fruitful Mission in Siberia:—A new mission was established in Siberia in 1920 as a result of the Methodist Centenary Movement. The first annual meeting was held at Nikolsk, July 31 to August 1, 1921. The second year begins with two missionaries, two ordained Koreans, three licensed preachers and eight helpers, making a force of fifteen. Twenty children have been baptized, two hundred and thirty members and fifty-three probationers have been received, and nine hundred and fifty believers are on the list. This, including children, gives the new mission a constituency of twelve hundred and forty-seven.—Missionary Voice.

Baptism of an African King:—The king of Ihangiro and his wife were recently baptized by the Bishop of Uganda. The church was far too small for the crowd which gathered to witness the ceremony, and so the service was held on the top of a mound in the king's courtyard. More than 2,000 heathen saw their king received into the Christian Church, and witnessed him hand to the Bishop a valued charm selected from a large number collected from the royal houses and thrown away prior to the service. The royal candidates were prepared for baptism by the Rev. Sedulaka Kibuka, an African clergyman of the Church Missionary Society.—C. M. S. Bulletin.

Dr. Robert E. Speer, President of the Federal Council of Churches and world missionary leader has just completed an extensive trip through India, Persia and Armenia. Before sailing from Constantinople for New York he made the following statement regarding his observations:

"There is great suffering everywhere among the children, but the worst conditions of all are in Armenia. The work of America among the orphan children is admirable. Unfortunately, however, the resources of the Near East Relief are much too small. I visited Erivan, the Armenian capital, and Alexandropol. Conditions among the children needed no interpreter. America has given a great and noble example to the world in its work among the suffering children of the Near East. 'I was naked and ye clothed me'."

"Wherever we are, and whatever we do, we may be witnesses for God and soul winners, by the attraction of a consistent and beautiful life."

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INTERESTING FACTS AND ITEMS

The Arab tribes of the desert do not like to pay taxes. King Feisal of Irak (Mesopotamia) met his greatest difficulty when he endeavored to impose a tax for the maintenance of the government, but the opposition was overcome through personal visits and the cultivation of the friendship of chief opponents.

King Feisal's father the King of the Hedjas, has been less diplomatic and the angered tribes have resisted by force of arms the efforts to collect the taxes and have closed an important road to Mecca. King Hussein is aggrieved over what he calls lack of support by the allies and talks of abdicating.

According to chemical experts, the 120,000,000 tons of corncobs now going to waste annually in the United States can be converted into cattle feed, absolutely fast dyes, motion picture films, and many other substances.

It is said that President Harding has shaken hands with 150,000 persons during the past month.

According to the ruling of a Federal judge in New York, ministers of any religious organization, and members of their families, are immune from the provisions of the United States immigration quota law.

Prohibition Commissioner Haynes announces that fines and special taxes imposed against liquor law violators have brought revenue to the government two and one-half times as great as the ten million dollar appropriation for the enforcement of the law.

According to Prof. A. F. Barker, the head of the textile department of Leeds University, England, a process has been discovered for making artificial wool from cotton waste. The basis of it is cellulose acetate. The product wears as well as wool, takes a dye of any desired color and is considered as a better insulator than natural wool. Prof. Barker predicts that it will fill a place like that of artificial silk, but it will not drive pure wool from the market any more than artificial silk has driven out pure silk.

The Mississippi River is trying to change its course to the sea. If it succeeds, New Orleans, it is predicted, will be left "on a currentless inland lake, 110 miles from the gulf."

One of the best Sunday-school records in the country was completed on Christmas Day, when Miss Laura Gilbert, of Pottstown, Pa., finished thirty-five years of constant attendance at Sunday-school, not having missed a single session of the school in that time.

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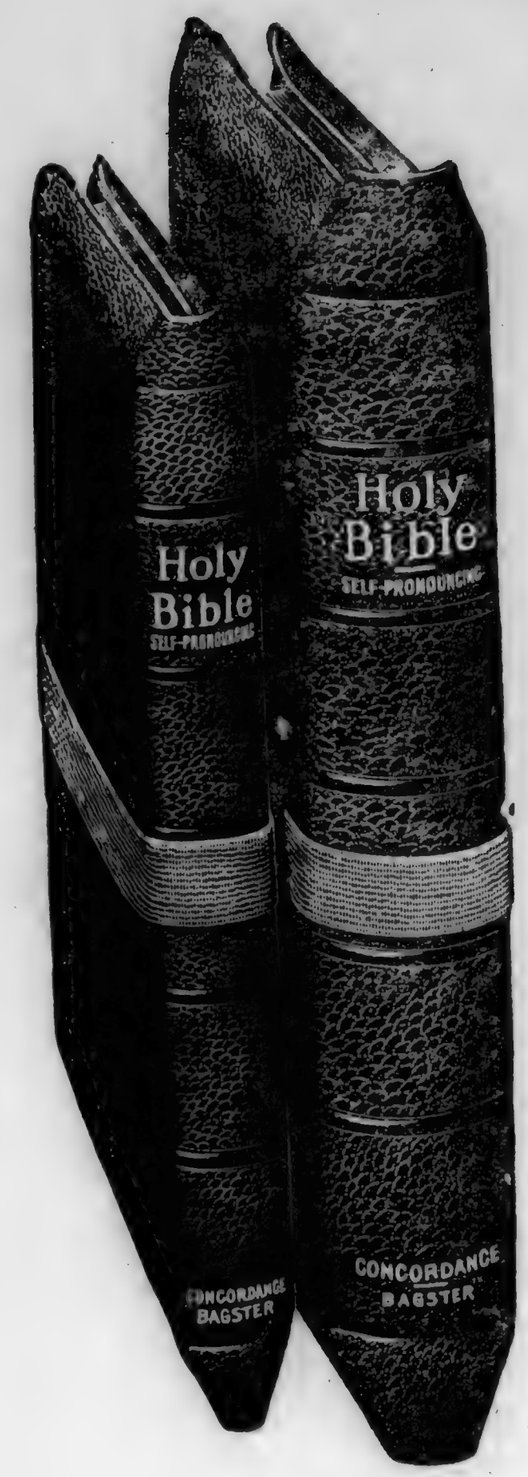

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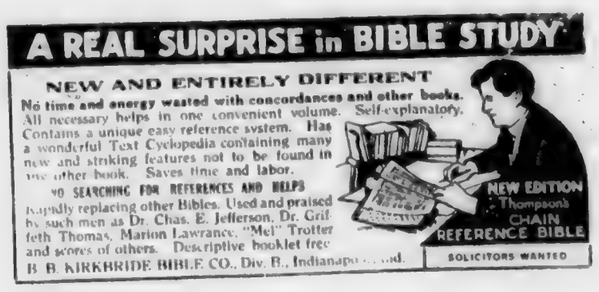
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All brewers found guilty of violation of the prohibition law are now being cited on crimnal information calling for punishment other than mere fines. About 50 so-called "near beer" plants have been closed in recent months.

"We are made, as Scripture tells us, for the Lord Jesus, and no one can manage us but the Lord."

"Many people reverence God who do not love Him."

Krabill Mahlon 3 dec20

CHRISTIAN MONITOR

AUGUST, 1922

A Typical Group of Arabs

(See page 629)

SELECT READING

ECHOES OF LIFE

The Sweetest Song

C. F. Yake

How many things in life we take for granted! Did you ever stop to think about that? The air we breathe, the food we eat, the water we drink are things that are ours for our daily sustenance of life, yet how very little we think about them in proportion to the vital relation they have to our existence. Similarly the blessings we enjoy from innumerable sources come to us and we little think of all that was required to produce them for us. As a matter of fact they are ours and we enjoy them with at least a measure of appreciation, but about the only time we really consider them the way we should is when we desire their presence and they are not to be had. Then and then only we begin to realize how much we have taken them for granted.

Among the many things taken in this way, freedom stands out very significantly. All people who have at least a decent measure of respect for the rights of others have freedom. The constitution of the United States gives it to all its citizens from birth. It comes to every individual as a blessing from God in the first place, and as a blessing from the nation in the second. Every individual has a right to it, and no man has a right to take it away from him without the consent of the law. Everybody who has not usurped the rights of others enjoys it every day, and yet few stop to even think of the blessings of happiness that find them just by virtue of freedom.

Think of your right of going and coming; think of your right in this and that and the other thing. Think of the happiness that this freedom brings you, and then think of how little thought you ever give it by way of appreciation. Really the blessings you receive by virtue of the freedom you enjoy in unnumbered ways should make you sing a song so joyous and full of mirth that none other could excel it in gladness. Your face should beam with happiness and your soul should sing its sweetest song. And yet, does it?

The bird that is free sings the sweetest song, we say, and the children of Nature tend to verify that statement. A lark caged will not sing the song that he pipes in the morning air, mounting from a dewy field of grass. The robin caged would not sing the beautiful morning and evening carol he sings while enjoying the freedom of God's world. Just a very few birds seem to even survive behind the bars of the iron cage that keeps them from enjoying the freedom of sunshine and air. They sing their sweetest song in freedom, but with man it is different.

Somehow or other under ordinary circumstances the soul does not seem to sing its finest melody. It takes the extraordinary to tune it, and bring forth the sweetest strains of music. Like the harp that was stretched between the towers of a nobleman's castle that would only produce a humming and unharmonious sound when the wind played upon its wires, but when lashed by a storm produced the sweetest music, so the soul seems to sing its sweetest song under the lashings of the tempest.

The prophets of old bear testimony to this. Jeremiah, often called the Weeping Prophet, is an outstanding example of this. His task was as unpleasant a task as a human being could desire from the standpoint of the people to whom he was to deliver his message. He could expect little pleasure from that end; his pleasures alone must come thru the performance of duty, which he did unfailingly. He was true to his calling, and when he was imprisoned in the miry dungeon, even in the sadness of his heart, his soul sang forth the praise of God in a way that it had not done before. It sang its sweetest song while the severest tempest was raging.

St. John found his soul soaring even to the courts of heaven in a vision, and the beautiful Revelation of Jesus Christ we have from him is partly due to the fact that he suffered banishment upon the isle of Patmos, away from the haunts of men where his soul could draw nigh unto God. Behind the prison bars at Philippi, Paul and Silas in the dead of night, with their backs cut and bleading from the forty less one lashes they had received, sang praises to the Lord such that even the prison bars would not remain barred. Their souls during greatest bodily pain and distress were singing their sweetest song.

John Bunyan gave to the world his beautiful allegory, Pilgrim's Progress, while imprisoned in Bedford jail; and all evidences seem to confirm the fact that had he not spent his last days at this secluded places in chains he might never have written this masterpiece that has stood the test of time. With his soul free from sin and his body imprisoned he could sing a song such as other circumstances would never have permitted him to.

Martin Luther translated the Bible into the German language while in Wartburg; Menon Simons gave to the world the very best of his life under persecution; and so hosts of other soldiers of the cross gave, during the most trying times, while persecutions raged, the best they had—the sweetest song—a song that we would place have heard had not the unusual taken place in their lives.

It is a fact that,

"Stone walls do not a prison make
Nor iron bars a cage,"

for the person who has found the liberty of Jesus Christ for his soul. But it is also a fact that stone walls and iron bars for a Christian instead of actually being a hindrance to him are the means, usually of him being a greater blessing.

And not just iron bars and stone walls in the material sense have this effect, but in the bodily sense also. Fanny Crosby has given to the world more hymns whose beauty becomes sweeter as the years pass by than possibly any other one writer; yet from the time she was a small child she has never looked upon God's green and beautiful earth. Her soul has learned to know God as it possibly never would have known Him but for this infirmity.

(Concluded on page 633)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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THE CLEMEN FAMILY

John Horsch

Chapter III

The Priest of Willikon

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere wich historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

On the day following, a caller from the village was entertained at the home of Andrew Clemen—the new priest of Willikon.

The priest realized instantly that the atmosphere prevailing in this home differed greatly from that of the other homes of his parish which he had visited. A few words having been exchanged about the great distance from the village, the hilly country, the tiresome walk, and the weather, he remarked:

"You have a beautiful home here, but it is apparently lacking a shrine and a picture of the Holy Virgin; neither do I notice any crucifix."

"We have no pictures of that kind, your honor," answered Andrew Clemen.

There was a pause in the conversation.

"I have been told that you people hold certain erroneous opinions," the priest remarked sternly.

"To my best knowledge we hold no erroneous opinions, your honor."

"Clemen," said the priest spiritedly, "I want to ask you a fair and square question. Do you accept all the teachings of the holy Christian Church?"

"Your honor shall have a fair and square answer to your question. There are a number of doctrines of the Church of Rome which we do not accept."

"Certainly not," remarked the priest. "How could you, and despise the holy sacraments, as I have ascertained that you do! It is obvious that you do not believe in the authority of our holy Father, the Pope, for you refuse him obedience!"

"We believe in the authority of the Holy Scriptures."

"Do you mean to say, that you know more about our holy religion than the General Councils and the Holy Father in Rome, the rock upon which the Church was built?"

"I will, in turn, ask you a question: Does the Pope think himself more enlightened than our Lord Jesus Christ and the apostles, and more authoritative than the inspired Holy Scriptures?"

"But who are you, that you may pretend to understand the Scriptures?"

"I am a Christian, that is to say, one for whom the Scriptures are intended and to whom large portions of it are expressly addressed."

"Do you suppose the Scriptures are intended for the use of Christians in general?" asked the priest.

"I do indeed, for as I said, the New Testament Scriptures are addressed to the believers and the people."

"This is not true!" interjected the priest. "Let me—"

Andrew Clemen had in the heat of the debate forgotten himself so far, that he caught himself on the point of saying that he would get his Bible to prove his assertions. But the priest must not know that he had a Bible.

"The writings of the Apostles," he replied, "are addressed to 'the believers,' 'the brethren,' 'the saints,' 'the church;' the Epistle to the Romans is addressed 'to all that be in Rome,' the first Epistle to the Corinthians 'to all that in every place call upon the name of Jesus Christ our Lord,' etc."

"How do you know?" the priest demanded.

"I have studied the Bible."

"You can not be right in this, but I shall look this matter up at the first opportunity. However, that the Bible should be directed to the saints, appears not unreasonable to me."

"But the saints, in the language of the Bible are not those who have been canonized, or declared to be saints by the Pope."

"Who are they, then?"

"They are the believers. In Apostolic times the term saints was applied to Christians in general, for all the members of the church, were expected to live saintly lives." Moreover, it is no doubt known to you that persons are canonized by the Pope only after their departure from this life.

"You have said," replied the priest, "that the Bible is addressed to the church. Now, the head of the church is the Pope, and you will admit that it is for the head to do the thinking for the members."

"According to that logic, the citizens of a country should let the king do the thinking for them, for he is the head of the state. But I do not accept the statement that the Pope is the head of the Christian church."

"Whom do you hold to be the head of the church?"

"The head of the church, according to New Testament teaching is our Lord Jesus Christ. As for the Pope, or Papacy, there is not a word concerning it contained in the Bible, much less is popery founded on Bible teaching."

"Wha-a-a-t!? Do you deny that Peter was the first Pope?"

"I do. There is abundant proof in the Bible that Peter was not a Pope."

"Your opinion then is," replied the priest, "that there ought to be no Pope, and that his authority is only imaginary?"

"This is precisely my opinion."

"In other words," continued the priest, "you advance the claim that the authority which the priests derive from the Pope to bring about the salvation of the people, does not really exist?"

"You have stated my position correctly."

"And how do you suppose, the people could be saved if there were no priesthood?"

"In the first place, I must remind your honor that all those who live in open sin and vice, only bear testimony to the fact that they are not really Christians and are not saved, although they may be accustomed to go through certain religious forms. That the priests administer the sacraments to them and absolve them of their sins at stated intervals, does not remedy the matter in the least. The very fact that to those whose sins have been forgiven, it is made obligatory to come after a short time again, to be absolved, indicates that nothing else is expected but that they will continue their sinful life. They are asked to do penance, while, what the Word of God requires, is repentance, which means a change of mind, and turning from sin unto God. By administering the sacraments to people whose life gives testimony that they are not Christians, a priest only makes himself a partaker of their sins. He eases their conscience with the delusion that they are right before God by virtue of those forms and ceremonies."

"Do you reject the sacraments?" inquired the priest.

"It depends upon what is meant by sacraments. I do not approve of any religious ceremonies for which there is no Scripture authority. I further disbelieve the claim that certain ceremonies have a magical power to effect regeneration or bring about forgiveness of sins. It it were correct teaching that the observation of the sacraments makes the people Christians, the flock under the care of your honor would be truly Christians, they would lead Christian lives, instead of living, as many of them do, in offensive sins."

"Since you reject the sacraments, what could the priests do, in your opinion, toward the salvation of the people?"

"The people can not be made Christians by any man. All that can be done for them by the church is to teach them and to lead them to Christ, reminding them of their duties. The question of salvation must be settled by each man with the Savior himself. The conditions are repentance and faith."

"According to your teaching, there would be no place for the sacraments as means of salvation," remarked the priest.

"No. The Christian ordinances are not possessed of any magical power, they are not sacraments, as that term is defined by the Catholic theologians. Although the ordinances do not bring salvation, they are of great import. The very fact that Christ has instituted them, makes their observation obligatory."

"I suppose you have neither any use for holy water nor relics?"

"No, I am convinced that there is no virtue in the use of these things."

"You don't pray to Mary and the saints?"

"No."

"Your teachings," said the priest, while rising as if about to leave, "are contrary to the infallible verdict of the church. They are rank heresies. You are outside of the fold of the holy Catholic Church, without which there is no salvation. I suppose you know what the law, both ecclesiastical and secular, demands in regard to heretics?"

"I know full well that the law of the Church of Rome demands that those who dare to disagree with the Pope, should be put to death; and this, by the way, is one of the principal reasons why I could not become a member of that church."

"I would have you understand," concluded the priest, "that heretics will not be tolerated in my parish. I shall at once take such steps in regard to this matter, as my duty requires." With these words the priest left the house.

"I am glad, Andrew," said Lydia Clemen, "for the truths you have told this man. Who can tell what impression the conversation has really made on him!"

"But he seems to be determined to make trouble for us," remarked John.

"We must remember," replied his father, "that he simply takes the attitude toward us which as a priest it is his duty to take. He is quite ignorant of the teaching of the Scriptures. It could hardly be expected that he would renounce Romish principles, when for the first time he is told that they are unevangelical."

"Let us hope," said Lydia Clemen, "the dear Lord will not permit persecution to scatter the family during the short time that my pilgrimage may yet be prolonged. If persecution is to come, may it be His good pleasure to take me home beforehand. Yet He knows, I am willing to suffer for the faith."

Late in the evening Arnold Martin came up the hill. He said he had seen the priest coming down the road and had decided to ascertain the import of his visit. Being informed of the interview, he said that he would by all means go to church on Sunday, to hear what was announced concerning the matter, from the pulpit.

(To be continued)

WHEN MARY BALKED

"Edwin Barnes, don't you know that today is 'Every member at church' day? And you were not there this morning. Aren't you going this evening?" Mrs. Edwin Barnes, Jr., slipped up behind her young husband and brushed his hair down over his eyes.

"I can't go now, you've spoiled my hair," he replied, reaching back and pulling her down on the arm of the chair.

"Wait, I'll fix it again. There, it is just as nice as ever." She smoothed and patted down the thick brown locks. "But seriously, dear, you are going to the service this evening, are you not?" she asked, sitting down beside him in the easy chair.

"Oh, I don't know, it is pretty comfortable here. Not much use going as I see. I can get practically everything I get there by perusing the daily papers and magazines."

"Why, Edwin!" Harriet was shocked. "Aren't you ashamed to speak so of our beautiful service!"

"I beg your pardon," he drawled, "I should have said, barring the most inspiring and uplifting music. I was thinking only of the addresses."

"But every one says Dr. Sharp preaches such eloquent sermons," persisted Harriet.

"Eloquent, but I don't call them sermons in any sense of the word. Not such sermons as you and I used to hear. Have you ever compared them, Harriet with your father's sermons?"

"Oh, Edwin!" Harriet buried her face on her husband's shoulder and cried a little as she always did when her father was mentioned. It had been three years since he left her, but she missed him so sorely even yet.

Her mind went back to the little assembly where the dear father had ministered. How different it was from the large church with whose multitudinous activities she and Edward were now identified. The First Church of Barnesville prided herself on being in the forefront of every movement looking toward the uplift of the world.

"Of course there is no comparison," Harriet finally said. "I have never even thought of such a thing. My father was so different. What put that into your head, dear?"

"Mary's singing, perhaps. Have you noticed what a pretty voice she has? And she sings the same old hymns we always sang in your father's meetings."

Harriet Barnes listened. Mary, the new little maid, was moving about her room above. Presently in a clear, sweet voice she began singing softly:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

"We don't hear much of that these days, do we?" laughed Edwin Barnes.

"Well, is that what you want to hear?" asked Harriet.

"Can't say that I do, and yet, something seems to be wrong with what we do hear and with what we are doing. The preachers are dinning it in our ears and we are falling over ourselves to reform and reconstruct and resuscitate, and what not, this old world, and all the time things are growing worse and worse."

"Just as father's Bible said they would," interpolated Harriet.

"And of course our Bible says the same thing, only we don't read it that way. We want to fix up things to suit ourselves. Let me see, what was that passage your father laid such stress upon? 'Without shedding of blood there is no remission.' I wonder if that means what it says?"

"You did think a great deal of my father, did you not, Edwin?" said Harriet as her eyes turned to the portrait of a saintly man of God hanging on the library wall.

"There were few like him, dearie," replied Edwin, following her gaze.

"I wonder what he would think of us now," mused Harriet, "and of some of the things that are done in this church."

"No need to wonder about that," Edwin chuckled.

"Are you going tonight, or not?" asked Harriet. "I suppose I could take Mary, but—"

"Oh, I'm going, sure. It is something to hear the little songbird if I don't care for the rest. Shall we take Mary with us, too?"

"Thank you for the veiled compliment, Mr. Barnes. Why, yes, we might take Mary if she cares to go. I'll run up and ask her while you are brushing that precious pompadour. I believe her father was a minister in the little town where they lived," she added as an afterthought.

As Harriet approached the door of Mary's room the girl began to sing again —another of her father's blessed old hymns:

"'Till He comes,' oh, let the words
Linger on the trembling chords;
Let the little while between,
In their golden light be seen.
Let us think how heaven and home
Lie beyond that 'Till He comes.'"

The words ended in a trembling sob. There was an answering sob in Harriet's throat. She turned and went softly down the stairs.

"I could not disturb Mary! she seems to be having a service of her own," she said to her husband as they met in the hall and passed out together.

Returning after the church service they were again seated in the library. After a somewhat prolonged silence Edwin remarked:

"Well, it was the same old story, only more so. I wonder how long Dr. Sharp thinks it will take to construct and Christianize society along the lines he and his sympathizers propose. As though society could be Christianized in a lump."

"You seem to be growing pessimistic, dear," said Harriet.

"Yes, I suppose they would call me a 'knocker.' But we ought to face the facts. And statistics show that in spite of national prohibition and all our other reform movements, a veritable wave of crime is sweeping our country."

"Father used to say that if the efforts put forth in even one of the great reform movements were used in preaching the gospel of Jesus Christ the world would have been evangelized long ago."

"Possibly; I can not say as to that. Yet Dr. Sharp asserts that he is preaching the gospel. It is certainly a terrible muddle, and I am sure I don't know where it will all end."

"Perhaps if we would read our Bibles more we would get some help," suggested Harriet gently.

"It is quite probable," assented Edwin. But the neglected Bibles lay closed on the library table after they had gone up-stairs.

"Mary is a dear, but she makes me uncomfortable somehow," Harriet reflected the next day as Mary's voice came floating up the stairway. "How strangely she takes me back to my girlhood days!"

All through the week it seemed to be Mary's mission to keep before Harriet Barnes the rememberance of her father and his neglected teachings. The song that oftenest bubbled forth from Mary's lips was another favorite of his:

"Jesus is coming, O sing hallelujah!
Jesus is coming in glory to reign;
Yes, He is coming, O sing hallelujah,
Jesus is coming again"

"Mary, why do you sing that so much" one day Harriet had asked almost impatiently.

"Oh, I beg your pardon, Mrs. Barnes," Mary stammered, "have I annoyed you? I didn't realize—it means so much to me."

"What means so much to you, Mary?" asked her mistress.

"The promise of His coming," answered Mary quite simply and directly. Don't you believe it, Mrs. Barnes? Aren't you looking for His coming?"

"Do you think that many people are looking for it?" asked Harriet, evading Mary's question.

"If they are not, they ought to be," said Mary positively, "because the Bible is so full of it. Why, the very last promise in the Bible is a promise of His coming, and the very last prayer is a prayer for His coming. Why shouldn't we be looking for it?"

Why, ideed! It was her father's dearest longing, as Harriet Barnes very well knew.

The next Sunday evening the First Church was to give a motion picture service in the Sunday school room. Harriet, in the kindness of her heart, resolved to give her little maid a special treat. Mary was an unusually refined girl and a faithful worker. Harriet broached the subject on Saturday evening.

"Mary, dear," she said, "you have scarcely been away from the house since you came here. How would you like to go with us to the service at the church tomorrow evening?"

Mary's face brightened. "I should be very glad to go. Thank you very much, Mrs. Barnes. It is kind of you to take me."

On Sunday evening they arrived a little late, and just as they entered the door of the room the lights were turned off and a picture was shown on the screen. Mary stopped and recoiled a step.

Harriet took her by the arm. "Never mind," she reassured her in a low tone. "The usher will find a seat for us."

"But—but—this is not a church," protested Mary.

"Of course it is, child. This is the Sunday school room where the picture service is given. Did I not tell you?"

Mary looked positively frightened. "I can't go in there, Mrs. Barnes," she insisted. "Please—please, will you excuse me, and let me go back home!" she started toward the outer door.

"We can not let her go alone," growled Edwin Barnes. He turned after Mary, followed by his chagrined wife. The trip home was made in uncomfortable silence. Harriet was angry. She would not listen to Mary's distressed attempt at an explanation, but sent the girl to her room.

"Little prude!" she ejaculated, as she switched on the light in the living room. "I wonder where she grew up!" Then she caught an amused gleam in her husband's eye as he looked down on her.

"What are you grinning at, Edwin Barnes?" she demanded.

"Just a-thinking," he smiled, "of another girl who did not grow up on moving pictures and such things. I wonder if she suffered very greatly because of that lack?"

"You naughty boy!" Harriet made a little face at him. "I do believe you are glad that Mary balked."

"Can't say I am sorry. I would much rather be here," settling himself in his favorite chair. "This is better. Now let us get one of Father Brown's sermons, and have some real food."

"Do you really mean it, Edwin?" Harriet Barnes put her hands on her husband's shoulders and earnestly searched his face.

"Never was more serious, dear. Do you think we could spend the evening in better company?"

Harriet went to a case in the library where was a file of her father's sermons. She took out a manuscript at random and returned with it to the living room. Her eyes were misty as she gazed at the well-known loved handwriting. Its subject was, "The Second Coming of Christ." She handed it to Edwin. Then she said thoughtfully:

"Dear, I have a mind to ask Mary to come down. The poor little thing was so broken up, and—I am ashamed of being so cross with her."

"Why, yes, to be sure, ask her down," assented Edwin heartily.

Mary came. And how her face shone as Edwin Barnes' strong clear voice read the messages of that sermon.

"That sounds just like one of father's sermons," she said softly, as it was finished.

"So your father preached this kind of sermons," said Mr. Barnes.

"Oh, yes," replied Mary. "He longed so for the Lord's coming. He said that truth was the key to the whole Bible. Jesus Christ crucified, risen, and coming again—that was the message he always preached."

They were silent for some little time. Then Edwin Barnes said:

"Have you never attended moving picture shows, Mary?"

"Never in my life," answered Mary. "Father and mother always taught us never to be where we would not want the Lord to find us when He comes."

"And you never wanted to go?"

"Oh, yes, many times Satan has tempted me. Then I would always go to Mary's place, 'at Jesus' feet.'"

"I see. So you always chose the 'good part.'"

"The Holy Spirit chooses for me. He will always choose for us if we will let Him."

Another Spirit-filled silence followed. Mary rose to slip away, but Edwin stopped her.

"You are quite a little singer, Mary," he said. "I should like to hear you and Mrs. Barnes sing together."

"What shall we sing?" Harriet asked.

"Oh," Mary started up impulsively, then stopped.

"What was it, Mary?" asked Harriet.

"I only thought of father's favorite 'Till He Comes,'" said Mary shyly.

"It was a favorite of my father, too."

(Concluded on page 633)

EDITORIALS

Vacations

This is the time of the year when many people, especially those living in cities, speak of taking vacations.

Vacations are fine for those who are privileged to enjoy them, and when they bring us back to our tasks more fit mentally and physically because of them. Change of scenes, and rest from our accustomed labors, ought to make us more efficient and enable us to be more helpful to those with whom we come in contact. If vacations have a different result than this, we fear it is because they have been misspent.

But there is one point on which we should be especially careful during these hot and depressing days, whether we have the privilege of indulging in a real vacation or not, and that is that we do not allow ourselves to become spiritually lax and indifferent. It may seem a paradox, but we believe that there is more spiritual "coldness" among professing Christians during the hottest time of the year than at any other time.

On account of the often intense heat and for other reasons, physical energy at this time is apt to be at rather a low ebb for both city and country dwellers. The student who has been in school thinks of this as his "vacation," likewise the teacher who spends nine months each year in strenuous labor in the school room. The farmer works hard all week,—so hard that he has scarcely time to keep up his devotional periods. He is tired on Sunday mornings, and there is strong temptation to remain away from services and enjoy a rest. The city dweller finds Sunday an ideal time to take an auto ride through the country, or to some park, or to visit relatives and friends. The result may be pleasing so far as the physical man is concerned, but is often disastrous to the spiritual life of the individual.

But we can not afford to take spiritual vacations. We must press on as never before. The enemy never thinks of vacations, and at this period of the year is doubly busy. If not careful we may lose ground at this time that will take a long time to regain. Spiritual vacations are disastrous!

Whatever we do, and however we may spend the hot months of the year, let us keep our spiritual fires bright and glowing. Let us be alert, active, on our guard. Don't neglect the daily devotional periods. Help others to keep up their enthusiasm, and you will be doubly blessed for the efforts you put forth in the Master's name.

"For at such an hour as ye think not the Son of Man cometh."

The Political Unrest in India

Readers who have more than a passing interest in our mission work in India will welcome the opportunity of reading, on another page of this issue, a clear and logical account of the reason for the political unrest in that country.

This unrest has at times threatened to interfere seriously with the work of the missionaries there, even to the extent that they were compelled, by Government order, to concentrate at one point near Dhamtari, so that they might be in a better position to escape if the situation got beyond the control of the authorities, which happily did not. While conditions at the present time seem more stable, yet it is difficult to say how soon another crisis may be reached. Events in that country sometimes happen with startling suddenness.

But the important consideratoin for all of us as Christians,—whether we are missoinaries in India or workers at home, is that we be continually in the path of duty, living the lives that God has planned for us. There need be neither fear nor anxiety if such is the case. "We are in the hands of God" is a most comforting thought, and though we know not what may befall us, yet we know that He careth for us, and that in His strong arms we can never be harmed.

Let us pray that the work in India may prosper in spite of unfavorable political conditions, and that our workers there may be spared from any bodily harm as they go about their ministrations of love and duty.

"If"

An insistent call is coming from our already established mission fields,—India and South America—for more means to carry on and extend the work which has already been started there.

Likewise, the call comes for more workers to help carry on the work and to make it possible to embrace the large opportunities for winning souls that lie before them.

Our Mission Board has considered these calls and has decided that they are worthy and should be met.

The Board has further decided that several more missionaries will be sent to India and to South America **IF** the required funds can be raised with which to send them and to support them on the field. The workers are available. It is solely a question of finances.

It seems hard indeed to measure the opportunity of winning souls for the Master in terms of dollars and cents, but our Board could do nothing else. They cannot send more missionaries than they can support. They are dependent on us, and it is for us to decide what shall be done.

The missionaries will be sent,—are ready to go—IF the funds can be raised.

Now that little word "if" is very small so far as letters are concerned, but big in importance neverthe ess. A lot of things could happen, or might have happened, IF—.

IF everyone were a true Christian this would be an ideal world.

IF the signalman had not thrown the wrong switch the train would not have been wrecked and scores of lives would have been saved.

IF the drunkard had never taken his first drink he might not only have been much happier himself, but could have been a real blessing to his fellow men.

IF the criminal had not done his first wrong deed he might now be a respected member of society instead of a prisoner behind the bars.

IF the sinner had accepted Christ, as he knew that he should, he would not have been ushered into eternity without a ray of hope for the future and with a life of sin to account for.

IF we had only done the thing we knew was right, we might have been spared much pain and suffering.

This little word "if" has caused more heartaches and more pangs of conscience than any other word in the English language. Nothing is more tragic than to see an individual lamenting his or her fate with the sad words, "Oh, IF I only had! IF I only had! But it is now too late, and the penalty of my neglect is upon me. Oh, IF I only had!"

A wise man will consider his ways seriously, and will choose his path after careful deliberation along lines which he knows he will not regret later on. He may make mistakes to be sure, but they will be honest ones, and he will never need to suffer the pangs of remorse for a course of action which he knew was wrong at the time—the act was committed, or for the failure to act along a given path of duty.

Shall we as a Church and as individuals act wisely in the present crisis, or shall we close our eyes to some evident facts and needs, and later allow that tragic little big word "IF" to become a hideous nightmare to us?

But what has all this to do with the need for more missionaries?

May it be possible that at the judgment bar of God souls will face us and say, "IF you had given of your means in 1922 so that more missionaries could have been sent out, we might now be saved instead of lost"?

Would the excuses we now make for not giving more liberally serve us in that hour?

Is it possible that that little word "IF" may keep us out of heaven? What a tragedy that would be!

The Gospel can be preached to those who do not now know it, and souls may be saved from an everlasting destruction, IF we support our work a little more liberally with the means which God has entrusted into our care.

What a tremendous responsibiltiy! What an opportunity for real Christian service, IF we do our part in this work.

Shall the needed missionaries be sent, or will we hold on to our shekels a little longer?

The Young People's Conference

Another Young People's Conference has now become a matter of history.

We hope, in our next issue, to print a somewhat detailed report of the meeting. We believe that all who have the interests of our young people at heart will be interested in this report.

We believe too, that those who were present at the meeting were almost unanimous in their opinion as to the place of such a meeting in the activities of the young people of the Church. If there was anything of criticism or disapproval of the general course of the meeting we have not heard of it.

It is to be regretted that not more of our brethren who are in direct and active charge of the work of the Church were present. No doubt there were good reasons for this in many cases, for their sympathy and desire to help have been repeatedly expressed by many of them, yet we cannot help but feel that a first-hand knowledge of what transpires at meetings of this kind is almost essential in order to judge them properly. Besides, it would seem that at such meetings as this there is a splendid opportunity for our leaders and workers to get in direct touch with the young people and to bring about a greater feeling of unity, a deeper spirit of co-operation, and to foster a better understanding of each other, our aims, and purposes.

An attitude that seems to the editor to have been very commendable, was taken by the conference with reference to its future activities. At the business session the question of the future of the movement was thoroughly discussed, with the result that there was practically unanimous agreement to a resolution which expressed the desire of the Young People's Conference to work "with the sympathetic interest and hearty co-operation" of General Conference, and empowered the appointment of a committee which was instructed to work with the Young People's Problems Committee of General Conference in order to devise a plan by which this can be done. This same committee is also empowered to make all arrangements for another Young People's Conference at some future date, at which it shall report the result of its work.

An interesting fact in connection with the meeting was the presence of a number of quite elderly people from the community in which the conference was held. One of these was a sister some 80 years old. She expressed herself as having heartily enjoyed the conference and as being highly encouraged to note the earnestness and the enthusiasm with which the young people seemed endued. This is as it should be, for old and young alike are interested in anything that has for its object the promotion of the Kingdom of God.

We believe that an intelligent and sympathic attitude toward the whole problem by all interested will result in making of the movement something which will continue to be a blessing to the cause of Christ and the Church.

CHRISTIAN LIFE

THE IDEAL HOME

Mabel Groh

Home is a word that is peculiarly full of meaning where the message of Salvation and holy living has had its influence. In heathen and Mohammedan lands **Home** has little of the meaning we associate with the word. It does not speak of protection, tenderness, mutual understanding, love or comfort. To many it is only a place to eat and sleep. To many others it is a place where men oppress and wrong their women-kind, and where the women and girls suffer seclusion and oppression in a hopeless dejection and resignation to the tyrrany of man. It is the Gospel of the Christ that has transformed the home from the above picture to what it is in Christian lands, and the measure of the influence of the Gospel in a home determines its character even in Christian communities.

It is a lamentable fact that there are multiplied thousands in Christian lands whose knowledge of home is little better than that of the heathen. The slums and tenements of the poor, and the average boarding house of the city, which are the only homes known to many, are poor substitutes for **Home.** The ignorance of girls, who marry without the slightest knowledge of housekeeping, is responsible for many home failures, while the extravagance of the age, that demands that we keep pace with those in better circumstances, is a curse that cannot be estimated. Another and a greater enemy, which is however largely the result of the foregoing evils, is the divorce court which destroys the whole structure of the home by removing the foundation.

The first home had no architect to plan its building or decoration. It was simply the union of one man and one woman for the purpose of procreation. (Gen. 1:27,28) "Be faithful and multiply and replenish the earth."

The first essential for an ideal home is a man in the image of his Maker, born again and fully yielded to God, and a sister of like heart and mind, for how can two walk together except they be agreed. Where two such hearts are knit together in an understanding love, the possibility of an ideal home is theirs, even if a mean cottage be their only shelter.

No home can be wholly ideal unless there are children in it. Life that is wrapped up in the boys and girls of the next generation, becomes deeper and broader and better than life that is lived for self or things. If children are regarded as an heritage from the Lord and are trained in His fear and love they will not fail to adorn the home and the parents that bore them, but tragic is the life of the child that is not welcomed, and is treated as a burden, or as property out of which to make gain. Obedience that results from confidence and respect is essential, and if parents are wise and just in their commands and restraints it is possible, even though the respect must sometimes be won with the rod of correction. What is more beautiful and inspiring than a home where the parents keep abreast of the problems that face the young people, thus enabling them to be sympathetic counsellors, while the children reflect in their lives the noble teaching and example of the parents?

Definite Christian teaching must be coupled with pure Christian living, every day and in every department of life. The family altar loses much of its power if after prayers father pinches one neighbor here, and backbites another one there, while mother has all the gossip of the countryside on her tongue. Children are always influenced by example far more than by precept, but when the life and teaching harmonize the result is certain, though sometimes delayed.

The ideal home is an industrial center, every member of the family sharing, according to strength and ability, in the cares and responsibilities of life. Work is regarded with respect, and the shirker with disfavor, but work and wealth are not allowed to become idols by taking an undue place in the life. Duty before pleasure is the motto, but time is given for natural and innocent joys, and for mental, spiritual, and social development: All work and no play makes Jack a dull boy, and all work and no mental exercise, makes unbalanced and narrowminded men and women. God not only provides us with the power to read and study, but He commands us to give "attendance to reading," therefore the ideal home must provide literature of suitable quantity and quality to meet the needs of the family. The Bible is given first place, and all other literature used must square with the Word of Truth.

The ideal home is a social center, where friends and strangers are always welcome to share in the home life of the family. Happy is the family that has learned to spend an evening in inspiring conversation, reading, or music. There are multitudes of homes today that fail utterly of meeting social needs, and we find the Churches struggling in desperation to provide a social atmosphere that will be a little purer than the picture show, the dance hall, or other centers of amusement.

We need more of simple genuineness in our homes. It is right to give our guests the best we can afford, but it is wrong to seek to give a false impression of our standard of living. Simple furnishings and plain food need not call for apologies of excuses, nor are they sufficient reason for failing to obey the command to use hospitality without grudging. Poverty is no disgrace, but living beyond means is the curse of the home in our day.

The ideal home is tastefully and harmoniously furnished, and presents a neat, homelike, inviting appearance. Slovenliness is not excusable even in the poorest cottage, and haphazard careless methods are destructive of property, time, energy and peace of mind and body.

The ideal home is one in which the "Works of the flesh" (Gal. 5:19-21) are not practiced, but the ninefold "Fruit of the Spirit" is manifest in the lives of all who are members of the home.

The ideal home is the nearest to heaven of anything that we know on earth, therefore it is not hard to understand why godliness must have first place if we wish to make our home ideal. Preston, Ont.

A HOUSE BY THE SIDE OF THE ROAD

Alfred Allyn Earle

Years ago, while still quite a young man, I came to a period in my career when I was drifting. I had been driven by the winds of whim and chance, in an aimless fashion, from my northern home into Virginia. On a certain day I started along the post road that runs from Winchester, Va., to Romney, W. Va., with no object except to change from where I was to somewhere else, and the Romney road was free from ruts and therefore offered smooth footing. Evening found me weary and hungry, and stolidly indifferent to the possibility of relief, twelve miles upon my journey, and under the necessity of begging lodging or of spending the night in the open.

It was at this time that I came to Valley Home, a pleasantly rambling house, snuggled in the trees among the foothills. Here I was taken in, fed, warmed, and given a comfortable bed; and here next day I remained, and for many days thereafter, earning my keep by becoming handy

choreman about the place, held from my drifting by the wonderful personality of the dweller in this house by the side of the road.

Sidney Gore, at the time of my arrival a woman well advanced in years, had spent her life at Valley Home. Twelve miles from the nearest railroad, her home had been an eddy and a haven unto which had been floated a marvelous collection of human driftwood. Men came wrecked in their bodies by drink and excess, stayed until they felt courage to resume their battles, then, with scrip in their purses, passed upon their way. Others came, sick in spirit, and later went forth healed. A simple old lady, living her widowed life by the roadside for eighty odd years changed the direction of dozens of human lives. Three splendid sons she educated and sent forth into the press of life—one preacher of great power, one man who later became president of a college—and they and many many others carried to the needs of men the dynamic of her personality. Once she visited Washington, where one of her sons was a well-known university professor. On this trip she put aside the opportunity to meet President Roosevelt, as she would have had to purchase a new gown. She needed her money for other purposes.

In the living room at Valley Home, framed and hanging upon the wall, was a poem based upon a line from Homer, "He was a friend to man, and lived in a house by the side of the road." For years after Valley Home was to me but a blessed memory, the lines of that poem, made alive by the personality of Sidney Gore, haunted my mind. Recently I read the history of its inspiration as told by its author, Sam Walter Foss, who said in words well worth repeating:

I was tramping in New England one hot and weary day. I had sent my valise ahead twenty-five miles and had walked twenty-four of them. I was tired out and longed for a man with a wagon to come along and take me up. I sat down under a tree to rest. Pretty soon I noticed a sign on the tree: 'There is a spring of good water inside the fence. Drink if you are thirsty.'

I went in and drank, and then I saw another sign on a bench: 'Sit down and rest if you are tired.' While I was resting there I saw another sign on a basket of apples: 'If you like apples, help yourself.'

After a little I looked around and saw an old man, who was watching me with friendly interest. I asked him what those signs meant.

'Well,' he said, 'we had the water going to waste and we thought it would be a good thing if we could get some thirsty travelers to drink a little of it. Then, this is a pleasant spot to rest in, and mother reminded me of this old bench that was doing nobody any good in our attic. So I brought it down here. We have more apples than we can eat at this time of the year, and we thought it would be a satisfaction to us if others could enjoy them, too. So we put up the signs, and they seem to be doing a little good.'

I thanked the old man and pursued my journey, refreshed in body and mind, for I had learned a great lesson and gained an inspiration. There was no weariness in that last mile, and when it was finished I sat down and wrote those lines, 'Let me live in a house by the side of the road, and be a friend to man.'

What an inspiration to those meek ones of earth who in humility live from day to day offering their humble cup of cold water to the passing wayfarer, seeking only to be known as "a friend of man!"

In conclusion, after exhorting you to secure the entire poem and make it your own, let me set down here the last stanza:

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?—
Let me live in my house by the side of the road
And be a friend to man.

—S. S. World.

ARE WE OUR NEIGHBOR'S KEEPER?

The young minister's wife smiled indulgently at her venerable father as he lifted his hat from his white head and stopped to say "good morning" to the neighbor who passed them in the hall. Father had never lived in a city apartment. In his little town everybody spoke to everybody else and such a discourtesy as not calling on one's next-door neighbor was not to be thought of.

"One of your neighbors?" he inquired interestedly.

"I suppose so," she added. "So many new people moved in last September, I don't know them all."

"Haven't you been to see them?"

"No, father. I haven't had time," she added with a sudden realization of unneighborliness. "It's different in the city you know. People seldom know who their next-door neighbor is."

"How do you know whether or not they are Christians?" he asked simply.

The minister's wife looked up with a start. She had never given a thought to whether or not her neighbors were Christians. She had the responsibilities of her husband's parish and the presidency of the missionary society. Then too it was not customary in city apartments for people to call to find out whether or not their neighbors were Christians. Nevertheless, the question lingered in her mind. The next day she found her father talking with the janitor. The dear old man seemed to have no difficulty in finding a point of contact with any one.

"Who is the neighbor who lives just below you on the first floor?' 'he asked when he came in later.

"A retired army officer and his wife," said the daughter, "and I do know," she added proudly, "that they are Episcopalians."

"I'm glad you found that out," he said as he started out to walk. When he came back, he was walking beside the Colonel. They talked a few moments at the entrance. Then her father shook hands as if he were taking leave of an old friend.

"Well, I see you met the Colonel," said his daughter as she took his hat and coat.

"Yes," said he, "but you were mistaken. His wife is an Episcopalian but the Colonel does not belong to any church. He has never accepted Christ. You know he cannot be saved just because his wife is a church member. I know you are busy, daughter, but I can't help feeling that God will hold you responsible for not thinking of your neighbors and for not praying for them and talking with them about the Saviour."

The daughter put her arm around her father and kissed his forehead. "It's true," she said. "I never realized it before." That night when the minister came in his wife poured out the whole story to him.

"I am ashamed of myself," she said. "I've been so busy with my round of duties and organizations that I haven't said one word to an unsaved soul for months. I thought father was queer and old-fashioned. I was even afraid the neighbors would laugh at him and give him a discourteous answer, but, in the few days he's been here, he's made friends with everybody and he's made me think as I never thought before of my personal responsibility."

The next day the minister and his wife called on the Colonel and his wife. The army man's heart was unusually tender for his wife was very ill. It was easier than they thought to talk of spiritual things. He seemed almost persuaded to accept Christ.

Eagerly the minister's wife called up the rector of the church to which the Colonel's wife belonged.

"Won't you talk with Colonel——" she said. "We've been talking to him and I think he will become a Christian." She heard a deep sigh at the other end of the phone.

"Of course, I will," said the rector, "But I am not very hopeful. The Colonel is a military man and he is as hard as nails. The last time I gave his wife communion he got up and left the room."

"It is different now," said the minister's wife. "He will see you."

A few weeks later the Colonel was received into the Church and became an earnest, faithful member.

"Everything that is of value in the world has come from the confidence of some great soul who pressed on till triumph was achieved and the efforts crowned with success."

"After conversion, God is our joy, comfort, guide, teacher, and in every sense light; He is light within, light around, and light to be revealed to us."

The righteous cry and the Lord heareth and delivereth them out of all their troubles. Psa. 34:17.

MISSIONS

THE PRESENT POLITICAL SITUATION IN INDIA AND ITS EFFECT ON CHRISTIAN MISSIONS

M. C. Lehman

In view of the fact that much is being written in American papers about the present political situation in India it has been thought best to give a brief description of various incidents that have occurred within the last few years. In order to do this a number of extracts are given below from the book "Old and New India," by Sir Valentine Ghirol which should be an accurate indication of the present trend of affairs. Finally we will try to state briefly how the present situation affects Christian Missions.

Mr. Gandhi an Indian lawyer has until his recent arrest been regarded as the leader of the Extremist party that is waging a strong agitation against Government. He is the acknowledged leader of the Extremist party which has captured the Indian National Congress from the Moderate party.

"The circumstances which drove him (Mr. Gandhi) to declare war against British rule and Western Civilization arose out of the action taken by Government on the report of the "Sedition Committee," which, under the presidency of Mr. Justice Wowlatt, a judge of the High Court of King's Bench, sent out especially to preside over it, had not only carefully explored the origins and growth of political crime during the great wave of unrest after the partition of Bengal, but recommended that in some directions the hands of the executive and judicial authorities should be strengthened to cope with any fresh outbreaks of a similiar character. The Committee pointed out that in spite of the preventative legislation of 1911 it had become apparent before the war broke out that the forces of law and order were still inadequately equipped to cope with the situation in Bengal. For the duration of the war the Defence of India Act had conferred upon Government emergency power which had enabled the authorities to summarily intern a large number of those who were known to be closely connected with criminal propaganda, but almost as soon as the war was over their release would follow automatically upon the expiry of the Defence Act, and a dangerous situation would arise again if Government had nothing but the old method of procedure to fall back upon.

"In January of 1919 the Government of India announced that legislation in conformity with the recommendations of the Sedition Committee would be required from the Imperial Legislative Council, and two draft bills were published, one of these embodying permanent alterations in the law and the other arming the Executive with emergency powers. The publication of these bills threw the country into a fresh ferment of agitation. ..... The Extremists read into the Bills another proof of the organized hypocrisy of British rule in general and of the report in particular, and denounced them as a monstrous engine of tyranny and oppression, against which no Indian wou'd be safe. ..... The Indian non-official members in the Council were solid in opposition. .....Various attempts were made to modify the bills but the official bloc in the council voted these down. The opposition in the Council remained unmoved and outside the Council grew more and more fierce. ..... The Extremists who had shrunk from no effort to misrepresent the purpose of the bills received a great accession of strength when Mr. Gandhi instituted the vow of Satyagraha, or passive resistance, under which, if the bills became law, he and his followers would severally refuse to obey these laws and such other laws as a committee to be hereafter appointed might see fit, whilst they would faithfully follow the truth and refrain from violence to life person or property. ..... Mr. Gandhi having formed his committee proclaimed a hartal, i. e. a demonstrative closing of shops and suspension of business for March 30. This hartal at Delhi started a terrible outbreak which spread with unexpected violence over parts of the Bombay Presidency and the greater part of the Punjab, with sporadic disturbances in the North-west Frontier Province, and even Calcutta.

"The Delhi hartal brought for the first time into bold relief the close alliance into which the Mohamedan extremists had been brought with the Hindu Extremists, as well as the influence which both had acquired over a considerable section of the lower classes in the two communities. .... At the conclusion of the war the Mohamedan Extremists discovered a special grievance for their own community in the peace terms likely to be imposed on a beaten Turkey. That was a grievance far more likely to appeal to their co-religionists than the political grievances which had formed the stock-in-trade of the Hindi Extremists. They could be worked upon to believe that Great Britain and her allies were plotting not merely against the temporal power of the Ottoman Empire, but against the Mohamedan religion all over the world by depriving the Sultan of Turkey of the authority essential to the discharge of his office as Khalif or spiritual head of Islam."

Hindu and Mohamedan fraternity in agitation showed itself at the Delhi hartal in attempts to compel its observance by violence which obliged the authorities to use forcible methods of repression, and of five rioters killed two were Mohammedans. These deaths were skilfully exploited by the Extremists of both denominations and a day of general mourning for the Delhi 'martyrs' was appointed. The spark had been laid to the train and Hindus and Mohammedans continued to fraternize in lawlessness, arson, and murder wherever the mob ran riot. Systematic attempts to destroy railways and telegraphs at the same moment in widely separated areas pointed to a carefully elaborated organization. Public buildings as well as European houses were burnt down in half a dozen places, and Europeans were often savagely done to death, nowhere more savagely than at Amritsar, where five Europeans, two of them Bank managers, were killed with the most fiendish brutality. A missionary lady, known for her good works, barely escaped with her life. The authorities were not slow to take stern measures. Troops were rapidly moved to the centers of disturbance, flying columns were sent through the country, and armoured cars and trains and aeroplanes were used to disperse the rioters. A resolution issued by the Government of India on April 14, asserted its determination to use all the powers vested in it to put down "open rebellion" even by the most drastic means. By the end of the month the Viceroy was able to announce that order had been generally restored, though in some places there was still considerable effervescence.

Methods used for the suppression of such serious outbursts were effective but not accompanied by the provoking severity as in the Punjab at Amritsar. "Even when all allowance is made for the more dangerous situation created by a more martial population and the proximity of an always turbulent North-west frontier with the added menace at that time of an Afghan invasion, nothing can justify what was done at Amritsar where the deliberate bloodshed at Jallianwalla has marked out April 13, 1919, as a black day in the annals of British India. One can hardly realize the frightfulness of it all until one has actually looked down on the Jallianwalla Bagh, once

a garden, but in modern times a waste space frequently used for fairs and public meetings, about the size perhaps of Trafalgar Square, and closed in almost entirely by walls above which rise the backs of native houses facing into the congested streets of the city.---- General Dyer having heard that a large crowd had assembled there in contravention of his orders when the city was declared under martial law, many doubtless in defiance, but many also in ignorance of his proclamation forbidding all public meetings—entered with about fifty rifles."

For ten minutes General Dyer directed a successive firing into the thickest of this crowd and killed at least three hundred and seventy-nine people and wounded at least twelve hundred. This struck terror into the inhabitants of the Punjab but it also raised racial hatred which had not been noted before. The place where this slaughter took place has since been bought by the Extremist party as a "Martyrs Memorial." Martial law was declared in the Punjab soon after this and order was restored.

In order to get the actual facts with reference to the severity used by military authorities in quelling the riots the Government of India and the India National Congress each appointed commissions to investigate and report and the two reports were naturally very different. This fact made subject matter to use in agitating on the part of the Extremists.

Mr. Gandhi at once used this material to start his non-Cooperation scheme whereby he secured pledges from provincial committees from all parts of India to boycott Government or Government aided schools, the new Councils which had just been organized, Government courts, and to renounce all titles conferred by Government. Harta's became frequent and later a boycott of all foreign cloth was organized and at this writing is still in effect. Processions were formed in large cities all over the country which had collected all the foreign cloth or clothing possible and crowds gathered in open places in the cities where these clothing were publicly burned.

Less than a year ago when the Prince of Wales arrived in Bombay a complete boycott of all celebrations planned by Government was undertaken by Extremist agitators. When however great crowds of people after all gathered to see the imposing ceremonies and glorious pageants because of the curiosity such demonstrations always arouse in the heart of an oriental, the Extremists undertook to handle roughly a number of Parsees, Christains and others which returned from the celebrations. The result was a riot with Parsees, Christians, Europeans and loyal Indians on one side and anti-Government people on the other. A number of people were killed by Government troops called out to quell the rioting. One American was killed in this riot.

Ahoedabad, Madras, Nagpur, Calcutta, Delhi, and other cities have all been the scene of rioting of more or less severity during the last few years in which in every case numbers of people have been killed. The rioting has in every case been the result of some anti-Government agitation in some form or other.

At a police-station house in the Punjab recently a mob of Extremists attacked native Government police and captured the entire police force of the station and murdered every one. In the rioting in Amritsar above mentioned a number of Englishmen were killed simply because an infuriated mob can not distinguish between people who are allied with government and those who are not allied with Government when the victims belong to the same race as the race representing the ruling Government. In this way a missionary lady who happened to be on the streets when the riot broke out barely escaped with her life only after she had been severly beaten and shamefully exposed.

It can easily be said that in many parts of India the feeling against Government on the part of the Extremist party is very bitter. That in many places they have been able to play on the ignorance of the masses by spreading exaggerated and false reports about government is only too true. In the majority of cases the rank and file of the village population is unconcerned as to what Government does or does not do so long as their own private affairs remain undisturbed and taxes are not too high. They are indeed grateful in most cases for the protection of Government. The larger cities where there is always a migratory population are however hot-beds of discontent among the lower classes where fiery orators go among them and sow the seeds of sedition.

The feeling that is hostile is primarily against Government Agitation is primarily against Government altho there are those agitators who try to produce prejudice against all foreigners in the country.

Missionaries as a rule are not the objects of the venom of Extremist agitators.

The non-cooperation or boycotting scheme of the Extremists has however done much harm to Mission schools in all parts of India. Many schools get subsidies from Government in order to help meet the running expenses of the schools. The fact that mission schools take Government money has singled them out to be boycotted. In this way the schools of a number of Missions have been closed altogether because boys attending the school were intimidated until they stopped coming.

One of the schools of the American Mennonite Mission has had to be closed altogether because boys stopped coming. The English School of the Mission lost half of its boys at one time during the severest of the agitation in Dhamtari but is again steadily altho slowly getting new boys to replace those who have left.

When the Governor of the Central Provinces recently was on a tour of Inspection near Dhamtari the houses where he was expecting to camp on two successive nights had a lot of the furniture burned just previous to his arrival.

Mr. Gandhi was recently arrested and Government fearing that such a popular hero's incarceration might precipitate violence ordered all the missionaries to concentrate in one bungalo. This being impossible all those who were to leave for the hills for the hot season in a few weeks left at once and the remaining force stayed in the Kaufman bungalo, until Government orders were received to again go to our regular posts of duty. All however passed off very quietly and it is doubtful if the concentration was at all necessary.

At present after Mr. Gandhi's arrest all is perfectly quiet. There is and has been no cause for alarm for the safety of the missionaries on the field. Should need for apprehension arise interested parties would be notified through the Mission Board.

We are in God's hands and will do as He directs.

Darjeeling, May 17, 1922.

A TRAIL RANGER IN KOREA

At thirteen years of age William John McKenzie was so tall and well developed he looked like a full-grown man. His giant strength had gained for him peculiar honors among his companions and had made him the hero of many battles.

Having finished the course which the little country school could give, he began at that early age, the work of teaching, near his own home on the lovely West Bay of Bras d'or Lake in Cape Breton. The people of the countryside, however, knowing not only his youth but his intense love of fun, were somewhat cautious about sending their children to him, and for a whole week he had only one pupil. Others, however, began to come and at the end of six months the room was crowded to overflowing, many of the scholars being older than their teacher.

At nineteen we find him in the academy at Pictou, and later at Halifax, where he graduated in both arts and theology. At college, no less than at home, he was a famed athlete, excelling in highland sports and possessed of an irresistible wit. When the students of the college decided to send a missionary to the Labrador coast, a work that called for special courage, resourcefulness and devotion, McKenzie was the man they chose. He responded, and for eighteen months lived and preached the gospel in every little bay and inlet up and down that bleak shore.

In 1893, when he was just twenty-eight years of age, McKenzie decided to give his life to making known the gospel in Korea. He sailed from Vancouver and, fifteen days later, arrived at Yokohama. Here his great size caused no little amuse-

ment to the jinrickshaw men, who compared him to their monster image of Buddha, and asked an extra price for carrying him in their jinrickshaws. After spending a few days there, he sailed for Korea, where he landed December 12, 1893.

Several months were spent in Seoul, learning all he could about the Korean people and their language. Whenever an opportunity presented itself he entered into conversation with the Koreans, although, at first, he was, of course, unable to make himself understood. Often a night was spent in a native inn, that he might sample Korean food and become accustomed to it. He was determined to thoroughly understand the Korean people, that he might the better make known to them the riches of the gospel of Christ.

In company with a fellow missionary, a trip was made to the ancient city of Pyong Yang in the north. To his companion the incidents of the journey were familiar, but to McKenzie they were full of fresh interest. Nearly two weeks were occupied on the journey. Shortly after leaving Seoul they noticed blood on the road and other traces which showed that some poor traveler had been robbed and brutally treated. This so terrified the Koreans who were with the missionaries that it was only through much persuasion they were induced to proceed. They soon came up with the wounded traveler, and, like the good Samaritan, dressed his wounds, telling him at the same time what to him was new, the story of the Great Physician.

The nights were passed in native inns of typical Korean style—mud walls, mud roof and mud floor, with round sticks for supports. Paper windows, with numerous holes, let in the light, and straw mats constituted the furniture. They were kept warm by the well-heated floors, through which, however, the smoke came up into the room. Naturally, the natives were very curious and crowded round to see the foreigners.

Pyong Yang, with a population of one hundred thousand, which was their destination on this trip, was a very ancient city. Here was the well of Kya, dug by one of the kings eleven hundred years before Christ. The people were proud of two things—the great age of their city and its terrible wickedness. A Christian church had been established there some time before this, but the converts had suffered bitter persecution and had received little or no protection from the authorities. They were frequently stoned and almost murdered, even the youngest not being spared. This treatment, however, instead of terrifying, only served to strengthen them. They rejoiced in the honor of being considered worthy to suffer for the cause of Christ. A boy eighteen years of age, who had been attending the services, was seized and severely beaten. When asked by the missionary if he felt like giving up his faith, he replied, while a smile lighted up his countenance, "I can not give up serving my King, even if they kill me."

In the village of Sorai, many days' journey from Pyong Yang, there lived a native convert, named Mr. Saw, whose conversion and subsequent earnest efforts to win others had made him well known in the northern province of Korea. This fact led McKenzie to decide to visit this village and, if possible, make it the center of his work.

Accompanied only by his teacher and a coolie, he set out. The inevitable dispute having arisen with the coolie as to the wage that should be paid him, it was settled by McKenzie and the teacher carrying the cash, which formed a heavy part of their load. Although the entire amount was only twenty-five dollars, as it requires thirty-five hundred Korean coins to make one dollar, even that amount of money meant some burden.

The journey to Sorai was a long, wearisome one. At one place he lunched on pig's feet, sprouted beans, and fermented water of wheat husks. At another stopping place the dainty fare was a meal of "buckwheat stirrings."

The first man to greet him on his arrival was Mr. Saw, who offered him the hospitality of a house, which had a thatched roof and glass windows. This little Christian home and the fellowship of this earnest native convert brought much joy to the heart of our missionary.

On the following Sabbath, fifteen persons gathered for Christian worship in Mr. Saw's home, and to them McKenzie spoke, his teacher acting as interpreter. Though the little group did not know it, that was an epoch-making day, for it marked the beginning of a work that was to extend hundreds of miles to the east, where other missionaries from Canada would follow in McKenzie's steps and reap rich harvests.

Then followed two years of service, unusual in character and marked by a sacrifice of self that has rarely been surpassed. Every faculty he possessed was made to serve. The medical knowledge he had acquired in preparation for his missionary labors helped him, not only in giving relief to the people in their sickness, but also in doing much to break down the terrible system of superstition under which they lived. The demon-spirits, who were regarded as the authors of all sickness and disaster, they numbered by thousands of billions, and these they believed filled every imaginable space and lurked in every nook and corner. The plight of the poor Korean, whose main business was, in some way, to escape their fateful spell, was deplorable. The sum that was expended annually in Korea upon those who claimed to have the power to break these spells was estimated at two million five hundred thousand dollars.

Certainly if it be true, as some one has said, that a man is rich according to the number of things he can do without, then McKenzie was a wealthy man. He was isolated from the English tongue. The only way he could receive or send mail was through merchants who might be going down to Seoul, or through some chance traveler.

In his great desire to get near the natives he adopted Korean clothes with the exception of the grotesque looking hat, and, finding that it won him favor, he continued their use. The children, when they saw him in native attire, seemed to lose all fear of him, and as he loved young people, this was to him a great joy. For the same reason he determined to use only Korean food. Very soon he became the hero of the village. The people of Sorai boasted far and wide of the tall, handsome stranger who lived among them and preached the "Jesus doctrine." In trials of strength he had proven himself, in reality as well as in appearance, a giant, and his fame as a hunter became uncomfortably great, for he found that he was expected to kill any and all tigers that might visit the community.

To mark the little Christian church off from the heathen shrines, and also to distinguish the Sabbath, McKenzie conceived the happy idea of raising a Christian flag. The raising of this flag for the first time was a red-letter day for the native Christians. Led by the missionary, they cut the long pole among the trees some distance away; then they dug the hole and held the ropes, and as the flag rose the entire congregation sang, "All hail the power of Jesus' name." Today the white flag with St. George's cross upon it has become as universal among the Christian churches of Korea as the church bells of our own land.

The building of the church at Sorai was an occasion of much interest and rejoicing. It was built by the villagers, at their own expense, on a site that one year before had been used for demon worship. Everywhere people were interested, and many were the invitations the missionary and his helpers had to preach the "Jesus doctrine" in the surrounding villages.

During the trying months of the war the marvelous influence and heroism of McKenzie was strikingly shown. On three occasions the Tong Haks set out for Sorai to plunder the village and take McKenzie's life, and each time something intercepted them. At last they said, "We can not fight against McKenzie, for his Jehovah God is stronger than our gods." In all that district, Sorai was the only village left untouched during the war.

Thus as preacher, teacher, doctor, friend and helper to all, McKenzie labored for two years. But his giant frame gave way, and on June 24, 1895, his earthly service closed.

When the news of his death reached Nova Scotia, three young men, Foote, Grierson and MacRae, at once volunteered and demanded that they be sent to Korea. Today, about fifty men and women from Canada are carrying on the work that

McKenzie began in the "Land of the Morning Calm."

Thirty-five years ago there were no Christians in Korea; today upwards of half a million are either Christian or inquirers after the way of life. Three thousand congregations and groups of Christians meet every Lord's Day to worship God, and four hundred Protestant missionaries, representing seven churches of the United States, England, Australia and Canada, are having the joy of helping to develop one of the most earnest, missionary-spirited churches in all the world.—By Archer Wallace, for Missionary Education Council of Canada.

"ALL THINGS TO ALL MEN"

[Editor's Note:—The Mennonite General Conference of North America, among its other missionary enterprises is conducting an interesting work among the Northern Cheyenne Indians in Montana. The following article, taken from "The Mennonite" throws some light on the work.]

Paul in I Cor. 9: 22, says: "I am made all things to all men, that I might by all means save some." "That we might save some," that we might bring some, yes all, into the saving knowledge of the gospel of Jesus Christ, has been our earnest desire these fourteen years that we have been among these Cheyennes. To do this, one experiences many things, one must endure, yes, one must have patience and love. But Christ left His heavenly throne. He came to save us. He endured much for our sake, so we gladly take up His cross and follow Him, forgetting all else, only "That I might by all means save some."

In order to be able to be a successful missionary worker, one must be able to speak the language of the people with whom we work. This language is a very hard one to learn, but without the language we cannot do the work that we should do.

We were first two years at Busby and Lame Deer. From there we were transferred to Birney where we worked nine years, and then we moved here to Ashland, our present field.

The work in Birney was pioneer work. Even a school had not been there but two years. The Indians seemed very glad to have us build a mission station there. But we soon learned that it was more for receiving material gain than spiritual help, although some soon took great interest in the work, in God's Word. The Word was sown in faith at all times and wherever an opportunity was given us. Soon the fruits of God's Word began to come in. John Stands in the Timber, Henry Red Nock's wife, Henry Ekshoulder and wife were the first ones. Up till now there have been 41 baptized, of which some have gone home to be with the Lord Jesus, and they died true to their faith in Jesus Christ.

From the beginning we saw how important it was to have native helpers. So we tried in different ways to train native helpers. We would take such who showed signs of becoming good workers, taught them to read their own language, taught them to sing and instructed them in the fundamentals of God's Word.

One young man, John Stands in the Timber was with us nearly three years after his wife and children died. He did at times spend much time in the study of God's Word. He learned to read his language and could sing well. He was a great help in the Sunday school and in the services. Why he drew back we could not tell. While he has not turned from Christ he has become very lukewarm and indifferent.

We have tried it with different others. But it is hard for most of them to be criticized by others, yes, even some will mock and scorn them. Or as one said, "You just wait, we will watch you and if you make a mistake, we will laugh at you and make fun of you."

Hugh Weasel Bear is another young man who at the beginning could only speak a few words in public. But now he speaks well. He has also studied God's Word in our home. He also for a time became cold and indifferent, but now he takes more interest again. Some soon think they know more about God's Word than the missionary. Both John and Hugh are always in our prayers, and we have never given them up, to become a power among their people. Both always say, "We never will give up Christianity, we never will go back to our old life. We want to follow Jesus." But it is hard for their desire to become deed! John's conversion, his trials, his faithfulness to Christ even under persecution and scorn, his life, would be interesting to read.

Here in Ashland the Holy Spirit's work of drawing men to Christ is noticed. Here the Catholics have been working for over 39 years. Many have been baptized, mostly as children, but we are safe to say, no real born again Christians. One old man said, "I am a Christian, I have been baptized and I go to Holy communion." More he did not know, he lives like any other heathen. Another old man said: "The lame priest, (he was the first priest here) taught us like you teach us. He used to tell us the same stories out of God's Book that you tell us. He would invite us to come to him, and then he would teach us. But the other priests do nothing for us, nor do they teach us. They do not care for us."

Last year when the Nez Perce preachers held the meetings here, 12 persons came to the front expressing their desire to follow Jesus. But the priest scared them with all kinds of lies, so that they all drew back again.

On Thanksgiving day one woman and a young man arose in the meeting and expressed their desire to follow Jesus. The woman was one who was baptized by the Baptists in Oklahoma but who has been here for a number of years and who had drifted away from Christ, who now wishes to renew her covenant with God.

Bruno Two Bulls, the young man was baptized as a child by the Catholics, but does not claim to be a Christian, but is very sincere in his desire to become a Christian. He said, "There are two persons in me, one who urges me to become a Christian, the other tries to hold me back. Do not know yet which one will win." Again he said: "I do not want to be baptized until I am sure that I am willing to forsake everything and follow Jesus." Again: "I am the best dancer here among our people, now when I am a Christian, what must I do?" Again: "I used to take part in peyote religion, but when I found that it was harmful to me, I stopped. Also have I stopped smoking for the same reason." And many other things did he say and ask, that proved to us that he is in earnest and that he is seeking the truth. He is taking instruction for baptism. Pray for him. He wants to help in the Sunday school and services, to help bring his people to Christ.

Henry Standing Elk told the Christmas story at the Christmas tree and also gave a short talk on New-year's day. Both talks had been written out by me and explained to him. He learned them and gave them in Cheyenne. One day he said to me: "The Catholics do not want us to have the Bible. I was to see the priest and was in his room. When he left the room I noticed the Bible on the table. I took it and read it, and found that it was the same as you use. And the priest always tells us your Bible is the wrong Bible. The next time I came to him the Bible was gone. They give us a book they call the Bible, it is only Bible history."

Bruno said one day: "The Catholics do not give us anything out of God's Word. I might just as well go to the white people and preach to them in Cheyenne, they would get just as much out of it as we do out of the 'Latin mass,' read by the priest." Also: "Our people here think they are Christians because they are baptized, but I know they are not."

Isedor White Wolf has for some time read much in God's Word and has up to now not come out in the open, making a public confession, fearing the priest and also some of his own people. Now it seems he desires to come and confess Christ before men and the world. Pray for him.

One young man said: "Here are a number of young men who desire to become Christians, but are afraid to make the beginning. If one will make the start, others will follow." Pray that this woman and the three young men mentioned above may come out and out for Christ and that many more may follow.

(Concluded on page 633)

BIBLE STUDY

FAITH AND PRACTICE—ACTS

XIV

The accession of the Gentiles into the Christian Church did not take place without a disturbing effect among the Jews. The first opposition to this new phase of the Gospel took place in Jerusalem after the news had reached them of the events which took place in Caesarea.—Acts 11.

It cannot be said that the Apostles who remained in Jerusalem were not perplexed concerning this new turn in the affairs of the Church. They, with other brethren, had heard that the Gentiles had also received the Word of God—v 1. Not all were so greatly troubled, but those of the circumcision, (who laid stress upon the need of all believers in Christ being circumcised,) opposed the coming into the Church of the Gentiles unless they too were circumcised. It is evident that they were sincere in their claims, for circumcision was established by the Lord in the days of Abraham, and was continued among the worshippers of God from that time forth. The Law required it from every male who accepted the faith of the Jews, and who, through a desire to worship with and become one of the people of God, accepted the law and its ministrations for his righteousness.—Ex. 12:48. Besides this, every Jew was obliged to refrain from the fellowship of those who were uncircumcised. They could not eat of their meats,—Lev. 24:25; could not marry their daughter without their having been purified.—Deut. 21:10-14: were forbidden all religious affiliations with them. Deut. 17:2-7. The strict observance of these and other regulations made association in social matters with the Gentiles impossible. The uncircumcised were an abomination to the Jews, and circumcision was the only possible ground of fellowship or brotherhood. The long established custom could not be broken away from in the course of a few years, although the Lord had included the Gentiles in His promises and definitely stated that the Gospel should be preached to them also.

The circumcision "contended" with Peter regarding the fact that he had gone in to the Gentiles. We remember that Peter had explained to the people at the home of Cornelius that it was not lawful for a Jew to come unto one of another nation. He could not justify himself on any point of Jewish law or custom for his action. He was guilty of a gross sin and his offended brethren had a right to require an explanation of his unusual conduct. His explanation required a rehersal of the revelation which the Lord had given him at Joppa. The emphasis was to be laid upon the fact that God had cleansed those beasts and creeping things and fowls that Peter had seen let down from heaven. The interpretation of the vision was apparent in this that the three men from the Gentiles came to the door of Peter's home immediately after the vision had been received, and that the Spirit made him go with the men. Further testimony as to the correctness of his act was proven by the special vision which the Lord had given to Cornelius and the fact that the Holy Spirit had come upon those who heard the Gospel of Christ and had believed on Him.—11:4-17.

It is hard for people to break away from their established customs which to them have the force of law. It was harder for the Jews to break away from a law which had been established by God in the days of their fore-father, Abraham. They had failed to comprehend that the promise of God to Abraham, which included both the children of Abraham and the other nations of the world, was established before the sign of circumcision was given.—Rom 4. They had not yet come to the full knowledge of the promises of Christ to the Gentiles who were to receive the promise of the Holy Spirit as well as themselves. —Gal. 3:14. They did not understand that the Lord's promise to the Gentiles implied their acceptance as such, and that the obligation of circumcision would have limited the blessing of salvation to Jews only; requiring the rite of circumcision would have made all men as the Jews. This was the difficulty which stood in the way of the Judaizers in later years. These were they who persisted in opposing the work of the Apostle to the Gentiles in later years. It was to such that Paul said, "They are the enemies of the cross of Christ." They desired to establish a system of works by which men were to be justified, instead of allowing the blessing of faith to be accepted by all who believed in the atonement by the blood of Christ, and in the merits of His righteousness to be their justification. The narrowness of the margin between justification by faith and justification by essential works of righteousness is so small that he who endeavors to stand upon it will find himself under censure by the advocates of both doctrines. They of the circumcision are a contentious class, and they of grace are ever made so by the revelation of the purpose of Christ whose promise of the Spirit is bestowed upon all men through faith in the Lord Jesus Christ.

It is evident that many of the Jews were of the same spirit as was Peter. He was convinced of God's attitude toward the Gentiles and yielded to the new order of things in which God showed that He was no respecter of persons, but that those of every nation who feared the Lord and worked righteousness were accepted of Him—10:35. Of such were all of the apostles, and also Paul who needed a special revelation to make him the chief apostle to the Gentiles. Those who heard the explanation of Peter held their peace and glorified God because God had granted repentance unto life unto the Gentiles. —v 18. Things which are impossible with men are possible with God. Gentiles can be saved without the ceremonial law of the Jews Rich men can be saved, though hardly. Camels can go through the eye of the needle. God's grace is greater than the understanding of men

The Gospel was introduced to the Gentiles by the apostle Peter. It was carried farther among them by the dispersed believers from Jerusalem. When the news of the many Greek believers in Antioch had reached Jerusalem the authorities of the Church there sent certain qualified men to investigate the conditions existing in Antioch.—11:19-22. From this we would infer that the conversion of the Greeks in Antioch had taken place after the conversion of Cornelius, and after the return of Peter to Jerusalem, and, it is quite evident that the event took place after the conversion of Saul and his visit to the Apostles at Jerusalem. There was not that flurry of exitement among the believers at Jerusalem as had been occasioned by the conversion of Cornelius. It seems that the Church had already become reconciled to new conditions and were glad that God had granted repentance to the Gentiles. It was necessary that the extension of the Gospel among the Gentiles should have the approval of the apostles and the Church at Jerusalem and thus Barnabas was sent as a messenger to carry greetings to the brethren who labored at Antioch and to those who believed.

What Barnabas saw in Antioch was an evidence of the grace of God among the believers there. Nothing is said of any special manifestation of the Holy Spirit. The acceptance of the Gentiles was manifested by a special demonstration of the

baptism of the Spirit in the house of Cornelius, in the presence of Peter. This evidence having been given it was not necessary that it should be repeated in every several case. God had proven the Gentiles as clean and acceptable with Him, and why should men require that each case should be thus proven? Barnabas required no such sign and Paul sought no such evidence when he came to the church at Antioch at a later time. Yet, we must believe that the Holy Spirit was bestowed upon the believers in Antioch, for the grace of God was seen among them, and Barnabas was glad and exhorted them all to cleave unto the Lord and through his ministry many more were added to the Church.

With the coming of Saul to Antioch a special labor was begun in that great city which continued for the space of one year. It was a year of establishing the believers in the principles of the Gospel of Christ. It was a time of expounding the Gospel to the Gentiles and of showing forth the harmony of the grace of God in saving the Jews who were under the law and the grace of God which saves the Gentiles who are without the Law but who are a law unto themselves It was a time of safeguarding the interests of the Church from the influence of Jewish zealots who would have all believers come under the law of circumcision. It was a time of victory for those who were taught and who believed on the Lord Jesus. It was also a time of persecution, for it was at this place that the believers were first called "Christians"

Whether given as a method of distinction or as a means of reproach the name Christian has a special significance for those who are called by that name. It is Syrian in origin. It is the possessive form of Christ, expressed by the English word, Christ's,—Christ, and the possesive ending, —ian. They who bear that name are known to belong to Christ. Barnabas and Saul were associated with the work that has grown to its present great proportions and which is still known by the name Christian. From this great Gentile city the work of the Gospel was to be sent forth to all the world. From this Gentile centre the first fruits of the Gospel among the Gentiles was returned to their Jewish brethren at Jerusalem in the time of Claudius Caesar, in the days of the famine which was prophesied by Agabus.—11:27-30. It is right that those who have ministered to us the grace of God that brings salvation should receive from us some of the temporal blessings, but it is our higher privilege to bring again to the brethren of our Lord the Gospel which we enjoy and which the Lord desires that they too should share with us.

"Faith is the hand by which we receive everything from God."

The Workers' Column

Boys.
(Junior)
August 13.

1. An example of faith toward God.—Abel.—Gen. 4:4.
2. An honourable son.—Shem.—Gen. 23: 26, 27.
3. An heir of eternal promises.—Isaac—Gen. 17:19.
4. A well beloved son.—Joseph.—Gen. 37:3.
5. An adopted, and well taught son.—Moses.—Ex. 2:9, 10.
6. A consecrated son.—Samuel.—I Sam. 1:27, 28.
7. A temperate and strong son,—tempted and failed.—Samson—Judges 13:34.
8. A tall son, admired by the people.—Saul.—I Sam. 10:23, 24.
9. A shepherd son with a good heart.—David.—I Sam. 16:7, 12.
10. A handsome son, but a traitor.—Absalom.—II Sam. 14:25; 15:6.
11. The ideal Son.—Jesus.—Luke 2:51, 52.
12. The Christian son.—Col. 3:20.

A Happy Home.—Luke 10: 38-42.
August 20.

I. An abode of love and peace.
   1. The love of Lazarus, Martha and Mary for each other.—Jno. 11, 12.
   2. The blessings of peace and godliness in the home.—A home where Jesus loved to go for rest.—Luke 10.

II. A source of hospitality.
   1. Jesus was received into the home.—Lk. 10:38.
   2. Other guests were received into the home.—Jno. 12.

III. A concern for the enjoyment and happiness of others in the home.
   1. Martha was concerned for her family, as expressed by her much serving—v. 40.
   2. The amount of service was too great to be accomplished by one.—v 40.

IV. A centre of entertainment.
   1. Mary was interested in the Guest, Jesus.—v 39.
   2. The Guest was honored in the home, because of his worth and his great wisdom

V. A co-operation in the interests of the home.
   1. Mary should have aided her sister.
   2. Martha should have enjoyed the spiritual benefits with Mary.

VI. Entertaining the highest motives.
   1. In associations that lift up and bless.
   2. In choosing the "good part"—knowing and doing the will of God.
   3. Honoring Christ by seeking spiritual interests, rather than the material welfare.
   4. Laying hold on eternal life which never fail.—v 42.

Two Destinies.—Rev. 20.
August 27.

I. A temporary imprisonment for Satan.
   1. It is in the bottomless pit.—v. 3.
   2. It limits his power,—cannot deceive the nations,—a season of time aloted him—v.3.
   3. It does not bring him to repentance, nor change his nature.—vv 3, 7-9.

II. A temporary blessing for the faithful ones.
   1. They suffer in this world unto death, martyrdom.—v 4.
   2. They were faithful under the most severe trials, refusing to yield to the powers of Satan in any instance.—v 4.
   3. They lived and reigned with Christ after their martyrdom.—v. 4.
   4. A portion of time allotted them in which they reigned with Christ.—v. 4.

III. The final destiny.
   1. Of the Devil.
      a. In the lake of fire and brimstone—v 10.
      b. With the beast and false prophet.—v 10.
      c. In torment, day and night, forever and ever.—v 10.
      d. A destiny brought about by the power of God who defeated him at the camp of the saints.—v 9.
      e. A condition which is not an annihilation for the beast and false prophet had been in the same lake of fire and brimstone for a thousand years and were not annihilated.—"Where the beast and false prophet are," note the use of the present tense.—v. 10.
   2. Of the wicked.
      a. They all stand before God and the great white throne.—v. 11.
      b. They are not judged until the end of all time.—v 5.
      c. Their names are not recorded in the book of life.—vv 12, 15.
      d. They are judged out of the records of the books, according to their works.—v 12.
      e. They are cast into the lake of fire. v 15.
      f. Their condition and destiny are the same as that of the devil, the beast and the false prophet. There is no repentance, no change of disposition and no annihilation.—vv 10, 15.
   3. Of the righteous.
      a. They stand before God and the great white throne at the last day.
      b. Their names are written in the book of life.—v 12.
      c. They shall be forever with the Lord.—vv 21:1-8.

Ready for Service.—I Tim. 4.
September 3.

I. Necessity for preparation.
   1. Because of the nature of the present times.
      a. Conditions prophesied by the Spirit. v 1.
      b. Departures from the faith.
      c. Men following fleshly works instead of righteousness by faith.
      d. Because of lack of enlightenment concerning the things of God.—vv 3. 4.
   2. Because the truth may be known and testified.
      a. Good ministers know and admonish believers concerning the truth.—v 6.
      b. Man may attain to words of faith and good doctrine.—v 6.
      c. Men are misled by old wives' fables.—v 7.
      d. Men should know that Godliness is a life, and not a system of good works.—v 8.

II. Methods of preparation.
   1. Trust in the living God, even to the extent of persecution.—v 10.
   2. Be an example of the believers.—v 12.
   3. Begin in youth, to inspire confidence in the real Christian character of ones life.—v 12.
   4. Give attendance to reading, to exhoration and to doctrine.—v 13.
   5. Make use of the gift of ministry.—v 14.
   6. Meditate on the Word and the service of the Lord.—v 15.

EDUCATIONAL

OLD SETTLER STORIES

VIII. Mother's Story

J. F. Swartzendruber

My Mother was born and raised in Stonycreek township, then Bedford Co., now Somerset Co., Pa. Both of her Parents died when she was in her teens. When she married in 1848 she went with her husband across the state line into Alleghany Co., now Garret Co., Maryland, into the pineries on the southeast slope of the Meadow Mountains, some eight miles southeast of Grantsville, Md., known as new Germany. Her husband, Fredrick Swartzendruber, was engaged with his father, Jacob Schwartzendruber in the milling business. They had both a sawmill and gristmill.

First Settlers in Iowa.

When she came there she found that the people had already contracted the western fever, for the reason that my father had a half-brother living in the wilds of Iowa, and they were keeping up a correspondence with him. He had moved there with his family in the spring of 1846, and was one of the first two Amish families locating in Johnson Co., Iowa. This man's name was Daniel P. Guengerich. He was one of the two sons which my Grandmother Schwartzendruber had by her first marriage. Joseph Swartzendruber, my father's oldest full brother, accompanied this family to their new location and succeeded in getting work in the southeast corner of the state for the summer where he contracted the fever and ague. After "shaking" several months he returned home much disgusted, expecting never to try it again.

Grandfather's Visit

Later Grandfather was induced to take a trip to that far-off country to visit his step-son. He returned, very favorably impressed with the country, and from this time on thought strongly of locating there with the rest of his family.

From his notebook we have the following: "If I mistake not that country has a great future in store. The soil is very rich black loam, and has no stones or gravel on the fields. The land is timber and prairie land mixed. The timber and brush lands seem to be the richest. It is cleared off and plowed up with a very sharp steel plow, which cuts the roots off as it strikes them. It raises enormous crops of wheat and corn the first year, without any fertilizers. The wild grasses on the prairies and in the sloughs make good hay for the stock, but cattle feed on the prairies all winter, unless there is too much snow on the ground." Grandfather was considered a very truthful and conservative man; yet these reports were too good to be fully believed. People in that region could not comprehend that there could be a country so fertile, and the fields so entirely free of stones and gravel as to be plowed with a sharp steel plow.

The Disadvantages

Grandfather also spoke of the disadvantages of that far-off country, as well as the advantages. Some of these were: There were bands of roving Indians strolling over the country. Yet friendly as they were, they might most any time take on a hostile attitude and become perilous to the Whites. "But the main drawback is that the people are all newcomers and all are poor. There is no money, no wages, and no income. They simply have HARD TIMES, in the fullest sense of the word. The climate is very healthy, with the exception that at certain times of the year there is much malaria caused by stagnant waters in the sloughs and pools, causing 'Chills' or 'Fever and Ague.' However annoying these maladies are, they never prove fatal." The winters were supposed to be more severe, and the heat in summer more intense than in the hills and mountains of Pennsylvania and Maryland. This however, was supposed to be the main factor, besides the fertility of the soil, in producing the enormous crops of corn, which was a failure where they now lived.

The Western Fever Increasing

In the two following years another brother of my father, a young single man ventured out West, and the reports were very favorable, with the single exception of hard times. These reports caused more desire in the minds of my father and his parents to go west and grow up with the country. In the summer and fall of 1850 several other families of their acquaintance ventured to settle in the new location, which raised the fever of the aforesaid parties to its climax and the decision to migrate was announced and the preparation made. However much mother was opposed to the project, she finally yielded.

During the winter of 1850-51 their few belongings were reduced to money, excepting what they decided to take along. This latter was carefully packed in good strong boxes, of the size of large trunks. Whether this was taken as baggage or freight, I am unable to tell.

Mother's Heritage

As stated before mother's parents died when she was in her teens, and she had an inheritance due her from her father's estate, of some six or eight hundred dollars, which she received in twenty-dollar gold pieces in time to take along. It was sewed onto pieces of pasteboard about 8 inches square, with needle and thread, packed among the bedding in the above mentioned boxes, and arrived safely with the other things. Just how much these twenty-dollar gold pieces helped to relieve the hard times in Iowa I am unable to say, but I suppose they did their bit.

This may be considered by the reader as a reckless way for transporting or sending money. This is true to some extent only. Banks were then very few and were not considered safe at all. Postoffice arrangements and the banking system were then not organized and developed as now, and sending money by mail and other means was then unknown. People carrying money had it concealed in their clothing or in their grip, and were usually armed with a pistol. Robbers and pickpockets were numerous and dangerous.

The Voyage to the West

The company consisted of six persons, viz., my grandfather and grandmother and their youngest son George, who was 20 years old; my father and mother and their only child, 15 months old The following is taken from the grandfather's notebook translated from the German:

"On the 14th of April, we bid adieu to our many beloved friends at Grantsville Maryland, and were taken by team, following the National Turnpike to Brownsville, Pennsylvania, where we boarded a steamboat to Pittsburgh. Here we took another boat to Wheeling, West Virginia, on the Ohio river, then another to St. Louis, where we boarded another one and went up the Mississippi to Muscatine, Iowa. Here we hired two teamsters with a team and wagon each, to take us out, by the way of Iowa City, to Daniels."

This departure from friends and relatives was appalling to mother, and things looked dark to her. She felt as if she were going away from home and relatives to a dreary and dismal country, a country of

want and poverty, where they were likely to be masscared by Indians. One morning, on the Ohio river between Wheeling and St. Louis, she ventured a glimpse out on the water and noticed the box in which her money was packed, with other boxes, loaded on a "Flat" and fastened on behind the boat with a rope. Her box was piled on in a slanting way, apparently ready to slide off into the river. This frightened her so that she screamed out loudly, and fell down and fainted.

The reason for going by steamboat was because there were no railroads west of Chicago, St. Louis not even having a railroad. Iowa City was then the capital of Iowa, and was supposed to be thirty-three miles west of Muscatine. There was considerable transit by team between these two towns and in dry weather the roads were fairly good, but it had now rained nearly every day for two weeks or more, and the roads were deep and muddy. As the Pennsylvanians put it, the Iowa mud was as sticky as shoemaker's wax.

The two teamsters, with a team and wagon each, hired to haul the immigrants to their destination, expected this and equipped themselves with the necessary things to double teams if necessary, and found ample occasion to make use of the same.

The scenery along the road

was entirely different from that in the old home. The farmhouses to be seen were but very few and far between, and built away from the road. No orchards were to be seen anywhere. The landscape was prairie, interwoven with strips of timber, groves, and patches of hazelbrush.

This being the second and third days of May 1851, all the livestock was roaming at will out on the green pastures of the prairies. Every cow and every horse seemed to be carrying a bell. The brush and groves were putting on their new coat of green. Every shrub was putting on its holiday dress of various colors. Song birds were warbling their sweet melodies. All nature seemed to be endeavoring to greet the immigrants and cheering a welcome, excepting the roads. These seemed to delight in throwing mud all over them, and in stopping the wheels of their progress.

Among the blooming shrubs and trees on that day were the wild blackberry, the wild plum and the crabapple. With all that the skill of man has done to improve the varieties of fruit by selection and propagation, they have, in my opinion, not succeeded in bringing out a better all-purpose variety of blackberries and plums than these native varieties, as they then grew wild, and still grow wild in isolated places and along the fences. And sure croppers they are, as is also the wild crabapple The latter also was used much for applebutter in primitive times.

The Approach to the Amish Settlement.

On Saturday, May the third, on the second day of their drive, they had only one more big slough to cross without a bridge. They were now within a half mile of the first Amish home, but did not know it. After planning a while they decided to double hitch the wagon upon which the ladies were seated and take it over first. Though spring seats were then unknown, there was a special comfortable seat prepared for the ladies. Neither was there much need of springs, as there were no stones and the wheels rolled on soft ground.

But before they started, Grandmother decided to get off too and make that load so much lighter. So in they went, the men folks following trying to push a little. Boot-top deep and in some places deeper, they got into the mud better than out. Two of the horses got down and would not get up until they were unhitched.

They then double hitched the other wagon and took it through by a round about way, for all the landscape was theirs. While the teamsters did this the other men managed to carry mother and the babe, and the boxes of household goods across to dry land. The empty wagon was finally gotten out too. All the men and horses were about as wet and muddy as they could be. Muddy, did I say? Yes it was of this splendid sticky Iowa mud. The sun had set, and it was getting dark

The immigrants for once were getting the blues

The teamsters were out of humor and declared they would stop for the night at the first farmhouse they could find, regardless of whose it was, and would not leave unless driven away by dogs and shotguns.

Mother was very kindly treated by all and now felt more like smiling than she had for a long time. In the still of the evening they heard the noise of dogs and swine ahead of them, and as their scanty traveled road took then right in that direction, this brought cheer to the company, even if it was only the noise of dogs and swine. In a few moments more they heard the voices of men, singing songs. So on they hastened, and soon came to a lowly farmhouse, or hut.

A few grown boys were outside, and their mother soon appeared on the scene too. After the bark of the dogs was stilled one of the teamsters ventured to ask to be taken in for the night. But the woman declared this to be impossible, as it was Saturday evening, and the boys had all come home for Sunday, so they were full. After a little while the host too came out, but bareheaded. He had only one hat for both Sunday and other days and could not find it in the dark. The teamsters then explained that they were bringing immigrants from Pennsylvania, that they were all strangers, though they themselves lived in Muscatine. They said they had had hard luck and it was impossible for them to go on further.

Their Acquaintance and Hospitality.

These people were then anxious to know, and half suspected, who the newcomers were. Soon the doors of hospitality opened widely, and all that they had was theirs for the night. Only they were sorry that they could not entertain them any better. And in fact, the accomodation, as well as it was meant, was very limited.

The family had already had supper, and had been about ready to retire, and at this time of the year, seldom used a light after dark. But the hostess now managed to find a half of a tallow candle, and proceeded to set the supper table for the guests. At this time people in this section ate but little wheat bread. Their fare was mostly cornbread and corncake, sauerkraut and "speck" with potatoes for a change. But on this special occasion this family chanced to have wheat bread to last them over Sunday, provided the boys would not eat too much. This bread with salted lard, or salted tallow instead of butter, answered for supper.

While these people were seated around the table enjoying their supper as best as they could, the hostess noticed that the candle lamp would soon be burned out, so she managed to fix up an old fashioned lard lamp, to illuminate the home after the candlelight gave out. Those of our young readers who do not know what candlelights, candlesticks, or lard lamps are will please ask some old Grandma who is seventy or more years old, and let her explain it to you. Coal oil and oil lamps were then unknown, and gas and electric lights unthought of.

This family consisted of father and mother, two girls in their teens, and seven boys. Several of the oldest were of age, yet they were contented in the parental home. The youngest was five years old. They were a jolly set of boys, always in good humor. There was apparently no end of vocal music and whistling. Their needs were but few and easily supplied, and I dare say, as I have known them arferwards, they lived more contended than the ordinary American does today with all the improvements and modern conveniences.

After supper was over the tired guests were ready to retire, and probably the generous family was just as ready to show them to bed on account of scarcity of lamp power. The boys usually slept "upstairs" when they were at home, but the "menfolks" of the strangers were now to have these beds,—all excepting one which the host and his two youngest sons wanted to occupy. There was only one bedstead in the house and this was for the parents, but it was given to grandmother and the young mother with the babe in her arms. The larger boys were left to sleep somewhere out of doors Mother did not know where they did sleep.

Before the larger boys were allowed to retire for the night they were required to bring in fence-rails to the woodplace and reduce them to firewood for preparing Sunday morning breakfast. This they did, singing and whistling merrily while they

worked. The strangers were requested to sleep as long as they wished on Sunday morning, which they gladly did.

The disconnected stovepipe

On Sunday morning when the host heard some noise among the strangers, he rose as quietly as possible, went down the ladder, and kindled a fire in the cookstove. The hostess also appeared at the same time preparing to bake biscuits for breakfast, as their store of wheat bread was nearly exhausted for supper. But lo! when the smoke ascended the stove-pipe the strangers raised a scream and came down the ladder very sparingly clad. The pipe, by some mishap had become disconnected and they were smoked out of their beds like squirrels out of a hollow tree. After this was corrected preparations for breakfast continued.

If they had been alone, corncake would have been good enough; but these so very welcome strangers must have the best that they could provide. Very sorry they were that they had no genuine coffee, but had to make rye coffee instead. But when the hostess went to get flour, she found the host's lost hat in the flourbarrel in her wheat flour. The barrel stood in the corner of the room, covered with a cloth tied over the top. Some wooden pins were driven into the logs of the house on which to hang coats and hats right above the barrel. In the scramble of the evening before, the hat had dropped onto the cover of the barrel taking one side of it with it into the barrel. The hostess afterwards noticing the barrel uncovered went and replaced the cover without noticing the hat. The hat was removed rather on the "sly," and taken out and given a hasty dusting for the venerable Sunday morning occasion.

The flour sieve was considered as necessary in the household as the coffee-mill. Corn flour and wheatflour were supposed to raise more lightly if sifted, so this flour received a thorough sifting, and the table was set. One of the boys was sent to bring in the cows, two in number, while two other boys were awaiting them with milkpails to furnish milk for breakfast. When all was ready, the newcomers were given the liberty to help themselves to their heart's content of what they were able to furnish.

This breakfast table was entirely minus any dainty dishes; the hostess probably considered the hot biscuits as such, but the teamsters did not. Aside from the biscuits there was a plate of hot corn cake an every day dish and with some people in Iowa an every meal affair, just as wheat bread is today with Iowa people. There was a large dish of boiled potatoes with the jackets on, another one with brown gravy, and one with salted lard instead of butter. Rye Coffee served as a beverage. One of the teamsters ventured to ask for sugar for his coffe, but they had none. While they were eating, the Hostess came along and offered some more coffee, but none wanted more. I do not know if they said "Thank you" or not.

While they were eating they had opportunity to notice the house, its furniture and equipments, better than they had the evening before. If I remember mother's story correctly, the house was built of logs, with a sort of an "Upstairs" or upper story to it, which ordinarily consisted of about two extra rounds of logs above the lower story. This gave room for a "floor bed" or a low bed under the roof. In this home, this part of the house was considered the boys dormitory. Yet in it were stored away many things that were not in immediate use. In one end stood a spinning wheel a flaxwheel, and a reel, which were considered more necessary in the home of those days than an "ABC book." These furnished the yarns for the then so renowned "homespun" fabrics.

The main part of the house in the lower story had two apartments. The largest part was called the "room." It had a fireplace in the gable end, a large dinnertable, a chest, the only bedstead in the house, three short benches, two chairs and a sewing chair. There was no room nor time for an easy chair. The other apartment was called the kitchen which contained the cookstove and a few other very necessary articles of furniture. At a side of the kitchen door was a ladder fastened to the wall which served as a stairway to the second story.

The House was furnished with an additional part, called a "Leanto" on one of the long sides of the house. This was the girls dormitory. The sides of this part were made of prairie, or probably slough sod, turned over with a plow, and laid up somewhat like a brickwall. It may have been plastered on the inside but I don't know. The floor was of "mother earth." The roof formed the ceiling.

This being Sunday morning and breakfast over, the men folks began to think of cleaning their dirty clothing. Besides, they had not shaven since they left their homes in the east nearly three weeks ago. They thought they had properly cleaned their cowhide boots in the dark the evening before, but it now proved to be a very imperfect job so they went at it in good earnest trying to get ready to go over to "Daniels," the end of their destination. But lo! this rich Iowa soil proved to be as adhesive when dried as it was when wet. The girls came to assist the women a little with knives, but they had kept comparatively clean and their job was soon finished. But the men folks gave it up for some future time. Mother smiled at them and proposed boiling the garments in soapsuds or lye.

By this time the boys had brought in the oxen. They now had three yoke (six oxen). Each ox and each cow carried a bell so that they could be more easily found. They put on the yokes and then fed them some corn every morning. This was to train them to the process of being yoked. They had contracted for four more oxen (two yoke), which were "green ones." They expected to break them in when they started to breaking prairie and brush during the latter half of May and June, with a team of five yoke of oxen. They now used only three yoke getting out timbers and hewing them on contract for a man wanting to build a gristmill quite a ways off. They had no near neighbors, the nearest being about two miles away.

The wheels of the immigrants were now set in motion and they were on their way over to "Daniels," the end of their destination. Arriving their about ten o'clock on Sunday morning, May the fourth, without any more mishaps they were very kindly received, and tears of joy were shed. After the touching commotion was over, the new hostess asked where they had lodged for the night. After she was told, she asked: "Well did you have breakfast?" Both of the teamstehs answered at the same time, —one in an affirmative and the other in a negative way. Then they asked for an early dinner, as they wanted to start back so as to get home by Monday night.

This ends Mother's story. I suppose the men folks succeeded in cleaning their dirty clothing, for they were not of the dirty kind. They succeeded in having homes of their own. My parents bought what was then called "Elm Grove," consisting of 80 acres, for $2.00 per acre. It had several small fields, and a log house, 14x16 feet in size, on it. Then they bought three more "eighties" of Government lands at $1.25 per acre.

In giving the details of mother's story of her night in an Amish home in Iowa I have described practically the conditions of almost every farm house in the state at that time. Though hard as their condition may seem to us, they had but few wants, were satisfied, lived independently and more contented than the most farm people do today under the improved conditions and developments, and the high strain of "push" under which they labor. Would God that we were better satisfied with the lowly and humble ways of our forefathers; at least enough so as to live within the limits of our means!

It may not be out of the place to mention that grandfather Schwartzendruber was a minister. The day after these folks arrived in the new colony there arrived another minister, John Gingerich. He was some eight years older than grandfather. He, his wife, a single son, two older sons, and a son-in-law, with their families, all came at the same time, overland, with horses and wagons from Butler Co. Ohio. With their coming the Amish Church in Iowa was organized, and by the grace of the Lord still exists.

The above mentioned John Gingerich is the ancestor of nearly all the Gingerichs at this place. And grandfather Swartzendruber is the ancestor of at least one-half of the Swartzendrubers at this place.

Kalona, Iowa.

THE LAND OF SACRED STORY

A. M. Eash

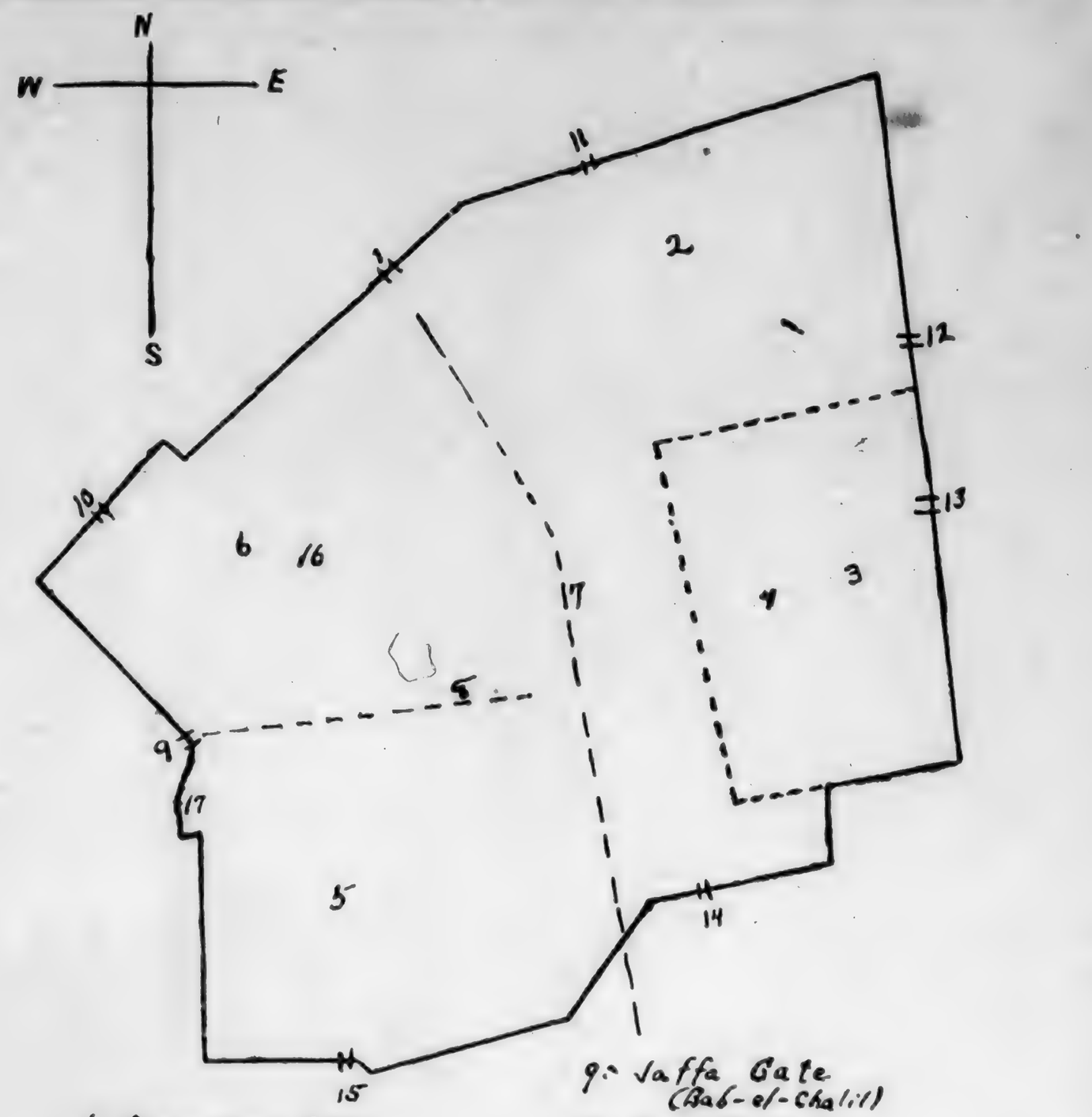
II.

We are in Jerusalem. A day dream of years has suddenly materialized. We shall now walk in the footpaths of prophets, priests and kings; our hands shall touch the smooth stones worn by the feet of the millions who have preceeded us in holy pilgrimages; we shall clamber over the ruins of buildings laid waste by the conquerors who more than a score of times have invaded the land; and we hope to be able through these experiences to anew as disciples sit at the feet of the Great Teacher. There are so many interesting places and so many more interesting things to learn from each of the places—for Jerusalem is the Holy City alike to Jews, Moslem and Christian and there is scarcely a foot of its space that does not have its sacred story!

Perhaps it were best to look at the city as a whole before beginning a tour of visits to all its points of interest. There are numerous points of vantage to which we might go for this general view of Jerusalem and its environs. Some would have us climb the Tower of Ascension on the Mt. of Olives, others would no doubt have us climb the modern bell tower at the German Church of the Redeemer just a few paces from the Church of the Holy Sepulcher and still others would suggest numerous other places; but, since for the present it shall be my privilege to be your guide, I will ask you to climb with me on top of the city wall and we will take our position just over the old Damascus Gate. I would not have you forget the romatic suggestion that we are in all probability standing over the same gate that the organized band of zealous Jews erected under Nehemiah's energetic guidance. True. that gate built nearly twenty-five hundred years ago was destroyed by Roman invaders about five hundred years later and probably others have been built and destroyed since that time, yet I can assure you that a number of men who have during the past several decades made a careful study of Jerusalem and its historic places will vouch for the verity of my statement when I assert that we are standing immediately over one of the very old entrances into the Holy City. The massive strong doors that in the days of the Turk were always closed at a certain hour in the evening as a protection against invading man and beast no more bar the be'ated traveler from entrance into the city and the comforts there awaiting him. There they hang on those large rusty iron hinges one of the many mute testimonies to the fact that a new day has dawned in Jerusalem and that in a measure dangers from men and beast have been removed and in the prophets' word, "ye shall call every man his neighbor under the vine and under the fig tree." Distrust, hatred and fear are gradually giving way to love, confidence and appreciation. We might linger still longer at the gate, both outside and inside, but our present destination is the top of the wall.

"Jerusalem is a city that is compact together." So sang the Psalmist centuries ago, and a very superficial view of the mass of buildings—one might almost say "buildings"—stretching to the South from where we are standing over the Damascus Gate causes us to thoughtfully repeat his words. So closely built together are the buildings that one could travel long distances on the flat housetops. True, there are streets but what hinders building right over them? In eastern cities that is a very common practice. The monotony of the somber-colored flat-roofed stone houses is only occasionally broken by a small dome on some of the more pretentious dwellings; a few modern red tile-roofed houses, the large domes of synagogues, churches and mosque, the bell-tower and steeple of churches and the minarets of the mosque, with occasional narrow crooked lanes which suggest it is the line of a street below. Round about is the massive stone wall enclosing it all, broken only by the single breach made in 1900 when the former German Kaiser found the old Jaffa Gate too straightened to be entered through by one of such dignity and dimensions as he possessed.

That Jerusalem is a city built on hill-



Plan of the City of Jerusalem

"Jerusalem is a city that is compact together"

is also an early impression. Immediately before us and on our left—as we stand facing south,—is Bezetha of ancient times. It is probably the most prominent of the four hills on which the city rests and is still quite definitely separated from the others by valleys. Here lives the bulk of the Mohammedan population and possibly one-half of the women passing in and out of the city through Damascus Gate are veiled. A visit into some of these homes would be exceedingly interesting but such experiences are distinctly denied to any men except the immediate male relatives of the women residents. This is in the North-east section of the city. Directly south of Bezetha and including the entire south-west section of Jerusalem is Mt. Moriah. Nearly the entire top of this mount is occupied by the Haram esh Sherif—the Temple Area site. Of all the history of Jerusalem, that which occurred on this hill is by far the most interesting. Some day we shall climb the minaret in the north-west corner—site of the tower of Antonio in the days of Jesus—and more closely view this sacred enclosure, and then with a sheik guide go through its several mosques and listen to his interesting recital of things which have been in the past, things which are at present, things which they believe will come to pass in the future, and many other things which the vivid Arab imagination has made a part of his story. Directly east of the hills of Bezetha and Moriah lies the deep valley of Jehoshaphat through which flows the Kidron, and just beyond that rises the Mount of Olives, plainly in view from our place of observation

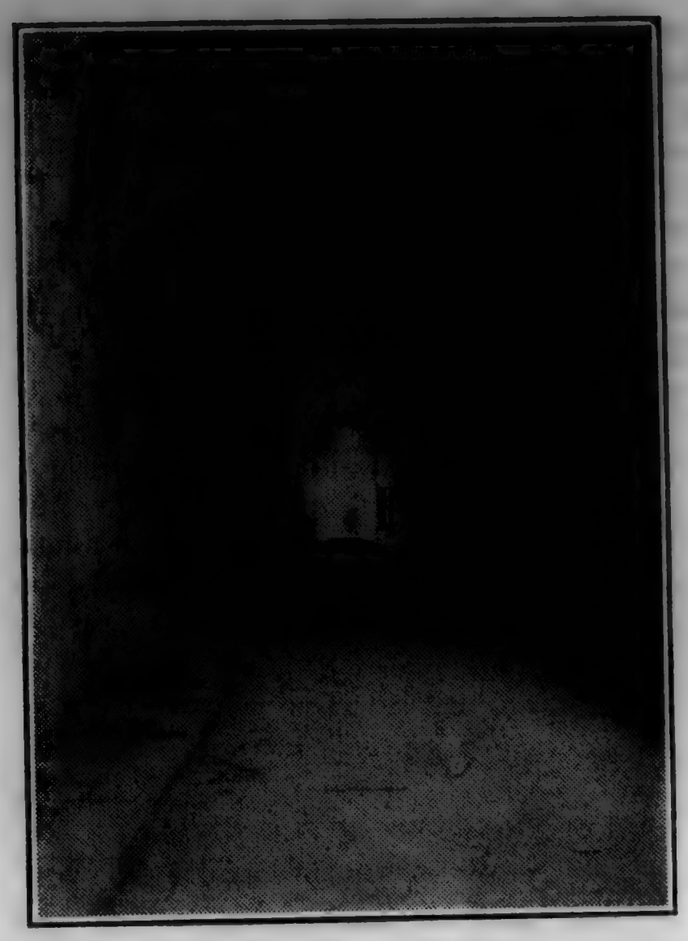
Directly south from where we are standing, almost through the heart of Jerusalem, lies the Tyropoean Valley. This formerly was very deep but the debris of ages has filled it in considerably—in places as much as eight and more feet. West of this valley, in the south-eastern corner of the city rises Mount Zion; and in the north-west section is Mount Akra. The Armenian Convent and Armenian Church of St. James occupy the larger part of Mount Zion while the Roman Catholic and Greek Orthodox Christians live largely on Akra. For some reason the Jews live in the valleys and the slopes of Zion and Akra. Aside from several synagogues one sees very little building evidence of their presence. They have no "Dome of the Rock" or "Church of the Holy Sepulcher." True to their reputation they are satisfied to live in their small dirty shops selling their shoddy wares to any and all who have money with which to buy. David Street, running east from Jaffa Gate and lying between Mt. Zion and Mt. Akra, is one vast Jewish market. At the point where David Street reaches the Tpropoean Valley one can travel for blocks in covered streets with small shops literally on all four sides, residences overhead and refuse from shops under the feet. Here Persian Jew, Arabian Jew, Polish Jew, Spanish Jew, Roumanian Jew, German Jew—and Jews from almost every other land—diligently hold forth their wares.

Almost in the center of the city rises the tower of the German Church of the Redeemer, a modern structure very much out of place with its ancient surroundings. The large dome over the Church of the Holy Sepulcher surmounted by a large cross marks the place commonly recognized as the place of crucifixion and burial of Jesus. Just north and west of this church the Greek Orthodox church has large holdings and this section of Jerusalem is usually known as Christian Street. This street is not a single thoroughfare but an intricate network of narrow and crooked alleys and paths leading to the homes of hundreds of poor Greek Orthodox Christians. Many of the children who later found a home in the Syrian Orphanage had at one time known Christian Street as their home. Rags, dirt filth, disease and poverty abound here like they do nowhere else in Palestine for it is here that the poor Christains are permitted to come and live in a single room without paying rent to the owners—in this instance the church. Out of those slums came Fadwa, Nicola, Christo, Huda, Nada, Mary, Malvena, and scores of others whose names might be mentioned. Somewhere in that crowded section I was privileged to attend a midnight wedding and heard the welcome cry, "Behold the bridegroom cometh."

Such very, very briefly is Jerusalem within the Gates. It is not to be desired because of its beauty, yet to know it is to love it. One can scarcely refrain from, with the Psalmist, crying out, "If I forget them, O Jerusalem, let my right hand forget her cunning."

As previously stated, to the east of the

The Old Demascus Gate



"There are streets, but what hinders building over them?"

city lies the Valley of Jehoshaphat and beyond that the Mount of Olives. To the south-west and south is the deep Valley of Hinnom which joins with the former about a half mile south of the present city, near the Pool of Siloam Farther south lie the Mounts of Offence and of Evil Counsel and beyond those mountains, both to east and south are the rough Judean hills. To the west of Jerusalem the land is also broken with high hills and deep valleys. Six miles to the north-west rises Mizpeh and about four miles due north "Tel el Ful" whose sides were covered with Turkish dead and wounded during the recent great war. How appropriate was the Psalmist's reference to Jerusalem when he exclaimed, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever!"

Chicago, Ill.

"If you go with 'Jesus only' you must go with 'Jesus lonely.'"

SKETCHES BY THE WAY

Jesse N. Smucker

XV. From Mardin to Nineveh

Traveling for days with a camel caravan is not as monotonous as it may seem. At least I did not find it so in the trip across Mesopotamia. The big loads on the camels backs are apt to slip from one side to the other as they swing along hour after hour. When this happens about five or six men surround the camel and make him kneel down. This the camel does not enjoy. Whether he resents the interruption or if lowering and rising with a load of perhaps over five hundred pounds is difficult I could not quite make out. But practically always when made to kneel the camel gives vent to indescribable grunts and groans. When I heard this for the first time I thought the camel was sick and perhaps almost dead. This groaning is kept up until the camel is again permitted to rise to his feet after which he will plod along for hours in a steady gait without uttering a sound.

There were other things of interest too. The Turks had passed a ruling that no gold was to be carried across the plains I think they did not like the idea of merchants carrying so much gold to the regions occupied by the English. This was a great misfortune for the merchants who depended for their trade upon goods from Mosul and Bagdad. So naturally they tried to evade this law and smuggled gold in various ways. To stop this there were soldiers stationed just at the edges of the plain whose duty and privilege it was to stop any traveler they desired and relieve him of his gold. As a special incentive to have them prove faithful in their task they were allowed to keep all gold up to a certain amount. During our first day with the caravan while riding peacefully along my interpreter happened, to look back and then in excited tones called "Oskar, Oskar", the Turkish word for soldier.

The young Moslem merchant who was in our group quickly rode up to me and produced from somewhere in the folds of his garments a bag which he excitedly passed over to me. As I took it and noticed its weight I was quite sure it was gold. I tried to put it into my pocket and immediately he produced another similar bag. This I put under my coat on the saddle. The man then rode to one side and I became consious of the fact that I had perhaps $5000 worth of gold in my possession. What money I needed for the homeward trip I had a permit from the Turkish commander to carry, but what would happen if the soldiers stopped to investigate me and found all this? I confess I felt a bit uncomfortable as the dozen armed Turks came galloping closer. I knew I could not dismount without exposing the bags of gold. The Moslem no doubt thought there was less danger of the soldiers examining me than him. It was a great relief when I saw that they did not slacken their pace on coming up with us but galloped on past toward the front of the caravan now perhaps a quarter of a mile ahead. But soon they came back and my interpreter told me to put on my overcoat and fold it about me. However they turned aside just before reaching us and went off in another direction and I noticed that they had an extra man along. I learned that they had caught a traveler and relieved him of several thousand dollars and were taking him back with them. Soon the Moslem came riding up again and made motions to the effect that he would relieve me of the burden, and I have seldom been so glad to give up money as at that time.

That night the report came that the soldiers would be back. I did not know until several days afterwards how the Moslem had prepared for them. With the assistance of the Interpreter he had cut an opening into the pack saddle of the horse that was carrying my baggage and put the gold into the saddle, sewing it up again. There it was carried for several days all unknown to myself.

One evening while getting ready for the night the report was spread among the caravan that the Arabs had arrived that evening. I was not fully aware just what all this meant but suggested to my interpreter that we go and see what they were like. He seemed to hesitate but when he saw I was going he went along.

The Old Damascus Gate

We found them with a group of the caravan men. At once I seemed to catch their interest. They surrounded me and looked me over very critically keeping up a conversation with my interpreter as to who I was and where I was going, etc. At his explanation that I was an American on my way home the chief laughed and said he knew better. I was an Englishman from Mosul, he maintained, and I suppose thought I was a spy. Privately the Interpreter explained to me who these men were. There was a strip of country between the English zone of control and the Turkish where the Arabs were a law unto themselves. There were several tribes who made it a business to watch for caravans and exact of them a tax or duty. Of course they had no right to do this but it was just a way of saying if you give me just what I ask I will not rob you of everything. So it was the policy of the men of the caravan to treat them as welcome guests in order not to offend them. They ate together, talked and laughed and seemed just like meeting old friends. Inwardly the caravan men were indignant with the robbers but what could they do? If they should resist or offend the Arabs it would be a simple matter for them to ride to their camp, muster a force of several hundred men and before the camels could be far distant overtake them on their fine Arabian horses and plunder and rob or kill as they desired.

The next day the second group of robbers came. These two tribes are on friendly relations and usually cooperate in making their visits to the caravans. The two groups traveled together with us. My Interpreter and I were riding just a little distance back of them. While thus riding along we were startled by hearing a shot fired just ahead of us and as one man the Arabs swung from their saddles. My Interpreter exitedly to'd me to stay back and away from them as they were fighting among themselves. A group caught hold of the man who had fired the shot and there was a struggle and much loud talking. Before long there was another shot and I became rather uncertain as to the outcome. The party then withdrew to one side and evidently talked matters over. I learned later than one had made an insulting remark about the chief of the other tribe and at once one of this chief's subjects drew his gun Life is held cheap in such a place.

Not long after, the representatives of the first group left us but the second group remained with us for several days. We did not know at what time they might demand anything we had, and of course there was nothing to be done but comply with their requests. At the warning of the Interpreter I kept all my goods, suitcase and trunk wrapped in gunny-sack and did not attempt to open them for fear they might take a liking to them and relieve me of them The chief asked a merchant if he did not have a long coat he could have. The merchant did happen to have such a one in his pack. It was just what the chief wanted and so he took it and wore it proudly the rest of the time he was with us. Another Arab saw some sandals he liked better than his own so traded with the unfortunate owner. Before leaving they gathered up a good supply of meal and food stuffs. All this was done in a friendly sort of way. Several gazelles were shot on the plains which the Arabs fixed up and then invited me to join with them in eating it. The Sheik and I ate the greasy broth out of the same dish and I must confess it tasted good. All told these two groups of robbers took about $1700 in gold from the caravan. My part of the "contribution" was not as great as might be expected, thanks to my Interpreter. He led the chiefs aside and informed them that I did not care for money but that they had better be careful how they treated me. I think he tried to give them the impression it would not be safe for them to treat me unkindly. So my part of the "tax" amounted only to about $7.50

There traveled with us a man and boy in charge of about thirty-five donkeys. They were on their way to Mosul for a load of goods of some kind and watched for the opportunity to travel under the protection of the caravan. The boy had a sense of humor not unlike the American. Most of the men of the caravan walked. At different times they would ask the boy if they could not ride his donkeys. The boy seemed very willing and would point out one for them to ride. I suppose he knew of the particular tricks of the ones suggested for when the man would catch the donkey, and attempt to mount it the donkey managed to jump away from him or deposit him on the ground.

So the journey was far from monotonous. Yet I was very glad to see finally the winding Tigris, the mounds of ancient Nineveh and the busy city of Mosul The trip to Nineveh and vicinity were of special interest to me.

Smithville, Ohio.

THE OLD-FASHIONED MOTHER

Mothers are not all alike, and it is well that they are not. There are some who may style themselves up-to-date mothers. They have kept up with the spirit of the times in almost everything. Then there are some mothers whom we may be inclined to call old-fashioned They are not women who have adopted all the latest notions about things. They are not painted and enameled and showy in dress, having adorned themselves with society manners, fine dresses, and jeweled hands. They are plain, sensible, children-raising mothers. The clasp of baby fingers brings to them thrills of joy. The sign of intelligence, goodness, and devoutness in her children are sources of delight, for she would rather have it said of her children that they are good and useful than that they are great and rich. The hands of this kind of a mother are worn with toil, but they gently guide the steps of children, and smooth out the wrinkles in children's cheeks caused by sickness and suffering.

The memory of such a mother is blessed, even though she may be thought of by some as an old-fashioned mother. Multitudes of men and women today had such mothers, and their memory floats back to them like the beautiful perfume of some rose garden or woodland filled with sweet-scented blossoms. The music of other voices may be lost to us, but the enchanting memory of such a mother will echo on in the human soul forever.—The Girl's Friend.

BOOKS RECEIVED

Evolution at the Bar

By Philip Mauro

A new and refreshing treatise on the subject of Evolution. The author was for over thirty years a practising lawyer and a student of the philosophy of materialism. After his conversion he devoted himself to careful study and investigation in this field in the light of his faith in Christ with the result that he completely repudiated its teachings. He shows that to a careful, discriminating and consistent mind the doctrine of Evolution and the Darwinian theory of Natural Selection are absolutely without foundation in either fact or reason. The case is put in plain, consise, and convincing terms so that all can understand, and is well worth the careful reading of all who have given the matter any thought. The book contains 80 pages, is nicely bound in cloth, and sells for 75 Cents. Published by Hamilton Bros., Scripture Truth Depot, 120 Tremont St., Boston 9, Mass.

Signs of the Times

By C. F. Derstine

A striking 35 page booklet endeavoring to prove in plain language the nearness of the coming of Christ. A number of evidences and prophecies concerning the latter days are pointed out. Contains such paragraph headings as: Signs of the Times; The Star Students; The Sky Readers; The Bible's Peculiar Claim; The Simeon and Anna Group; Dusting the Prophetic Portions; Some False Wise-Acres; The Midnight Cry, and twenty others. Price 15 Cents. Can be ordered from the author at Eureka, Ill., or from the Mennonite Publishing House, Scottdale, Pa.

The Yawning Pit of Lodgery

C. F. Derstine

A twenty-one page booklet exposing in no uncertain terms the evils and snares of the modern secret societies. Among other things the author says in the Introduction "The lodge system stands condemned at the bar of God by the life and teachings of Christ. . . We believe with no degree of doubt, that the lodge system is indeed the 'dark yawning pit' in which thousands are engulfed through ignorance and spiritual blindness." Contains such paragraph headings as: Their Name is Legion; The Mother of them All; The Song of God Locked Out; The Drawn Shade Evil: Their Sacrilegious Character: The Infernal Deception; The Deadly Character of Secrecy, and twenty-four others. Price 10 cents. From the author, or Mennonite Publishing House, Scottdale, Pa.

THE YOUNG PEOPLE'S MEETING

THE BOY JESUS (Jr.).—Lk. 2:40-52.

Topic for August 13

MOTTO

"I must be about my Father's business."

MEDITATIONS ON THE TOPIC

I. When Jesus was a Boy.—We read nothing of Jesus after he was a babe, until we find him a boy of twelve years old. Then we read nothing more about Him till he is a man thirty years old We should be thankful that the Bible tells us about Jesus as a boy. He lived with parents in Nazareth. That year they went up to the feast of the Passover at Jerusalem as they had been doing every year. And Jesus went along. There is nothing said about the journey there nor about the feast. It was likely just like other feasts and nothing uncommon happened. The parents started home at the time that all their company started. They did not look to see if Jesus was along or not. All day they went and when night came they missed Jesus. Where could he be? They went to all the kinsfolks and acquaintances that were in the company. But no Jesus was to be found. They were very sad to think that they had lost their dear boy. They turned back toward Jerusalem and hunted until they found Him. He was in the temple sitting in the midst of the teachers of the law who were called doctors. He was listening to them and asking them questions All that heard him speak were astonished at how he understood and at the answers he gave.

His parents were surprised when they saw their boy in this company. His mother said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing" But Jesus answered them that they should have known that He was about His Father's business, saying, "Wist ye not that I must be about my Father's business?" They did not understand this saying then, but His mother kept it in her heart to think about. Yet Jesus went home with his parents and was obedient to them. At Nazareth where He lived, He continued to grow larger in body and His mind increased in wisdom. He also grew in favor of everybody and was pleasing to His heavenly Father.

OUTLINE STUDY

I. A Model Boy.—Lk. 2:40-52.
1. In Bible knowledge.—II Tim. 3:14, 15.
2. In thoughts of the heavenly Father. —Eccl. 12:1.
3. In obedience to parents.—Eph. 6:1.

II. Becoming Like Jesus
1. Receiving Him into our hearts.— Jno. 1:12
2. Denying self and taking the cross and following Him.—Lk. 9:23-26.
3. Asking help and blessing at all times. —Heb. 4:16.
4. Feeding daily on the Word of God. —I Pet. 2:2.
5. Preparing for His coming.—I Jno. 3:2, 3.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Grow"**
2. Tell the Story of the Boy Jesus.
3. What Trade did Jesus Learn?
4. Lessons from Jesus' Boyhood.
5. How I May Become Like Jesus.

For Others
1. Why there is a Cross in Following Jesus.
2. The Blessing in Following All the Way.

PERSONAL THOUGHT

I should follow the example of Jesus as a boy, learning of my heavenly Father as well as being subject to my earthly parents; growing in wisdom and favor of God as well as men while I grow in body.

SEED THOUGHTS

Let all children remember, if ever they are weary of laboring for their parents, that Christ labored for His; if impatient of their commands, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot Himself and provided for His mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, "Go and do thou likewise."—Dwight.

Living, learning, loving obeying,
Jesus show me all Thy ways.
Waiting, watching, serving, praying,
Savior bless me all my days.

When the sun shines bright,
And the clouds have passed;
When the days are dark
And the storms are given:
'Tis Jesus who is always mine
His holy light is my constant guide.

CHRISTIANITY IN THE HOME.—Eph. 6:1-9; I Pet. 3:1-7

Topic for August 20

MOTTO

"As for me and my house, we will serve the Lord."

MEDITATIONS ON THE TOPIC

I. The Home with Christ in It.—We see quite often the motto in the home hung up somewhere as follows:

"CHRIST IS THE HEAD
OF THIS HOUSE
THE UNSEEN GUEST
AT EVERY MEAL
THE SILENT LISTENER
TO EVERY CONVERSATION"

When this motto is a reality it is a place of blessing as near heaven as we can find on earth There is no place in any home on earth that has perfection There is more or less sorrow or trial or trouble, sickness, or pain or death that has formed a chapter in the history of every life and so it invades the mind of the inmates of every home. Yet in the homes where Christ dwells and is a welcome guest, there is such a balm for pain and strength for weakness and comfort for sorrow, in the minds and hearts of those who are trusting in Him that it is as happy a place as can be found on earth.

Christ in the home helps to make every one in that home who owns Him in their life, fill the place in the home in the most blessed way that it is possible to fill it. Fathers and mothers, children, husband, wife, helpers, visitors, strangers, all find something to lead them toward God in noble and heavenly thoughts and the warmth of loving deeds. Even those who may be in some way in touch with the home and not a Christian, will find an influence pointing them to their soul needs.

Besides the love and kindness and hospitality and patience which we find, there is a continual praise and worship in season and out of season which keeps the whole atmosphere what it should be—a blessed place.

II. The Text.—Eph. 6:1-9; I Pet. 3:1-7.—These passages set forth the duties of children and parents, masters and servants, husband and wife in their relation to each other They set forth a standard for the true Christian home.

OUTLINE STUDY

I. Mutual Exercise of Christian Grace
1. Children toward their parents.—Col. 3:20; Eph. 6:1-3; I Tim. 5:4.
2. Parents toward their children.—Col. 3:21; Eph. 6:4; Lk. 11:11-13; II Cor. 12:14; I Tim. 3:4; Heb. 12:7.
3. Servants toward their masters.—Col. 3:22-25; Eph. 6:5-8; Tit. 2:9, 10; I Tim. 6:1, 2; I Pet. 2:18-20.
4. Masters toward servants.—Col. 4:1; Eph. 6:9; Deut. 5:14; 24:14, 15.
5. Husbands toward wives.—Col. 3:19; Eph. 5:25-31; I Pet. 3:7; I Tim. 5:8.
6. Wives toward Husbands.—Col. 3:18; Eph. 5:22-24; Tit. 2:3-5; Prov. 14:1; I Pet. 3:1-6.
7. The home toward strangers.—Heb. 13:2; III Jno. 5-8.
8. The Home toward the cause of Christ.—II Tim. 1:16; Acts 16:15.
9. Home Piety.—Gen. 18:19; Deut. 11: 19, 20; Josh. 24:15.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Household"**
2. Keeping Jesus in Our Homes.

For Young People
1. The Doors by Which Christ Enters Homes.
2. A Home With Jesus in It.
3. The Home Without Jesus.

For Older People
1. The Altar in the Christian Home.
2. The Aim of the Christian Home.
3. The Service of the Christian Home.

PERSONAL THOUGHT

As a member of the home, may I fill a place that shows forth Christ to all within it and to those who may come in contact with us.

SEED THOUGHTS

A cottage, if God be there, will hold as much happiness as might stock a palace.—J. Hamilton.

Six things are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing fresh salubrity day by day; while over all as a protecting canopy and glory, nothing will suffice except the blessing of God.—Hamilton.

The sweetest type of heaven is home.—J. G Holland.

Every thing about the home may be perfect in respect to the mating, the place of dwelling, the affection and harmony of its inmates, the abundance of provision in food and clothing and comforts and education, but if there is no crown of Christian peace and Christian hope there to ennoble all else and to inspire to heavenly ends, it is a failure.

Take Jesus into your home and when your earthly home ends Jesus will take you into His.

THE RICH MAN AND LAZARUS.—Luke 16:19-31.

Topic for August 27

MOTTO

"How shall we escape, if we neglect so great salvation."

MEDITATIONS ON THE TOPIC

I. Time and Eternity.—Time is a preparatory place for eternity. Here we measure days and years and use the time according to our choice. In our choice of the use we make of time we are preparing for the way we shall spend eternity. Time has good and bad in it, therefore God has prepared eternity with a good and bad place to accommodate those who have prepared for their place The good of time will enjoy the good of eternity, provided we call good what God calls good and call evil what He calls evil. Enjoyment of good things in time does not insure enjoyment of good things in eternity. The rich man had good in a natural sense of food and clothing and pleasures of the flesh; but he had no good in a spiritual sense in the way of love, joy and peace, and their accompanying virtues. He had laid up treasures for himself on earth, but had no treasure for himself toward God. Lazarus had evil in a natural sense in that he was poor and sick and helpless; but he had treasures in a spiritual sense because the angels took him to a place of comfort The rich man lifted up his eyes in hell after death. Eternity discloses what the men possessed in the world that was good in the sight of God.

The selfish heart is prone to think that those who suffer and are poverty stricken and little esteemed in the world are of less consequence than those who prosper in the world Some even think that the suffering are smitten of God because of their badness compared to themselves who prosper and have no affliction. "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." If God is to judge then, how diligently we should let His counsels rule in our life now that we may be judged in this life and be fitted to enjoy the bliss of eternity.

II. The Text.—Lk. 16:19-31.—This gives the story of the rich man and Lazarus. It is an answer to the derision of the Pharisees who were covetous when Jesus taught the duty of men concerning their possessions. It gives in a brief story some very important doctrines; such as the immortality of the soul, the judgment after death, eternity of bliss or woe, fixed state of the wicked and the righteous, probationary state of time, the authority of divine revelation. God's judgment and man's are in striking opposition.

OUTLINE STUDY

I. Contrasts on Earth.—Lk. 16:19-21.
1. Earthly riches.—Lk. 12:16-21; 18:24, 25; Jas. 5:1-5.
   (a) Dainties to eat.—Ps. 73:7.
   (b) Fine clothing to wear.—Ps. 73: 5, 6.
   (c) Everything satisfying to the body. —Ps. 73:12.
2. Earthly poverty.—Ps. 73:10, 14; Lk. 9:58.
   (a) Begging for crumbs of the rich man, but refused.—Matt. 25:42.
   (b) Sick and sore and helpless.—Matt. 25:43.
   (c) Unprotected from dogs.—Ps. 22: 16.

II. Contrasts in Eternity.—Lk. 16:22-31.
1. Dead, buried, but in hell.—Ps. 9:17.
   (a) Tormented in a flame.—Mark 9: 43-48.
   (b) Begging for comfort but refused. —Jas. 2:13.
   (c) Hope all spent eternal torment ahead.—Lk. 6:24-26.
2. Dead, carried by angels to heavenly comfort.—Rev. 14:13.
   (a) No hunger or thirst or suffering. —Rev. 7:16; 21:4.
   (b) Pleasures forevermore.—Ps. 16:11.
   (c) No dread or fear.—Rev. 22:3, 4.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Riches"**
2. Tell the Story of the Rich Man and Lazarus.

For Young People
1. The Vanity of Earthly Treasures.
2. The Great Difference between Heaven and Hell.
3. Fixing the Great Gulf for Weal or Woe.

For Older People
1. Memory without Comfort.
2. Present Opportunities for Salvation.

PERSONAL THOUGHT

Have I the "praise of God" for my life conduct? To be approved of Him is worth more than wealth, or health, or man's favor, or life itself for time.

SEED THOUGHTS

The sum and substance of the preparation needed for a coming eternity is, that we believe what the Bible tells us, and do what the Bible bids us.—Chalmers.

This is the world of seeds, of causes, and of tendencies; the other is the world of harvests and results and of perfected and eternal consequences.—Sel.

One sweetly solemn thought
  Comes to me o'er and o'er;
I'm nearer home today, today
  Than I have been before.

Nearer my Father's house
  Where many mansions be;
Nearer the great white throne, today,
  And nearer the crystal sea.

Nearer the bound of life,
  Where burdens are laid down;
Nearer to leave the cross today,
  And nearer to the crown.

Be near me when my feet
  Are slipping o'er the brink;
For I am nearer home today
  Perhaps than now I think
—Phoebe Cary.

MY PLACE IN THE LORD'S VINEYARD.—Mark 13:34; Matt. 20:1-16.

Topic for September 3

MOTTO

"Thou shalt go to all that I shall send thee."

MEDITATIONS ON THE TOPIC

I. Workers in the Lord's Vineyard.—The Lord called the whole house of Israel His vineyard (Isa 5:1-7). Jesus spoke of letting it out to husbandmen to keep and of how they dealt with the owner and the heir of the vineyard (Matt. 21:33-46). In the topic we have another parable of workers who were hired to labor in the vineyard of a householder and of how they worked, when they worked and how they were rewarded. We think of the vineyard as that service with people and for people which God has in promoting His cause in the world. It is the Church and all those in the world whom the Church may reach through the Gospel message. The great commission is, "Go ye into all the world and preach the Gospel to every creature" The Lord expects this work to be done, not by angels, nor heavenly beings, but by men and women whom He has called into His service.

Looking over the vineyard, we see much to be done. The laborers are few. We see many standing idle. We may desire to be used where our work will count most for the Master. His call has already gone out to work in His vineyard. It is a call to every one who will come. Having settled our standing with the Lord and yielded all to His direction, we are ready to be directed into our place. This is the question that comes before us in the topic of today:—What is my place? Or to put it in the form of Paul's query, "Lord, what wilt Thou have me to do?" It is not so much now with us, What do I want to do? as, "I come to do thy will O my God." With this attitude of heart, take up the study of the Outline below and see in what manner the Lord leads His servants to their task.

II. The Text.—Mark 13:34; Matt. 20: 1-16.—The first reference speaks of the Lord as a householder who went on a journey and gave authority to His servants and to every man his work. The thought is that there is no servant without a task. The second reference is to illustrate the spirit of the workers. One class who were first at the task were last when it came to the spirit of their service. They worked for the wages and not because of their confidence in the Master's goodness. The other class worked without agreement as to price, trusting in the Master's righteousness and goodness to give them for their labor. The Master counted them first, by making them equal in wage to the others and paying them first.

OUTLINE STUDY

I. There's a Work for Each of Us.
1. According to the measure of the gift of Christ.—Rom. 12:4-8; Eph. 4: 7-11; I Cor. 12:7-11, 28.

2. **In perfect harmony in every part.**—Eph. 4:16; Col. 2:19; I Cor. 12: 23-25.

II. **Our Call to Service**
1. Chosen out of the world.—Jno. 15: 16-19; I Pet. 2:9.
2. Set apart by the Spirit-filled body.—Acts 13:2-4; II Tim. 1:6.
3. Makes us servants of Christ and His Church.—Rom. 16:1; Col. 4:12.

III. **Our Place in Service**
1. As God gives the gift.—I Pet. 4:10, 11.
2. As God by the Church directs.—Acts 6:3-5; Acts 15:22, 27.
3. As the Holy Spirit leads in detail.—Acts 8:26-29; 16:6-10.
4. Never in self will.—I Pet. 5:2-5; Tit. 1:7.
5. Where opportunity affords—for good work.—Tit. 3:1; Gal. 6:10.
6. In our present station till called to another.—I Cor. 7:20-24.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Vineyard"**
2. A Work for All of Us.

For Young People
1. The Lord's Vineyard—What It Is.
2. Kinds of Work in the Vineyard.
3. The Master's Right to Direct the Laborers.
4. How Each Laborer Finds His Place.

For Older People
1. The Spirit of the Laborer.
2. Relation of Laborers to One another.

PERSONAL THOUGHT

Let us be ready to do the work of the Master in that place to which He calls us, and serve with a heart of love and confidence.

SEED THOUGHTS

There is one thing that makes life mighty in its veriest trifles, worthy in its smallest deeds, that delivers from monotony, that delivers from insignificance. All will be great, nothing will be overpowering, when, living in communion with Jesus Christ, we say as He says, "My meat is to do the will of Him that sent me."—A. Maclaren.

Avoiding, on the one hand, the aspiring nature of those who see in Christian service nothing but an opportunity for place hunting and, on the other, the do nothing attitude of those who refuse to allow themselves to be used in active service, our attitude should be one of burning desire to live to the glory of God and the good of fellowmen, coupled with loyal submission which makes us willing to do, or not to do, as God and the Church may direct. —Bible Doctrine.

NOTES AND COMMENTS

The Power of the Book:—A moslem mullah, who belonged to Nishapur in **Persia** gave the following testimony at his baptism:

"My grandfather was the head of a certain sect of Islam at Herat, in Afghanistan. When I was a boy my father once took me to India, where I met a missionary doctor who talked to me about his own faith, and his words I have never forgotten. As a young man I felt dissatisfied with my own religion, and searched here and there to find something better, but in vain. Six years ago there came to Nishapur a man selling books. He told me that I should read them for myself. So I bought a large book, and began to read. I had not gone far when I realized that it was this that I had been looking so long. It satisfied the hunger of my heart, and three years ago I believed in Jesus Christ."

—Record of Christian Work.

Chinese Missions in Liverpool:—Liverpool has probably the largest Chinese population in Great Britain, many of them coming as seamen and remaining to establish a business. Fourteen years ago a Christian layman, whose place of business bordered on the Chinese quarter, felt a compelling desire to help these heathen in a Christian land, and although he was neither physically strong nor well-to-do, he made the venture and the results form a new chapter in the Acts of the Apostles. This consecrated worker, Mr. G. A. Kirkham, began with an invitation to a Sunday school which grew so rapidly that in three years twenty students were baptized. He taught English from a blackboard while his pupils taught him Chinese, and thus became so proficient in their language that he could preach to them in it. Altogether he established fourteen missions for Chinese in Liverpool. Mr. Kirkham died last year, but the work is continued by his assistant.—Missionary Review.

Wickedest City in Siam:—A Christian Association has been organized in what is called "The Wickedest City in Siam." Six of the leading merchants are on the Board of Directors, and 170 members are enrolled. At a big banquet they all agreed to forbid the drinking of intoxicants, gambling, or the use of pernicious drugs on the premises. They started a subscription with 1,500 ticals to open a day school, chapel and reading room, and they agreed to accept the living and true God as their guide and strength, and the Lord Jesus Christ as their Savior and Lord. Already the movement has changed the whole social atmosphere of the place. The Governor said that he would not allow the Chinese to form a society of their own; but he approved of this Association, under the direction of the missionaries.—The Presbyterian Magazine.

Waldensians Influential:—From a persecuted sect, the Waldensians of Italy have advanced in their status until they now furnish political leaders and officeholders in large numbers. The mayor of Venice is a Waldensian. The city of Florence has just chosen a Waldensian for vice-mayor, and members of the sect are in high favor in Rome. The Waldensian Church is taking a more vigorous attitude with regard to the evangelization of Italy than ever before, and some American churches are carrying on work through this organization. Large numbers of the Italians are rationalists, and it is among these that the Waldensians are doing their greatest work. United Presbyterian.

THE SWEETEST SONG

(Concluded from page 610)

Beethoven who at about the age of forty was not even able to hear the chords struck upon the piano gave to the world such masterpieces of music that have never yet been excelled.

One might go on indefinitely along this line, for there are many others whose soul sings the sweetest song because of some unfortunate circumstance in their life. The Pent-ups and the Shut-ins belong to this class, and even tho we hear little or nothing about many of them, those who have come into our life experience all prove the verity that "The bird in the cage sings the sweetest songs." Yes, from a logical standpoint this should not be so, possibly. How it does place upon all those who are free and blessed with blessings that others can not enjoy, a responsibility that is very great indeed—so great that no sad song should ever come from their lips or from the depths of their soul.....

Whichever happens to be our lot, friend, let us not fail in this. Let us sing from the depths of our soul the sweetest song of life always.

Scottdale, Pa.

WHEN MARY BALKED

(Concluded from page 613)

said Harriet, "but I don't believe I have it."

"I have." Mary ran up-stairs and came down with a book.

It proved to be a trio as they sang the beautiful hymn to its closing lines:

"Some from earth, from glory some,
Severed only 'Till He come.'"

"Mary," said Harriet tremblingly, taking Mary's hand in hers, "I am going to remember my father's teachings, too. I am going to let the Holy Spirit choose for me. We will sit at Jesus' feet together."

"Where do I come in?" asked Edwin Barnes, huskily.

"As the head of this family," his wife said, looking at him with shining eyes.

"Then we will set up the family altar tonight, right here and now. Mary, sit down. You belong to the family. We will all choose Mary's 'good part.'"—Sunday School Times.

"ALL THINGS TO ALL MEN"

(Concluded from page 621)

Pray for this district, for these Indians are in double bonds. They are still deep in heathendom and have been baptized into Christianity, but never been born again. Now living in heathendom, they believe they are Christians. The Holy Spirit is working on the hearts of these people, we feel it and see it.

Here is good material for native helpers. Onr constant prayer and desire is, to win these Cheyennes for Christ.

P. A. and Katherine Kliewer.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XIX. The Teachers' Lesson Plan

It is very evident that if the principles discussed in the preceding chapter are to be followed it would be essential for the teacher to thoroughly know his lesson and to arrange it for teaching his particular class.

1. **Lesson Study.**—The first effort of the teacher should be to know the lesson for himself He should go to the Bible with no preconceived notions or prejudice, to find, not what others have found, but what the author meant to say. It is important to know the circumstances under which it was written, to whom it was addressed, and what the chief purpose of the whole book was at the time of writing. Paul wrote his letters to particular churches, for special reasons because of certain conditions. David wrote poetry to be sung as a part of worship on special occasions. Take a few verses or even a chapter by itself and think of it as being written now and here it is impossible to get what the Bible means.

There are many Bible helps to aid in getting this setting but the teacher should convince himself by his own reading as to what the writer meant to say. Then he will be able to get the truth therein that applies for all time. But this is spiritual truth and must be studied in the spirit of true devotion. Truth must be sympathetically understood and wrought into experience. Only then is it real, vital truth that can be effectually taught.

After the teacher knows the lesson for himself he should adjust it to the needs of his class and arrange it for the purpose of teaching What truth should my class get from this lesson? What is the "point of contact" with which I can start? What do they know that will illustrate the truth for them? How would its acceptance affect their religion? What difficulty will they have in understanding or accepting the truth? Such questions will enable him to think the lesson through on the plane of his class and plan how to proceed to teach it.

2. **Aim.**—The teacher should select one central truth and use the whole period to develop and impress it. The method of taking up the lesson verse by verse and trying to make a spiritual application for each is not getting what the lesson teaches. The lesson should be traced as a whole for so it was written. In fact, it may take several lessons to develop the truth the author wished to present, and in this case the teachers should be content to be true to the author and teach only what is given. The author had a purpose in writing that passage and the teacher should teach with that in view.

If we wish to teach with the authority of the Scriptures we must teach what the authors actually meant. To use the story of Zacchaeus, for example, coming down to meet Jesus, to teach humility is a perversion of that Scripture. The story may suggest the truth, but it certainly does not teach it. Let us be true to our task and teach the Bible.

3. **Preparation.**—If we know what we wish to teach, our next problem is to prepare the mind of the pupil to receive the new truth Here the principle of apperception applies. All ideas that the pupil had that will help him to understand the lesson should be called to mind. He should have his curiosity aroused with reference to the lesson, by being made to feel that here is something that he can understand and wants to know. One can easily afford to take plenty of time to prepare the way for presenting the new truth, since a prepared, interested mind can soon grasp the truth, while if we present something absolutely new the pupil will soon say that it is too dry, or too deep or uninteresting and get nothing out of it.

4. **Presentation.**—When the new lesson is presented it should be made clear, vivid, and strong. If the lesson is historical, then pupils should be made to feel they are living in those times and know the characters personally. If there is description of places the imagination should be led to see them clearly. In order that the account may have its full effect every effort and means should be made to make it as impressive and realistic as possible. If we had actually seen Jesus nailed upon the cross we would have no difficulty in appreciating what our sins cost Him. In teaching that event we should try to make the pupils actually see it as it was Pictures, good descriptions, appeals to the imagination and feelings, may all be used. We want not words, but ideas and life. Many have read through the Bible, but we want our pupils to really live through it.

5. **Application.**—After a vivid presentation there is always some result to be expected. It may be a statement of a general truth, perhaps in the words of the golden text, or it may be simply the stimulation of good sentiment, or the strengthening of a good resolution. If the presentation was made clear and strong it will do its own work without "rubbing in" the application. If the truth is appreciated it will do its work, if not, too insistent application may be resented. We should have more confidence in the power of the Word, if it have a good chance to do its work. That is why good teaching is more effective than much preaching. We should be primarily concerned in the application but should be tactful in how we proceed to get it.

6. **Assignment.**—In order to get some intelligent lesson study on the part of the pupils some time should be taken to introduce the next lesson. Some of the preparation work can often be done to advantage in this connection. If the class is interested some definite tasks can often be assigned and good results be obtained. If we plan for and expect study we will probably get some active co-operation during the week.

SOME ESSENTIALS OF THE SUNDAY SCHOOL OF THE FUTURE

Sara Detweiler

The earliest Sunday schools both in England and America were designed only for children, and especially for children who were receiving no education either religious or secular. For this reason the studies in the first Sunday schools embraced not only the Bible and religion, but such subjects as reading and writing. It was long after the beginning of the Sunday school movement that children of intelligent Christian families began to attend.

Today everyone has the privilege to attend the Sunday school But in some cases the families are too poor financially and in clothes to go. Sometimes the fact is that they have not even learned of a Sunday school. Therefore the problem is before us; how are we going to meet the needs of these families? If these families are neglected at the present day more will be neglected in the future days, which, will be a hindrance to the future Sunday school. Here is a chance for us as Christian workers in the Sunday school to set an ex-

ample for Christ and let our light so shine that people may see our good works and show them how happy we are who live for Christ.

The future Sunday school depends entirely on the teachers and leaders of today as to whether it will be a success. If good seeds are sown today, we will reap a good harvest tomorrow because the future Sunday school is dependent on the younger generation and they will follow our principle. Therefore if our principle today is not on the firm foundation of the Lord Jesus the future Sunday school will be a failure. For Jesus says, "I am the vine, ye are the branches; He that abideth in me, and I in him bringeth forth much fruit, for without me ye can do nothing."

The first essential for future success on the part of the Sunday school is that it shall be willing to face the responsibility and opportunity presented by the expanding field. One of the marked characteristics of the followers of Jesus Christ is a readiness and willingness to recognize and accept the responsibilities for the redemption and development of those who have need of assistance in these respects. If the Sunday school of the future is to rise to the heights of its possible success, it cannot ignore the increasing obligation upon it to perform a larger and ever larger function in the educational process, not only in Christian lands, but also in the non-Christian lands which are being awakened and stirred by a deep yearning for the spirit of light and truth. The Master's command that all nations be taught comes to the Sunday school with peculiar force, now that the educational doors of the nations have been flung wide open and are being entered by agencies which can not or will not teach the "all things" of the Master. This is as true in our own country as in heathen lands for the educational field is expanding around the world. The Sunday school forces must realize the situation and be willing to shoulder the responsibilities and seize the opportunities thrust upon them by modern conditions.

There is a second essential The Sunday school must take stock of its present resources and build upon these for future achievement. By strengthening and extending work already begun, the Sunday school can best do its work of the future. There must be no break between the present and the future in this matter for it is as true in this field as in others that the roots of the future Sunday school are grounded in present realities. Therefore if the future Sunday school is to be a success the workers must use more improved methods, broaden its vision, perfect its organization, reach out into new fields and strive to adjust itself to new conditions. It becomes apparent to us that the Sunday school must not only do work of higher quality in the fields where it is already operating, but that it must reach out into other fields and make itself a constructive religious force.

The Sunday school must be socialized in that it shall relate itself as a positive and helpful factor in the individual in all social groups in which he finds himself In other words the Sunday school has a mission not only to the individual, but to each of those groups in which she is an essential factor for good or evil. The pupil himself is the channel through whom the constructive influence is to flow to certain groups.

We have tried to give a few essentials to follow which make the future Sunday school a success if they are carried out and practiced. If these essentials are practiced and taking God's Word as a standard, the future Sunday school will have a broader vision. Prayer is another important essential because without prayer we cannot expect to profit much . The Sunday school must show love because if the seed of love is lacking, the other seeds will not bring forth much fruit. Therefore we as workers in the Sunday school, let us love one another with a pure heart fervently and sow our seeds on good ground but not on stony ground.

New Wilmington, Pa.

THE IDEAL SUPERINTENDENT

The work of a Sunday school superintendent is a big job for a big man. No one who is at all familiar with the duties that are commonly laid upon him will even attempt to doubt or deny the assertion. His title indicates his chief duty. What the captain is to the great ocean liner; what the principal is to the high school; what the general is to the army; what the president is to the college or university; what the pastor is to the church—that, by virtue of his position, the superintendent must necessarily be to the Sunday school.

It is not very hard to infer, then, that his is the most important position in the entire school. There is absolutely none of greater importance, for it is he who will be held responsible for the mismanagement or failure of the school; and again it is he who will get the lion's share of credit for the good management—and success of the school.

Now evidently there are three things that very vitally and in a large measure determine the success or failure of the superintendent. They are Life—Work—Vision.

What about the life of a man who stands at the helm of an organization to which have been entrusted a large number of lives, most of them in a plastic state or formative period? Does his life mean anything to their lives? I dare say his life is a tremendously potent factor to them. If it is true, as has often been said, that one consistent Christian life can accomplish more than a thousand eloquent sermons, then truly, the superintendent's life is a determining factor in his calling.

The ideal superintendent should live so that others may be safe in following his example. Therefore his should be, above all, a life of sincere and wholehearted devotion to God's Kingdom; a life of fervent prayer and communion with God; and a life of constant study of the Book which is able to make wise unto salvation. If this be the case, his will be a life of wholesome influence and saving power.

The ideal superintenuent must also be a man of consecrated efforts. That spells work In this age of efficiency only the most efficient will do for so big a job.

It surely is very essential that the superintendent display much wisdom in surrounding himself with the right kind of helpers in every department of the school.

Finally the ideal superintendent must be a man of vision I like the term "Kingdom vision." That expresses it. If he has the Kingdom vision we can depend upon it that all phases of Kingdom work will receive his earnest attention.

Beware of the superintendent who can't look beyond the four walls of his own building.

The ideal superintendent is below par unless he can properly correlate the various functions of the Sunday school, and by word and effort advance all the interests of the school. He is the man of the consistent Christian life, of consecrated work, and of the hallowed Kingdom vision.—Evangelical Teacher.

CHRISTIAN ENDEAVOR IN HUNGARY

All records for attendance and enthusiasm have been broken at the meetings held in Hungary by Dr. Francis E. Clark, President of the World's Christian Union. Standing room has been at a premium even in the largest halls and churches.

Dr. Clark reports that the Endeavor societies are growing thruout Hungary. In Budapest, the officers of the Christian Endeavor union include distinguished scientists, lawyers, physicians and clergymen who give much time to the cause of Christian Endeavor. Their work embraces weekly visits to the large prisons, three hospitals, and evangelistic efforts for the blind soldiers and the blind children.

A unique work is done by a committee that brings courage and hope, thru weekly gatherings, to would-be suicides. Another unusual work is for the many families who live in single box cars on the railroad tracks near the city. These people have been forced to live in these worn-out cars on account of the housing problem which is very acute. The Budapest Endeavorers maintain 41 Sunday schools, nine children's meetings, and eight evangelistic services every week.

"The Old Bible has five sacrifices; all the sacrifices merged into the sacrifice of Jesus."

"No man can claim any answer to prayer unless he is determined to be in harmony with God."

CURRENT EVENTS

The Railway Strike:—Some four hundred thousand railway shop workers, including also all Pullman shopmen in the country, were called out on strike on Saturday, July 1, as a result of the $134,000,000 wage reduction which was inaugurated by the railways on that date. A $400,000,000 freight rate reduction went into effect at the same time. The strike thus far has been free from violence, and a number of the strikers have gone back to work, but the issue is not settled. The railway managements say that the movement of trains will not be affected, although one of the Eastern roads has taken off twenty suburban trains, ostensibly on account of the coal shortage. The situation is being closely watched by the administration, and vigorous action is anticipated if it should become accute enough to interfere seriously with shipping or the movement of the mails. Desperate efforts were made by the Railway Board to avoid the strike but without success. Besides the wage question there is a controversy between the rail managers and the employees concerning shop work which some of the roads had given out on contract, which the employees claimed is a violation of agreements. Since the strike is on, both sides have shown some disposition to seek for settlement, and it is hoped that some terms of agreement can be reached before the situation becomes really serious.

The Coal Strike:—The coal strike drags on with neither side making any serious effort to reach an agreement. Meanwhile the reserve stocks of coal are rapidly diminising, since the non-union mines are not able to produce it as fast as the country is using it, and it will be only a matter of weeks until shops, mills and factories will be forced to close down and even railways will be hampered. Furthermore, it now seems clear that even if production should start very soon, a sufficient surplus can not now be mined to take care of the demand for domestic purposes next fall and it is freely prophesied that real hardship may result. The railways say they will be unable to handle extra large quantities of coal during the next few months without serious freight congestions, since their traffic in other commodities, due to the improving industrial conditions, is rapidly increasing. Every day that the strike lasts makes the whole situation more difficult. President Harding is making serious efforts to get the mine owners and the miners together for a solution of their difficulties, and has threatened to take drastic steps rather than allow serious inconvenience to result from the strike.

The Herrin Massacre:—Another shameful blot on the name of the United States comes from the brutal massacre of almost two score of non-union coal miners in the vicinity of Herrin, Illinois. The men had been employed to take the places of the men on strike, and the violence was committed by striking miners and their sympathizers. According to accounts of eyewitnesses many of the men were shot down in cold blood, and were dragged, mutilated, tortured and hanged in a most barbaric and savage-like manner. It is almost impossible to conceive of such acts of barbarity in a civilized country and by people who claim to be enlightened, but it is another illustration of the extremes to which self-interest will lead individuals if not tempered by a due regard for the rights of others. Such incidents are more injurious to the cause of organized labor than years of agitation against it could possibly be.

Prominent Men Assassinated:—Assassins have been busy in more than one country recently. In Germany their target was Dr. Walter Rathenau, a man of prominent and successful business experience, at one time Minister of Reconstruction in the Wirth Cabinet, and later Foreign Minister, in which capacity he served at the time of his death. Dr. Rathenau was a progressive statesman who not only acknowledged Germany's defeat in the World War, but made an honest effort to enable her to repair some of the damage she had done. His reparations policy was fiercely assailed in the Reichstag, and it is thought that his assassins were representatives of the interests which seek to hold up the old ideals of Germany.

The other prominent victim was Field Marshal Henry Hughes Wilson who was shot down in London. Marshal Wilson was an Irishman and an Ulsterite, and his services during the late war were of the highest order. He stood for the enforcement of law in Ulster as opposed by the Sinn Fein movement. Leaders of the latter emphatically deny any responsibility for the murder, yet it is certainly the outcome of quarrels and bitter feeling that have existed in Ireland for the past few years, and which have resulted in a long list of crimes of a similar nature. The British Government has announced that it will in no way allow the coercion of Ulster by the South, and that full right is reserved to resume complete freedom of action if the difficulty can not be settled otherwise.

Bitter Fighting in Ireland:—At the recent election in Ireland, the provisional Free State Government as organized under the treaty with England was ratified by a substantial majority, yet the result does not seem to have much effect on the activities of the Republicans, who seek to have an absolutely independent government. Bitter fighting took place in the very heart of Dublin between forces of the Irish Free State and the Republicans, a number of the finest buildings were wholly or partially destroyed, and over a hundred casualties resulted from the rifle and artillery fire and the bomb throwers. Eamon de Valera, formerly provisional president of the "Irish Republic" is the leader of the insurgents, but is reported to have fled from the center of the fighting disguised as a hearse driver. Insurgent outbreaks occured in different parts of the unhappy country, and every effort is being made by the Free States forces to quell the disturbances. England is "standing by" for the present, ready to act if the emergency demands.

Governor Small Acquitted:—Governor Len Small of Illinois has been acquitted by a jury of the charge of improper loaning of State funds at an immense profit for himself and his friends. The trial attracted considerable attention because of its political significance. A sad feature in connection with the affair was the death of the Governor's wife soon after the rendering of the verdict which freed him from the charge. Physicians said that the strain of the trial and the emotion of joy over its outcome were the direct causes of her death.

The Baptist Convention:—A recent denominational convention, that of the Baptists, at Indianapolis, has attracted more attention and caused more comment in newspapers and magazines than probably any similar convention ever held. For some time there has been dissatisfaction in Baptist circles with the trend of modernism in religion in their ranks, and there has been a well defined movement, whose promoters are called Fundamentalists, to counteract the drift of modernism by the adoption of a creed. This creed was to uphold the fundamental principles of Christianity, such as the plenary inspiration of the Scriptures, the virgin birth, the diety of

Christ, and other similar doctrines. The movement was defeated, however, and instead the opposition secured the passage of a resolution affirming that the New Testament is the all-sufficient ground of Baptist faith and that no other statement is needed. Historically, Baptist ecclesiastics have never sought to impose on the churches a creed as a test of their faith, and it was this fact that the "liberals" used to rally a large number of the moderate and non-partisan conservatives to their support. The vote on the question of adopting the creed was 1264 to 637.

Explorer Sails for Artic:—Roald Amundsen, discoverer of the South Pole, recently set sail from Seattle for the Arctic regions for the purpose of making explorations in the vicinity of the North Pole. His ship carried two airplanes, a long distance wireless equipment, and provisions for a seven-year cruise in the polar regions. He expects to drift with the ice pack for five or six years, past the North Pole, and to make occasional side-trips with airplanes, noting all along the phenomena and meteorological conditions which he encountres. He hopes to be in almost constant radio communication with the world and to transmit the result of his observations from time to time. The expedition is equipped with every scientific means for making the voyage a success.

Liquor Sold on U. S. Ships:—A stir was created recently among prohibition forces by the disclosure that liquor is being sold on U. S. vessels, under control of the shipping board, outside of the three-mile limit, thus making Uncle Sam what some term a bootlegger on a large scale. Shipping Board officials gave as their excuse for permitting this that passengers prefer to travel on vessels on which liquor is sold, and that if our vessels do not furnish it they will patronize the lines of other nations. The matter was taken up with the treasury department with the result that regulations were issued definitely and officially permitting the sale of liquor on United States vessels outside of home waters. The issue was precipitated by a former St. Louis brewer who wrote a letter to President Harding after a trip across the Atlantic in which he accused the United States Government of "indulging in a bootlegging business."

INTERESTING FACTS AND ITEMS

After much debate, Congress voted to restore the item of $360,000 for free seeds that had been cut out of the budget by the committee framing the budget for this year.

The Department of Agriculture estimates that the damage done by the boll-weevil in the United States last year amounted to more than $200,000,000. It was first noticed in this country thirty years ago.

At a hearing before the House Interstate and Foreign Commerce Committee at Washington, it developed that the people of this country annually invest more than $500,000,000 in worthless, get-rich-quick schemes of oil and mining promoters. A bill has been introduced into Congress to curb this evil.

The chief of the Mohawk tribe of Indians in New York has asked the State Indian Commission to give back to the Indians about six million acres of land in New York, Pennsylvania, and Ohio, which they claim was stolen from their forefathers by the white men.

Recent statistics show that there are in the United States about 3,270 people who have reached the age of 100 years or over. More than half of this number, 2,706, are women.

The largest student enrollment in the country was reported for this last school year by the University of California, the number being 43,266 in all of the departments. Columbia University is second, with 32,420 students.

While the United States has only one-sixteenth of the population of the world, she has more than two-thirds of the telephones. The Bell Telephone Co. reports that there are 13,280,000 phones in business places and residences.

It is stated of Chauncey M. Depew that he never played golf, rode horesback, played tennis, went hunting, or saw a baseball game. He is 88 years old.

One hundred missionaries were sent to foreign fields by the Protestant Episcopal Church last year, chiefly to Japan, China, the Philippines, and Alaska.

Out of 22,000 criminals examined by the superintendent of New York State's reformatories, four were college graduates. Out of another group of 1000 prisoners, seven per cent were high school graduates, 25 per cent had finished grammar school, and 64 per cent left school in the primary grades.

The hardest wood known is lignum-vitae, and it is used for the bearings at the stern end of the propeller shafts of large ships.

A process has been invented by a Frenchman for making piping out of paper. It is said to be almost unbreakable and very light.

One of the large Milwaukee breweries has been converted into a candy factory and is now turning out chocolates by the ton.

Statistics show that for the past three years an average of 18,000 annually have been killed at railroad crossings.

THE RISING TIDE AGAINST TOBACCO

Will H. Brown

Suppose some one had predicted even two or three years ago that by 1922 a Governor of one of our States would officially set apart a day for the specific purpose of calling attention to the tobacco evil, would the average person have believed the prophet to be sane? And yet that very thing has happened.

The Governor of Arkansas issued an official proclamation designating March 17, 1922, as "No-Tobacco Day," for the entire State. In his proclamation the Governor characterizes tobacco as "a slow and insidious destroyer of the race," and declares that "Its general use by men and women from their youth up, generation after generation, is contributing to unmistakable and certain degeneracy."

A law banning cigarettes as "a national curse" was urged by the master of the New Hampshire State Grange at the annual meeting recently held in Concord.

Some of the leading cafeterias in Los Angeles, where smoking was formerly permitted, have decided to respect the comfort of non-smokers and have posted "No Smoking" signs. One smoker protested in a letter to The Daily Times, threatening to take his crackers and cheese to the park where he could eat and smoke at the same time. It is this impudence of smokers all over the country, insisting upon smoking in eating places, street cars, elevators and other public places, that is helping greatly in the campaign against tobacco. Verily, many surprises are evidently in store for the tobacco interests in the near years to come.

MAN IS A FAILURE

When he has no confidence in himself nor his fellow-men.

When he values success more than character and self-respect.

When he loves his own plans and interests more than what he is.

When he becomes so absorbed in his work that he can not say that life is greater than work.

When he lets a day go by without making some one happier and more comfortable.

When he tries to get ahead in the world by climbing over the shoulders of others.

When he values wealth above health and self-respect and the good opinion of his fellows.

When he is so burdened by his business that he finds no time for rest and recreation.

When he envies others because they have more ability, talent or wealth than he has.

When he does not care what happens to his neighbor or to his friend so long as he is prosperous.

When he is so busy doing work that he has no time for smiles and cheering words.—Dallas Rotagrams.

MISCELLANEOUS

THE FIRST PRINTER

Martin Luther pronounced the art of printing the last bright flame before the extinction of the world, and gave thanks to God that it came before the end came. Luther knew the value of printers' ink, and used the printing press freely, issuing hundreds of pamphlets and tracts, which were scattered everywhere.

By means of this art the knowledge which was locked up in costly manuscripts, written with slow and tedious toil, was torn from its winding-sheet, and scattered world-wide among the nations. More books could be printed in one day by means of the printing-press than could be produced in years by the patient labors of the toiling scribe.

The primitive printing-press was a slow and clumsy affair, and great improvements have been made since the first press was constructed; but, imperfect as it was, it was of incalculable value for the diffusion of the truth, for the very first book that was printed upon the first printing-press was the book of God. And it is said that in one of the museums of Europe one may see at this day the first printing-press that was built, and by its side a copy of the first volume that was printed

From "The Printer" and other authorities we compile the following sketch of the inventor and the invention of printing.

"Johann Gutenberg the acknowledged inventor of printing, was born in the city of Mentz, in the year 1410. He was descended from a noble and respected ancestry, his father being Frielo zum Gansfleisch, and his mother, whose name he assumed, Else zum Gutenburg. These two names were derived from two tracts of land which were in the possession of the family, which had received these appellations from certain peculiarities of their soil and situation. Gutenberg remained in his native city until the year 1424, and then removed to the neighboring city of Strasburg. Here, in 1438, he concluded a contract with a certain Andreas Dryzehn and others, in which, for an important consideration, he made himself responsible to teach, and allow them the privilege to use their own advantage—"All sein geheimd und wunderbahrlich Kunst,"—"all His secret and wonderful knowledge." Dryzehn survived but a short time after this transaction, and Gutenberg was obliged to forego the pleasure of seeing the permanent establishment of his favorite pursuit in the city of Strasburg. To add to the distress which the circumstances of the event brought upon him, the dissolution involved him in a tedious process of law with Dryzehn's brothers, who fancied a desire, upon the part of Gutenberg, to act dishonorably in the matter. The adjudication of the matter of difficulty between them resulted disadvantageously to Gutenberg pecuniarily, and his operations were for some length of time suspended; and when he resumed his avocation it was only a secondary situation which he obtained.

When and where Gutenberg's first attempts at printing were made, is unknown, as his literary productions neither bore the "imprint" of the printer, the name of the place where published, nor the date of publication. So much is certain, however, that towards the end of the year 1438, he first applied movable types of wood, for the obtaining of letter-press impressions. In 1443 he returned to Mentz, and formed a partnership with a wealthy jeweler of that place, by the name of Johann Faust, who furnished the funds requisite for the founding of a new and extensive printing office. The "Latin Bible" was the first work that appeared from their press, and this was followed by the "German Bible." This last work netted them the sum of 400 guilders, or $152.

After the lapse of a few years, this connection was dissolved. Faust had made liberal advantages of money for the prosecution of the business which should have been repaid by Gutenberg, and as he was unable or unwilling to meet the demand made upon him, the matter was referred to a court of equity. Here Gutenberg was again decided against, and the office was accordingly retained by Faust, as a remuneration, in part, for the damage he had sustained; and his partner, who had suggested so many improvements, and imparted so much information relative to the art, was expelled from the concern. Faust now admitted into the business one Peter Schoeffer, of Gernsheim, with whom he continued for some length of time, completing many important and valuable improvements in the art; among which, the casting of metallic types—Buchstaben—from prepared matrics, was first attempted and successfully accomplished by Schoeffer.

Through assistance derived from a respectable magistrate of Mentz, by the name of Konrad Humer, Gutenberg was enabled, in the following year, to assume a surer position before the public, in his business, with a new and complete office at his disposal. A work entitled "Hermanni de Saladis Speculum Sacerdotum," was the first issued by him from his new locality. This book was printed in quarto form, without any date or name of place where published, and bore no marks of any kind by which the printer could be identified.

In 1457, he had already published the Psalms; and these were issued with an elegance of typography which gave conclusive evidence of the progress he had made in the art. He from this time rapidly advanced in prosperity, and his printing office stood in Mentz until the year 1465. It was about this time, that, in consideration of his valuable efforts and discoveries in art, he was elevated to the order of nobility, and placed in a position which his previous life of honesty and integrity had qualified him to adorn. Though the life and labors of Gutenburg are enveloped in much mystery, as well as the circumstances which gave rise to the invention and vast improvements of the art of printing in his time, yet perseverance and an indomitable energy in everything he commenced, are characteristics of this remarkable man. He died on the 2d of February, 1468, at the age of 68 years, poor, childless, and almost friendless, after laying the foundations of an art which was to change the destinies of the race. Even his form and features are unknown, as the existing portraits of him are said to be not authentic.

The invention of printing has revolutionized the world. It has increased, diffused, and preserved human knowledge beyond all other arts, and its influence for good and ill is only comprehended by an omniscient mind, and can only be disclosed in eternity. It is for those who love their God and their fellow-men to see that this noble art is not abandoned to the powers of evil but that it is used to the utmost for the honor of God and the welfare and salvation of mankind.

The earliest printing-press ever made could doubtless do more work than a hundred toiling scribes; but the lightning presses of the present day would accomplish more in a day than the swiftest writer could in a life-time. Who can measure the mighty possibilities of the press controlled by men anointed of God, and sustained by the prayers and labors and means of His faithful stewards? Who can measure the ruin caused by a venal press, sold to satan, which publishes infidelity and falsehood, which glorifies rascally politicians and brutal pugilists, and which is subsidized by lawbreakers, to deceive the people?

In our days the devil is grabbing for the printing-press, and it is quite time that Christians wake up, and see that this instrument be used for God, and not given

over to the control of satan, who seems to be much more active and enterprising in this direction than many Christians are. —The Common People.

THE FARM HORSE BEING DISPLACED BY FARM AUTOMOBILES, TRACTORS, TELEPHONES AND MACHINERY

The extent to which the farmers of the United States are now utilizing the latest aids which inventive genius has offered to the producing and business world is illustrated by some facts presented in the 1920 census. For the first time, says the Trade Record of The National Bank of New York, the 1920 census now presents figures on the number of automobiles, motor trucks, telephones and farm tractors in use on the farms of the country, the number of farm homes lighted with gas or electricity, and the number having "water piped into the house."

These figures, says the Trade Record, indicate that the automobile and telephone are nowing a big factor in farm life, not merely as a comfort or convenience but as an actual aid in business. The number of telephones, by which the farmer may communicate with his local trade center or with the great cities in which the prices and markets for his products are determined, is officially stated at 2,498,493 in 1920, while another authority puts the total number of phones in all the United States "without regard to ownership" at the end of 1920 at 13,411,379, which suggests that nearly one-fifth of the phones in the United States are now in the farm home and farm business service; while 38% of the reporting farms were equipped with telephone service in 1920.

The automobile statistics are also extremely suggestive. They show the number of automobiles on farms in 1920 at 2,146,362, while figures compiled by **Automotive Industries** put the total of automobiles in use in all the United States in 1920 at 7,904,000, suggesting that the farmers owned in that year considerably more than one-fourth of the automobiles of the country, to say nothing of the 139,000 motor trucks and 246,000 farm tractors reported in operation on the farms in 1920. Over 30% of the reporting farms in 1920 utilized automobiles.

Still another evidence of the disposition of the farmer to utilize machinery in increasing his business activities is found in the fact that the value of his "farm implements and machinery" reported in 1920 was nearly three times as much as in 1910, five times as much as in 1900 and seven times as much as in 1890. The official valuation of farm implements and machinery in 1920 is $3,195,000,000 against $1,265,000,000 in 1910, $750,000,000 in 1900 and $494,000,000 in 1890.

It is not surprising then, adds the Trade Record, in view of the increasing use by the farmer of these time and labor saving devices, the telephone, the automobile, the motor truck and the farm tractor, coupled with the enormous increase in his farm implements and machinery, to find that the census reports the value of horses on farms in 1920 only $1,782,000,000 in 1910, a decrease of 14% in value of horses while all other classes of farm animals increased in value in the same period, the increase in value of sheep being 70%, poultry 14%, cattle 143%, swine 148%, and goats 184%.

UNITED STATES STILL CONSUMES TWO-THIRDS OF WORLD RUBBER OUTPUT

Reports from Europe indicating a probable cooperation of the Dutch and English rubber growers associations to limit production of plantation rubber are of special interest in the United States which now consumes about two-thirds of the greatly increased rubber production of the world.

Big as the growth of world production has been, says the Trade Record of the National City Bank of New York, the increase in our importation and consumption has been equally great. World production in 1913 was 108,000 tons and in 1921 approximately 400,000 tons or about four times as much in 1913 as in the year before the war, while the quantity imported into the United States in the fiscal year 1922 is five times as much as in 1913. World rubber production since 1913 has aggregated 4,800,000,000 pounds, while our own importations in the same period have aggregated 3,140,000,000 pounds or 65% of world production during the eight years in which the rubber plantations of the Orient have been astonishing the world with their unexpectedly great outturn, which has brought prices to a point far below those before the plantations came into active operation.

It was only in 1914, adds the bank's statement, that the world began to realize the possible producing powers of the great rubber plantations which had created in the years immediately preceding that date and had only just begun to show their producing power. Prior to 1900 the world was dependent almost exclusively on rubber from the natural forests, chiefly the valleys of the Amazon and Congo rivers. In fact, the quantity of plantation rubber turned out in the year 1900 was only 4 tons. by 1910 it was over 8,000 tons. in 1912, 29,000 tons; then jumped to 71,000 in 1914, 108,000 in 1915, and has since that time grown so rapidly that the total world production in 1920 was 380,000 tons and for 1921 is estimated at 360,000, and rubber produced from plantations now forms 90% of the world's outturn as against less than 1% in the year 1900. Nearly all of this tremendous increase in production occurs in the Orient, chiefly the Malayan Peninsula, the Dutch East Indies and Ceylon. The Malayan Peninsula turns out about 55% of the world's output, the Dutch East Indies 25%, and Ceylon about 12%. Quite naturally the bulk of the plantations in the Malayan Peninsula and Ceylon are controlled by British capital and of those in the Netherlands Indies by Dutch capital.

This whirlwind of increases in production which was not foreseen until the producing power of the new plantations had been tested of course quite naturally decreased the price, now grown as it is in areas having plentiful and cheap labor, and the average import price of rubber entering the United States has fallen from over $1 per pound in 1911 to 40c. per pound in 1919, 32c. in the fiscal year 1921, and an average of 15c. per pound in the ten months ending with April, 1922. Even with the stimulation of consumption which has accompanied this low price, the recent increase in production had resulted in an accumulation of rubber estimated at about 300,000 tons at the beginning of the current year.

With this big increase in our importation of crude rubber in recent years has come a corresponding increase in our exportation of rubber manufactures which totaled $60,000,000 in the fiscal year 1921, as against $12,000,000 in the fiscal year 1914.

"Just where we have failed in the past —Jesus tells us to let down our prayers, our energies, our faith in the same old place of defeat, that He may give us abundant blessing."

"If our Lord was merely a man He could not be our Redeemer because Divine righteousness would not be satisfied by anything less than itself."

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INTERESTING FACTS AND ITEMS

In the list of physicians and surgeons in New York City are more than 500 women.

A goat-milk condensery, the only one in the world, at Pescadero, California, condenses the milk from a herd of more than six hundred goats. Most of the product is exported.

More than half of the people of the United States live in cities today. At the time of the Civil War only three per cent were city dwellers.

The bodies of people who died many years ago in the snows and ice crevasses of the Alps mountains are being given up by melting glaciers. Their bodies are said to be well preserved.

A San Francisco hotel now has radio telephone receiving sets on its dining room tables, so guests may listen to broadcasted concerts while eating. New hotels now under construction are in many cases providing similar installations for the higher priced rooms, and the steamer Leviathan which is now being refitted by the United States Government into a passenger-carrying ship is to have receiving sets installed in all of the first-class cabins.

It is said that asbestos can be spun so fine that 100 yards of "thread" will weigh only one ounce, and cloth can be made from this which weighs only a few ounces per square yard.

It is reported that the American people carry life insurance to the amount of nearly fifty thousand million dollars.

Constant experiments are being made with airplanes using helicopters in an effort to make it possible for machines to rise vertically from the ground, and to descend to the ground in the same way. measure of success is reported both in this country and in England. It is thought that this will be the next great improvement in the airplane.

To All Interested in the Relief of Russian Mennonites

Because of the terrible condition of the Mennonites in warstricken Russia, many are now appealing to the Mennonite Executive Committee for Colonization to help them to America. We have undertaken to do this. Considerable expense is involved in getting this movement started—traveling expenses to attend meetings and to investigate lands for colonization, literature, postage, etc. We kindly appeal for free-will offerings for this purpose. Please send your contributions to the treasurer of the Committee, H. E. Suderman, Newton Kans.

D. H. Bender, Chairman, Hesston, Kans.
W. J. Ewert, Secretary, Hillsboro, Kans.

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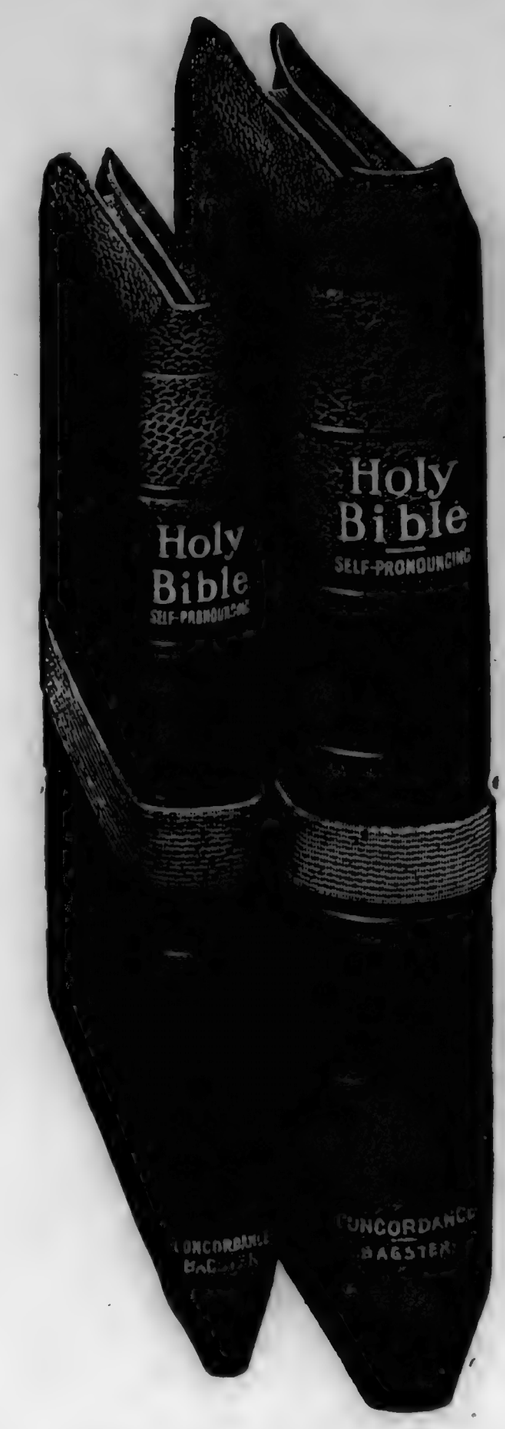

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Stamp.
S. R. Grabill
819 Columbia Ave.,
Lancaster, Pa.

In order to lessen the absence from school because of lack of shoes, the city of Taunton, Mass., had a "Shoe Fund Day," when all of the children of the public schools contributed small amounts to purchase shoes for poor children whose parents were out of work and could not buy wearing apparel. Several hundred children were thus made happy, and were able to attend school.

Krabill A D dec17

CHRISTIAN MONITOR

SEPTEMBER, 1922

Mosul, With Ancient Site of Nineveh Across the Tigris

(See page 671

SELECT READING

ECHOES OF LIFE

"By the Rivers of Babylon"

C. F. Yake

"Exile," says Edgar Whitaker Work, "is not the worst thing that can happen to God's people." As a matter of fact, we believe it might be called one of the very best things, as it has values of its own that are very real regardless of how difficult it may be to compute them. When the Hebrew exiles returned from their seventy years' captivity, they were cured of some things. They no longer desired the worship of idols; neither did they care for alliances with other nations. This long period of absence had made them sick at heart, homesick, and they longed for their own country, their own city, their own firesides, their own place of worship. They were cured of the neglect of God's house. They had learned to value and appreciate their own dear place of worship more than ever before. How they rejoiced for the privilege of sacrificing upon the altar of the Lord once more.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion."

And their answer was, "How shall we sing the Lord's song in a strange land?"

* * *

Of those who are not necessarily God's people, this is also true. Many an exile from home and church has experienced similar pathos by the rivers of Babylon because of the mistakes and errors of a thoughtless past. When in dire distress, when lonely and in extreme sorrow, enemies required a song of mirth but the answer was like to that of the captive Hebrews, "How shall we sing a song in a strange land?"

There comes to our mind a story of a young man who, dissatisfied with home and parents, ran away and with a companion in a similar frame of mind picked up enroute, traveled to the mining regions of the southwest. There they learned to play cards and gamble, and whatever else goes with such a life of sin. Finally one night during a brawl, one of the boys was shot, and as he felt the life-blood slowly ebbing away, he called upon the other to pray and sing. His friend felt unable to, but made a desperate effort in the emergency. Out by the rivers of Babylon, exiled from all that was good and noble and true, he searched the very depth of his memory for some Bible verse and a hymn he had learned in the little church back home. And his efforts were not futile. The dying boy saw a gleam of light and hope as he passed away. The other lad return from exile to become one of His.

How he must have longed, during that trying time, for his own home and his white-haired parents, and the little church where he spent his boyhood days! Many a lass and lad go through a measure of similar experience, exiled from home and influences for good, because of their own choice. And some day by the rivers of Babylon they'll sit and weep and long for the good they had so wantonly cast away.

* * *

Many a Christian exile from home and church has, on the other hand, experienced new thrills for the love of the house of God. How often we long for the altars of our childhood! Yes, it would be wonderful to worship again at the little old church with the old friends and acquaintances as they were years ago, and listen to the same gray-haired minister in the pulpit. If this were wonderful for those of us who are yet young in years, how would it be for those who are on the sunset trail of life! To go back three generations and worship again with those who were their associates then, what a joy it would be for the grandfathers and grandmothers of today. Surely absence makes the heart grow fonder. I think we might just stop here and ask ourselves whether we really appreciate as we ought the blessing of home and church as we have them. If we think we appreciate them, how much, I wonder, would some of the Russian exiles of today rejoice if they could return to their homes in peace and worship in their own little church in safety once more?

Mr. Work gives the following story of a man who was exiled from his church by virtue of circumstances, but would not remain exiled from it in spirit: "In the far west a Christian family, that had come out of the east, lived almost alone. The nearest church was ten miles away. One Sunday morning the farmer bade his family dress themselves in their best garments, and when they were ready, he led them out to the edge of the farm nearest to the church ten miles away. With their faces turned in that direction, they sang songs of the Gospel, and the father led them in simple prayer and worship. The farmer was resolved that his children should not forget the church even tho they were exiles from it." What a splendid thing it would be for many who are spending part of the summer at some resort to follow this farmer's example when no church is near.

Then with all the privileges we have in this respect I wonder whether, with our appreciation that we do have, we do not very seriously mar it ofttimes just because of fault-finding and of criticising the existing order of things, especially in the church. We are dissatisfied with this, and with that, and with the other so many times that our measure of appreciation is materially lessened. How much do the starving Russian exiles today, we wonder, criticise the order of affairs before the Bolshevist regime? Here is a thought that may be worthy our serious consideration.

* * *

Again, by the rivers of Babylon is a place of opportunity. Periods of exile are periods of growth and development for men who embrace the opportunity. By the river Chebar, Ezekiel saw his wonderful vision and had his call to service. Zerubbabel was born and raised and edu-

(Concluded on page 667)

CHRISTIAN MONITOR

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THE CLEMEN FAMILY

John Horsch

Chapter IV

A Ray of Hope for a Reformation

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

Daniel Clemen, the wandering son and missionary, returned home on an evening of the week in which the conversation between his brother and the priest of Willikon had taken place. Having greeted each member of the family, his mother, with an effort to master her emotions, asked:

"What has detained you, Daniel?"

"I was at Nuremberg—in prison."

"In prison!"

The missionary looked fatigued and worn. A substantial supper was prepared for him. Having appeased his appetite, he related the circumstances of his unlooked for stay at Nuremberg.

"I came to Nuremberg early in November to visit the Church. In some way the Dominician Friars ascertanied that a Waldensian missionary was in the city. They succeeded in the attempt to have me put under arrest in one of the city prisons.

"You know that a number of influential men of Nuremberg, some of the patricians of the city, although they do not hold membership in our church, are favorably disposed toward us. They did all in their power in my behalf. The Friars and priests however contended that the law making heresy a capital crime must have its course. The burgomaster of the city is a liberal man. It was finally decided, since I was a foreigner, that I should be released under the condition that I give my word never again to enter the territory of Nuremberg. This condition I was not willing to meet, for that city is one of our most promising fields. The endeavor of my friends to have the condition canceled, failed. After a number of weeks I decided to follow their advice and pledge myself to shun Nuremberg forever. Consequently I was set free. Two mounted police accompanied me outside the territory of the city. This was three weeks ago yesterday.

"A Nuremberg merchant, Henry von Plauen, had advised me to wait in a certain town, a few miles south of the city, for their wagon which was to go down to Augsburg, to deliver some merchandise. The friends knew of my intention to go home. I was glad to accept the opportunity offered me. From Augsburg I continued my journey alone, on foot."

There was joy and thanksgiving in the Clemen home that evening. Many questions were asked, but Grandmother soon suggested that uncle Daniel was in need of rest. Having led in the family worship, he retired for the evening.

The experiences of this journey of Daniel Clemen, as he related them on the following day, were found to be of extraordinary interest. He had traveled thru Bavaria to Bohemia and from there to Saxony.

"I found the Brethren of Bohemia stirred with the news of a great religious disputation or debate which had been held shortly before in the Saxon city of Leipzig. One of the debaters was a professor of the University of Wittenberg, in Saxony, named Martin Luther. He advanced the claim that the Council of Constance was wrong in condemning John Huss. Martin Luther asserted that neither the Pope nor a General Council of the bishops of the Roman Catholic Church is infallible. The Bohemian Brethren are full of expectancy and hope that he may prove another John Huss."

"Martin Luther," inquired John, "is this not the man of whom you have told me some time ago that he disapproved of the way in which indulgences were sold?"

"He is indeed the man. You may surmise that I was highly interested in what the Brethren in Bohemia could tell me about him. Since I was to travel northward, I decided to go to Wittenberg to get first hand information concerning this man."

Andrew Clemen suggested that Daniel give a full account of what he had ascertained about Martin Luther.

"Martin Luther was born in 1483 at Eisleben in Saxony. His father, John Luther, was at the time of Martin's childhood a miner, and a hardworking man. Martin was brought up under strict discipline, was taught to pray to God and the saints and to honor the priests. In Mansfeld where his parents had moved, he received his elementary education. Later he attended school at Eisenach, supporting himself by singing in the streets. In 1501 he entered the University of Erfurt where he was a student till 1505. In that year, shortly after the sudden death of a friend, and being frightened by a terrible thunderstorm, he made the solemn vow to become a monk and study theology. He consequently entered the Augustinian convent in Erfurt. John Luther who had meanwhile acquired some property and who wanted his son to prepare for the profession of law, was much displeased with this step of his son."

"What is a monk?" one of the children asked.

"A monk is what people generally call a Friar. The monks have taken a vow to obey their superiors (the abbots), never enter the state of matrimony, and never to become the owners of private property. They live in convents or cloisters, and are expected to devote themselves to prayer and hard work. Their vows are ofttimes not kept. Many cloisters have degenerated into hotbeds of vice.

"Concern for his salvation had been Luther's sole motive for entering a cloister. But he was disappointed in his expectation to find peace for his troubled conscience by self imposed penance and the priestly absolution. The severest discipline in the way of self-mortification, night watches, fasting, saying of prayers, all proved of no effect, nay, made matters worse for the young monk. The more of ascetic severities he enjoined upon himself, the more he felt the burden of sin within.

"In this state of mental and moral suffering, it was John von Staupitz who, in the words of Luther himself, 'first caused the light of the Gospel to shine in the darkness of my heart.' Staupitz advised him to study the Scriptures, and pointed out to him that a change of heart and peace of mind is the result of faith in Christ. This teaching was as a balm on the wounded conscience of the young monk. Henceforth he trusted in Christ as his personal Savior. Such is, in a few words, the story of Luther's conversion."

"Is this the John von Staupitz who wrote the well known book on **The Love of God?**" Andrew Clemen inquired.

"Yes, he is the author of that excellent book."

"I suppose Martin Luther began his reformatory labors at the time when he came under the influence of Staupitz," remarked John.

"No," answered Daniel Clemen, "for although henceforth a converted man, Luther was still a Romanist. He had been brought up in that faith and was laboring under the opinion that the Romish Church is by all means the true church of Christ. The fact is, that even now, after the Leipzig Disputation, although he is boldly attacking some of the pretensions of the Pope, he is still a priest of the Roman Catholic church, and, as yet no changes from Catholic practice have been introduced by him.

"Luther had found peace of conscience through faith in Christ, in 1505 or 1506, but he remained for years a staunch believer in the Papacy. In 1510 or 1511, having been elected to a professorship at the University of Wittenberg, a town in the Electorate of Saxony, he undertook a pilgrimage to Rome. When he came in sight of the 'eternal' city he fell upon the earth and exclaimed, 'Hail to thee, holy Rome.' He wished his parents were dead, because of the good opportunity which he had to help them out of purgatory. To secure an indulgence he ascended on bended knees the twenty-eight steps of the Scala Santa; but at a later date he informs us that, while ascending those steps, the words, 'The righteous shall live by faith,' were ringing, as it were, in his ears. Yet, all the moral perversity of Rome and the corruption of the papal court which he witnessed were not sufficient to shake his faith in the Papacy and in Romish principles—such a 'crazy saint,' to use his own expression of later years was he at that time. In the year after his return from Rome, the title of Doctor of Divinity was conferred upon him."

"You have said that Luther obtained an indulgence in Rome," remarked one of the children. "What is an indulgence?"

"I will ask your father to explain to us what an indulgence is," answered Daniel.

"To understand the import of an indulgence we must, first of all know what the purgatory is supposed to be," Andrew Clemen replied.

"The purgatory is supposed to be a place where those who eventually become heirs of heaven are, after their departure, punished for their sins. Sin is believed to be forgiven through the sacraments and the absolution of the priest, but only as far as eternal punishment (of hell) is concerned. The sinner must bear a temporal punishment for his sins in purgatory, for this is not remitted in the priestly absolution. Yet the priesthood and, above all, the Pope, are believed to have these punishments under their control. They are supposed to have it in their power to shorten or terminate the pains of purgatory, and this they propose to do for money, which is to be used for the cause of the Church. A receipt for money paid for the purpose of securing deliverance from purgatory is called a letter of indulgence, as you well know. The one who pays the required amount may secure the indulgence for himself, or in the favor of departed friends. There are however few indulgences which in themselves are supposed to be sufficient to get a soul actually out of purgatory; they are believed only to shorten the time of torment for a certain stated period; hence it requires more than one ordinary indulgence to secure actual deliverance."

"The question has occurred to me," said John, "whether any passage of the Holy Scriptures is claimed to support the dogma of indulgences."

"No, indeed; there is not a word inside the covers of the Bible, that can even by Romish methods of exposition be used to support that doctrine. It has its grounds in the avarice of the hierarchy and has not as much as a semblance of being of Christian origin. The priests have invented purgatory and the people have no other choice but to believe in it and to pay them for the trouble of declaring them released.

"Catholic theologians have made an attempt to justify the dogma of indulgences by the doctrine of the extra merits of the saints. The saints, it is held, have done more good works and have been far better in their lives, than was necessary for their own salvation, and a failing sinner can be helped by the extra merits of the saints. The Popes are believed to have the authority to dispense these extra merits and to say in whose favor they shall be reckoned. For the poor who have no money for indulgences, there is no other way to escape purgatory than by being careful to avoid sin.

"Saying Masses is also believed to be of benefit to the departed in purgatory, provided they shall be said expressly in their behalf. It costs a considerable amount to have Masses said. Wealthy persons often create endowments whose income is to be used, after their departure, to say Masses in their behalf. Another way of securing indulgences is a pilgrimage to Rome, or sending the amount required for such a journey to the Pope. The Popes are never at a loss to find a pretense for the collection of indulgence money. They send their authorized representatives into the countries of Christendom to sell indulgences. An exceedingly profitable traffic in letters of release from purgatory has been developed, leading to many more abuses.

"But now we will ask Uncle Daniel to continue the narrative about Martin Luther," concluded Andrew Clemen.

(To be continued)

"That is the victory—when you can make the world a ladder to lift you up to God."

"Lord, make me an uncommon Christian."

PERFUMED, PEPPERED, AND POISONED BIBLES

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of gloves, cayenne pepper and corrosive sublimate. It seems that the bookworms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen thousand mile journey to Ocean Island by way of Sydney, Australia.

Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language.

The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

THE STRANGER WITHIN OUR GATES

We call them "immigrants," quite often with an accent of depreciation. But to appreciate the immigrant we must understand him. Let me ask:

What Do the Immigrants Do for Us?

I. They suffer for us. They have a monopoly of the dangerous and extra-hazardous trades. They are the structural iron workers and mine workers. They go up to the highest; they go down to the lowest. They toil in rolling mills and factories. They dig ditches, they build bridges. They are injured for life and are killed by the thousand every year. It is estimated that there are thirty thousand killed each year. The fact is that our civilization is built on the bed-rock of human suffering. We have our comforts because somebody is willing to suffer for them.

II. They produce the things we need. Haskin, in his book The Immigrant: an Asset and a Liability, represents the immigrant as saying:

I am an immigrant;

I contribute eighty-five percent of all the labor in the slaughtering and meat-packing industries;

I do seven-tenths of the bituminous coal mining;

I do seven-eights of all the work in the woolen mills;

I contribute nine-tenths of all the labor in the cotton mills;

I make nineteen-twentieths of all the clothing;

I manufacture more than half the shoes;

I build four-fifths of all the furniture;

I make half of the collars, cuffs and shirts;

I turn out four-fifths of all the leather;

I make half the gloves;

I refine nearly nineteen-twentieths of the sugar;

I make half the tobacco and cigars;

No wonder I am a problem! What would you do without me?

III.—They and their people have handed down to us untold benefits. Let me summarize what Bishop E. N. Hughes gives in detail:

Who discovered this land? Any Sunday school boy can answer. An Italian named Columbus. Who gave it a name? Another Italian named Americus Vespucius. Where did we get our conception of law? From these same people, the Romans. What names stand in front rank as artists? Raphael and Michael Angelo, Italians. Who made true astronomy popular and invented the microscope and the thermometer and the proportional compass? Galileo, an Italian. Who stands among the immortals in literature? Dante, an Italian. Who discovered dynamic electricity? Galvani, an Italian, and from him we get the word "galvanic." Who gave us the word "volt"? An Italian named Volta. Who gave us wireless telegraphy? Marconi, an Italian. The Italian has made the world debtor to his genius.—S. S. World.

STANDING ON PRINCIPLE

There was no question about it, the struggle for a home and a livelihood was a hard one for the Pearsons.

It had been severe enough before the father died, but now the widow, with Johnnie, aged 12, Susie, 10, and two younger, to feed and clothe, with a cold winter and the unpaid mortgage on the roof that sheltered them staring her in the face, was at her wit's end to know what to do.

"After all, Johnnie," she had said that morning, as they arose from their prayers, "I do not know why we should worry. He has promised to be a husband to the widow, and I do not think He will let me starve. Let us cast our care on Him, do the best we can, and wait."

A rap on the door interrupted her remarks.

It was the village grocer. He stepped in, in response to Johnnie's invitation, and stood uneasily for a moment, after the usual salutations.

"I dunno as I hardly know how to begin, Mrs. Pearsons, but I've had my eye on that youngster of yours for some time. He's smart and keen for business, and honest as the day is long. I said to my wife last night, sez I, 'I shouldn't wonder if they was hard up at the Widder Pearsons. I want a boy to help in the store, and I am going up to-morrow morning and offer Johnnie a job.' I s'pose you'll hate to take him out of school, but, after all a practical knowledge is better than book learning. Now, what do you say to letting him come and earn three dollars a week?"

The widow turned to Johnnie for reply. Johnnie's face, which had brightened at the first, had taken on a sober, troubled expression. "Please, sir," he said, "would I have to sell tobacco?"

"Sell tobacco? Well I reckon you would. Why, boy, I take in more money on that than anything else. But what's that got to do with it? You ain't obliged to use it."

"I am sorry, sir, to disappoint you, but I cannot sell tobacco, not if we starve."

The mother nodded her approval. "That is right, Johnnie; I did not think of that."

"Wal, if that's the way you feel about it, I may as well say good-mornin', and be off, but it will be a long time before I offer you a favor again."

Johnnie and his mother sat silent for some minutes, and Mrs. Pearsons spoke:

"The devil is always transforming himself into an angel of light. Here we were this morning, praying for some way in which to raise the money we need, and what does old satan do but slip around and induce Mr. S—— to come and persuade you to think that the Lord wanted you to sell tobacco."

"Well, I'm glad I saw his cloven foot," said Johnnie. "Cheer up, mother; the Lord will not forsake us."

But even Johnnie's courage began to ooze out as the days went by and so little work came.

In fact, they did not get as much help as before, for the story spread, and some who had been kind, refused to do any more for people who "would not help themselves" as they termed it.

The weary winter months wore away, and in the early spring little Lois sickened and died.

On the morrow the interest on the debt was due.

"There's just five cents in the treasury, mother," said Johnnie; "but I'm not sorry that I did not sell tobacco, anyhow."

That night Johnnie came home with a letter containing two twenty-dollar bills, with a slip of paper on which was written, "A present from one who admires your grit." So the home was saved. The next summer Johnnie worked for a farmer and earned something. His sister picked and sold berries and they began the winter more hopefully. At the beginning of the year a great revival swept over the place.

Mr. S——, the grocer, was evidently under conviction, but he remained unyielding until the last evening. Then, he arose and said:

"It's no use, my brethren; I must yield. I dare not hold out any longer, lest it prove the last call. It's the old tobacco that plagued me. I felt condemned for selling it when Johnnie Pearsons looked me in the eye last winter and said he couldn't sell it if he starved. I felt conscience stricken every time I saw the widow's thin clothing, and the pinched faces of her children. I tried to ease my conscience by sending them some money after the little one died, but it didn't mend matters much. Ever since this revival began that old tobacco has stood in my road. I didn't want to give it up, and I couldn't get around it; and now I call you to witness that here goes that part of my business—pipe and all—over-board, and I'm going to serve the Lord with all my heart."

Some of the people thought that Mr. S—— had become slightly demented, but his head was clear enough to conduct his business with Johnnie's help, for many a year after that he declared each season that he had never made so much before.

"It pays to do right, I tell you," he would say; and Johnnie would add, "Amen!"—Publisher Unknown.

NOT SPOKEN BY A CAMP MEETING ORATOR

Richard H. Edmonds

There is spreading over our land the accursed atheistic teachings of German philosophy, more powerful for evil than were all Germany's armies and navies, and if America does not take heed to this menace its downfall will be as certain as was Germany's. The life of the nation, its very business interest, in the bank, in the factory or on the farm, is staked upon a new and all-powerful call to righteous living and Christian service. When moral rottenness exists unblushingly in places of great financial power, without loss of caste, when men seek to wreck others for their own personal gain or aggrandizement, or power, when men murder others because they are willing to work without the domination of alien radical labor leaders, and go unpunished for their crimes and are commended by their fellow-members: when a great government institution year after year seeks by blackmailing or bulldozing to force others into its power or else to destroy them, and no national protest is made, and thousands of business men stand by, either from cowardice or indifference, and refuse to fight against this immorality; when the voluptuous dances that would have disgraced even corrupt Rome and Ephesus at their worst sweep over the land; when men of position and influence proclaim that some laws cannot be enforced because the criminal power is greater than the government's, and that the crimnal element must therefore be given full sway, by repealing the laws the crimnals do not like, what right has our country to claim the spiritual power to lead the world?—Manufacturer's Record.

"It is not success that God rewards, but always faithfulness of doing His will."

"If we abide in Christ and Christ in us, we will bear much fruit."

EDITORIALS

Our Educational Problems

Does the Mennonite Church believe in the education of her young people?

The Board of Education, which represents the Church, says so, and has taken steps to put its belief into action by adopting some very sound and progressive educational policies.

The Board has decided that we need at least one standard college, whose work will be accepted without question by the higher institutions of learning, and which will qualify educationally with the best in the land.

The Board believes that we need a strong Bible school, with provisions for graduate work for those who are prepared to undertake it, and is looking toward the establishment of such a school. It believes that our educational work should be unified and co-ordinated, so that there will be no wasted efforts, no duplication, no rivalry, and that all of our schools should be conducted in full harmony with the principles and practices of the Church.

The Board has expressed itself very explicitly on the above points at its recent annual meeting, and has already shown its good faith by starting to carry out some of the above principles. It is a sensible and a logical position to take, and we trust that it will meet the hearty approval of every one who has the welfare of our young people and the work of the church at heart.

But our educational problems are not yet all solved. Some of them are staring us in the face more insistently than ever. It requires not only the willingness of the Board to meet the situation, but the co-operation of the Church at large as well.

There are a number of ways in which this can be done. All of us can help in some or all of these ways. Let us consider them briefly:

1. BY PATRONIZING OUR SCHOOLS. There may be instances where it is the part of wisdom for Mennonite students to attend non-denominational institutions of higher learning, or institutions of other denominations, but in the majority of cases our people should patronize our own schools, both for the sake of the student and for the sake of the school. This point should be so evident that we will take no more time in dwelling on it here.

2. BY OUR FINANCIAL SUPPORT. One of the pressing problems of our educational work is finances. Our institutions need money. They are not self-supporting. The money that the student pays for tuition covers but a small part of his actual share of the expenses of the school. It is necessarily so, for otherwise the cost would be prohibitive to many who secure great good from the school. Consequently there must be some source of revenue outside of the income from the schools, and naturally it falls to the church to make up the deficit. We should not consider it an imposition to be asked to help in this work. Money invested in our schools is money invested in the lives of our boys and girls,—our young men and young women, and the returns on the investment can never be estimated in dollars and cents, or in anything tangible. But since the greatest values in life are spiritual and not material, this will be no argument against the judicious investment of funds along this line.

3. BY OUR MORAL AND SPIRITUAL SUPPORT. Money alone will never solve the problem. Our constituency must be behind the work in their moral and spiritual support. It will not be very effective to give of our means and at the same time discourage our people from going to our schools, or in refusing to work sympathetically with the product of the schools when it is put out. We must believe in education and lend our influence accordingly. The work and problems should have our serious and prayerful interest and attention. If we really believe in education this will surely be the case.

The problem is ours. The Board, the servant of the Church, has done its part and it is for us to show our approval and our belief in education by whole-hearted, constructive, and practical sympathy and co-operation.

Do we believe in Education? Then let us say so both by word and by deed.

A Serious Question

A serious question faces every evangelical denomination in the list of Christian churches today.

In some of them it has already come to a head and the question has, for the time being at least, been answered. In other denominations it has not yet been openly expressed, but it is working under the surface none the less.

The question is this: "What attitude shall be taken toward the present liberalistic tendencies of the day? Shall we be known as liberal or conservative?"

The terms "liberal" and "conservative" in themselves do not clearly define the question at issue, except as they are given a connotation which is becoming more and more common. For it has come to mean that "Liberalism" denies many points of Christian doctrine and teaching which have always been considered fundamental to the faith. It is for this reason that those who are

openly opposed to liberalism have come to be known in many cases as "Fundamentalists."

"Liberalism" denies the deity of Christ. It denies the miraculous in the Bible. It denies the historicity of many of the Old Testament books as well as of some of the New Testament. It denies the bodily resurrection of Jesus Christ, His ascension, and His reappearing "in like manner" to which thousands of Christians look forward with great hope and expectancy. "Liberalism" makes the inspiration of the Bible no different from that of good books today except in degree. It denies the power of the atonement. In many instances it accepts the Darwinian theory of evolution. It believes in letting down the bars of Christian fellowship so that practically any good moral person, regardless of his faith, may enter the fold. It makes missions a civilizing, instead of a soul-saving, agency, and emphasizes the universal Fatherhood of God and the brotherhood of man.

"Fundamentalism" takes the opposite stand on the above questions. It accepts the Bible as the Word of God, inerrant, inspired. It insists on the regenerated life as an evidence of conversion and a prerequisite to Christian fellowship in the full sense of the term. It believes in separation from the world, but in using every legitimate effort to win men to the teachings of the Savior. It is the kind of belief that has lead martyrs to the stake and caused men to forsake all for their faith, even to the extent that they were compelled to leave homes and fatherlands and seek freedom of worship in lands beyond the seas amid dangers and difficulties which were almost innumerable. It is the faith that seeks to meet difficulties and problems not alone in the strength of intellect and science but in the strength of God, and that believes in a future of bliss and happiness for those who have lived righteously, but of punishment and sorrow for those who have neglected their opportunities here. This is Fundamentalism.

That there should be any question as to which of these two systems of theology is to be accepted by any evangelical Christian denomination is tragic. That some should actually by a majority vote show their sympathy with the liberalistic movement is still more tragic. That there are other denominations which are still firmly standing for the fundamentals of the faith is hopeful, and that the Mennonite Church is one of these should be a matter of real rejoicing.

But we must not ignore the tendencies of the age toward liberalism, and must counteract them in every way possible. We must meet the issue and face it seriously. Not that we need to meet the arguments of liberalism in every case, but that we continue to emphasize the Word of God as the rule and guide of our life, and that we stand firm for the principles for which our fathers lived and died and which they have given to us as a priceless heritage; and furthermore, that we seek with all the energy and the power we possess to pass on our message to a needy world.

Old Settler Stories

Old Settler Stories will begin shortly to take the early histories of some of the prominent families which have been influential in the history of the church and the country. Each of the families treated has thousands of living descendants in this country at the present time, many of whom are ignorant of the early history of some of their forefathers, and who will be greatly interested in learning some of the facts set forth in these stories. The first to be treated will be the Mast family. After that will come in close succession, the Hooleys, the Zooks, the Yoders, and many others. Much patient effort and many hours of time have been spent by the author of these stories in gathering the data which will be given, and whether you are a descendant of the families named or not, you will find them intensely interesting. We venture to say, however, that there are comparatively few of the readers of the paper who will not number themselves under one or more of the families to be treated, since they are all old and prominent families, whose descendants are scattered in every part of the country. Be sure to read these Old Settler Stories, and call the attention of your neighbor and friend to them as well. Note the very special offer made to new subscribers on this page and pass the news along to those who are not now readers. It will be possible for them through this offer to secure the whole of the interesting series,—almost two years for the price of one.

Attention is also called to the other series of articles now appearing monthly on our pages. "The Clemen Family" is a story of the Reformation and of the early history of the Mennonite Church which is intensely interesting to those who have a love for the historical. The series of articles on Jerusalem and Palestine has just started. All of the above series of articles will be included in the back numbers sent to new subscribers. These special series of articles would alone be worth more than the price of the paper, yet they are but a small part of the good things in store for the readers. Will you not help us by making this special offer known to others?

A Special Offer

Those who are not now readers of the Christian Monitor can have the opportunity of subscribing under a very special offer.

For a limited time new subscriptions will be received at the rate of 75c each and credit will be given to the end of December, 1923. Back numbers will be sent, while they last, from February 1922 on to the present time, thus making almost two years for the price of one.

The series of "Old Settler Stories" now running began with the February number, so that new subscribers may now obtain all the installments of this interesting series of stories. The back numbers will also contain all of the installment of "The Clemen Family" and "In the Land of Sacred Story," both intensely interesting and instructive. Tell your friends about it. The supply of back numbers is limited and when once it is exhausted they cannot be furnished.

CHRISTIAN LIFE

OUR PRIVILEGES AND RESPONSIBILITIES WITH CHILDREN IN THE HOME

Martha Yake

Some things God gives often; some He gives only once. The seasons return again and again, and the flowers change with the months, but youth comes twice to none.

This fact, that childhood comes but once, gives us a rare and unique privilege and at the same time deepens our responsibilities for working with and influencing children.

The home is the first and, to be sure the best, place you can find for working with children. If every parent would realize that training a child is the "highest and holiest and most fascinating of all occupations," how much more of their very best they would put into the every day life of the home.

The young child is so open and soft to impressions. He is a blank sheet of white paper waiting for the first pen that comes. That sheet will take whatever is written upon it.

Here is a privilege not open to any one but the ones in the home and you can readily see that the responsibilities are greater accordingly.

Working with children in the home should result in a three-fold training—physical, moral, and spiritual. The child that is not governed by an older mind when it comes to the physical side of its life will suffer much unneeded misery. The body must be properly fed and cared for but the child should be taught to obey the laws of the body so as to have good health, not only for a day but to build a good foundation for a strong healthy body thru life. This is not an easy task but that fact does not lessen the responsibility. It is a duty that is placed upon any one working with children of any age.

Along with this training we have the wonderful privilege and responsibility to influence their conduct, as well as their attitude toward good conduct or behavior. Happy is an honest, obedient, unselfish life. Show the child the awfulness of the least dishonesty. How fast the habit grows on one, when given the least bit of a start! It is a reproach to any character and should be taught as such,—as well as, that it is sin. When it comes to obedience you have the high water mark of character. Not obedience that is forced but real prompt, cheerful obedience to those over you, and especially to parents. Paul well says "Children obey your parents in all things for this is well pleasing unto the Lord." It's our privilege to teach the children in the Home that doing a certain duty faithfully causes emotions of pleasure and approval in the heart of God as well as in the heart of the parents.

A beautiful story of obedience is told of General Havelock. One day, when a boy, his father, having some business to do, left him on London Bridge and bade him wait there till he came back. The father was detained and forgot his son, not returning to the bridge all day. In the evening he reached home and after he had rested awhile his wife inquired: "Where's Harry?" The father thought a moment. "Dear me," said he, "I quite forgot Harry. He is on London bridge, and has been there for eight hours waiting for me!" He hastened away to relieve the boy and found him just where he had left him in the morning, pacing to and fro like a sentinel on his beat. That father knew just where to find his son because he knew that he always obeyed his commands. It is such obedience that pleases God, and insures harmony and peace in the home.

Who does not admire the unselfish life? The child should be made to see the beauty of it and the home is the place to cultivate that spirit and thereby add joy and blessing to all therein.

But along with all of these admirable qualities you will want to impress upon the children the fact that no life is complete without the Spirit of Christ ruling and reigning in their lives. In the Home, when the child is quite young, is the time to tell the sweet stories of Jesus and His great heart of love; how that because of His love He gave Himself as a Savior for everyone, and that if we in turn love Him, we will enjoy serving Him each day in the very best way we can. Who wouldn't call this a privilege? But it is even more, it is a duty,—a grave responsibility placed upon each of us who have the pleasure of working with children in the Home.

Scottdale, Pa.

"Christians are sometimes tempted to question God's love when they are afflicted, but in the great school of Christ, discipline is necessary as well as teaching."

"Moses learned that it was not by the strength and wisdom of Egypt that God was to be served."

INNOCENCE

Sadie Brubaker

One writer has said, "Innocence and ignorance are sisters." That may be true in the sense,—that they who know no evil suspect none. But I like to view the subject from the angle of the childs' innocence. It seems to me that the innocence of the child is not so much due to the fact of not knowing evil as it is to the ready recognition of good. The child far outshines the adult in its firm conviction that right is right and wrong is wrong. I remember of a mother relating an instance when her little son was sent to do an errand which made it necessary for him to go out in the dark. His first thought was just to step outside and act as if the errand was done but when he turned to come in the house a new thought struck him. He again turned to his task saying, "O! I forgot God." That is the confession that many adults are too proud to make. Yet those are the words that are written on the tombstone of every fallen individual and nation. The wise man was right when he said, "Remember thy Creator in the days of thy youth."

In so far as the child holds sacred its conviction of right and wrong, just to that extent innocence is retained. The child who does not learn, through disobedience (in the home or elsewhere) that the laws of right may be broken, will not attempt to ignore the laws of God. The time has come when ignorance is not bliss; the youth will know; and since sin of all kind is displayed all around us, it is up to us to learn to abhor its presence and shrink from tampering with it. I love to think of Daniel and his friends who tho constantly in the midst of sin, purposed not to defile themselves. Innocence that shines out in such an environment is indeed admirable.

Innocence and purity can only be retained by total abstinence from evil. The little child who in all innocence made friendship with the serpent, was enslaved and choked to death by the self-same serpent. Just so, the youth goes out into the world and by unconscious friendship with the world, becomes victim of its sin. We can not play with sin and not be influenced by it.

We know that there is a time in the life of every youth when they find themselves so susceptible to the wrong and so incapable of mastering themselves. The fight is hard and long, and often seems fruitless. At this time I think the words of a certain writer are applicable: "We may not have

"the innocence of Eden but by the help of God and the example of Christ, we may have the victory of Gethsemane." This means nothing short of the redeeming blood of Christ applied to our lives, the only power that can save from the power of sin.

The sun that shines at noontide,
The dew that sparkles at morn,
The stars that peep from the heavens,
The earth do ever adorn.

Of a richer gem I am speaking,
Priceless possession to be;
Innocence pure and unfading—
In lives from sin kept free.

But like the dew of the morning,
Where sin and darkness dwell
This jewel ceased to sparkle,
And thus to earth it fell.

But gathered again by kindness,
Drawn up by Heaven's own love;
When polished by hands of the Master
'Twill sparkle in realms above.

Hesston, Kansas.

FAMILY PRAYERS

"An excellent discourse we had this morning," said the master of the house, unfolding his napkin at the dinner table. The scene was a great southern plantation, and the time was a period some years before the Civil War. The three small girls of the family looked at one another furtively. They, too, had heard the "excellent discourse" as their little legs dangled from the seat of the great pew. They had heard it and talked it over on the way home—that sermon on hiding one's light under a bushel.

The minister had a good deal to say about a man's responsibility for those around him, and in particular he had dwelt upon the influence of daily prayers on the life which swarmed upon the great plantations.

"I wonder if he meant us" said the children; and when their father praised the sermon they looked up eagerly, but nothing more was said. Apparently the master of the house had not made the application as personal as had his small daughters. They waited several days, not daring to say much, lest it should seem a reflection upon their kind, dignified father.

"I think he isn't going to have them," finally announced Hester, the eldest.

"Why couldn't we ask him?" suggested Pauline; but her question was never answered for each felt instinctively that she could not venture to approach her father on a matter so personal. The attitude of the children of that day toward their parents was more formal and restrained than the attitude of children today.

Betty was though not old enough nor wise enough to take part in such discussion, but she listened thoughtfully. Suddenly she looked up and asked, "Why couldn't we have them?"

Why not, indeed? The older children had never thought of that, but had they not some responsibility themselves? Perhaps they had been hiding their lights under a bushel.

"We could do it in the schoolroom after nurse has put out the lights," said Hester. There was no hesitation in taking up Betty's idea.

"S'pose they find us?" suggested Pauline.

"Then we'll get punished for being out of bed and down-stairs," replied Hester, firmly; and punishment meant something in those days. Still the fear of it made no difference this time, but that very night they crept from their beds, a trifle pale and very solemn, and stole down the broad stairs and into the dark schoolroom. Three tiny forms knelt before their chairs, three reverent little heads bowed, while the candles flickered in the drafts of the bare room.

The third night, as they knelt together, firm footsteps were heard, every moment sounding nearer. Hester's voice died to a whisper. What should they do?

"Keep on, Hester; pretend we don't hear," advised Pauline. And so encouraged, Hester kept on. They listened while the steps grew loud, and finally stopped, and the door opened. Still Hester kept on, and still the heads were bowed. Presently the door was closed and the steps receded.

The children waited, breathless, before they could muster courage to steal up to bed. They wondered what the morning would bring, but finally they fell asleep with a strange confidence after Betty had asked, "But we did what we thought was right, anyway, didn't we?"

In the morning they wondered what the father would say; all day they wondered. But when "good night" came they knew: for calling the family into the library, and gathering the little girls close to him with a tenderness they had never felt before, he simply said, "Ask the servants to come in, please, and we'll have prayers."—Youth's Companion.

DANCING

The modern dance is not moral. We never cou'd see how any pure girls could enter the ball room, half clothed as they do today, and yield themselves often to the embrace of entire strangers. Some of the modern dances are positively shocking, demoral'zing our young people, and causing licentiousness in men and many of our gir's to lose their virtue. The fact that some churches allow their young people to attend the so-called nice dances does not make it right. We know there are dancing min'sters, dancing deacons, and dancing Sunday School teachers, but we never knew any of them to amount to anything in a spiritual way. One simply cannot serve God and satan at the same time. There was a time that dancing was strictly forbidden in most churches, but the churches like Babylon have fallen, and until they repent and go back to their first standard they cannot expect God to own and bless them.

Dancing is the direct cause of the premature death of thousands of our young girls. Dressing as they do today with extremely low-necked dresses, waists, where the form is plainly seen, skirts so short the knees are barely covered in many cases. Exercising the body until the person is overheated and then going out into the cold air has been the cause of the sickness and death of many of our beautiful girls.

It is claimed by some that it makes one graceful. Now if it is grace that our young people are after, why not seek it in the proper way? Why do not our young men dance by themselves? I am afraid our young friends are not seeking "grace" or they wouldn't go at it in such a disgraceful way.

"But," says one, "mamma says she danced when she was young and it did her no harm." It is generally known that the dances our grandmothers indulged in were different from the dances of today.

The extreme late hours the dance occupies are detrimental to the health of our young people. I have known a working girl to work hard all day, then attend some ball at night, making her totally unfit for the duties of the next day. Dancing takes the mind of our young people from their studies also. No one can indulge in too much pleasure and keep their minds normal for more important things.

Still declares the would-be dancer, "I cannot see the harm of the popular dance, when we just invite a few young people of our set to meet us and close at the proper time." Parlor dances are greatly to be censured for just this: They quite likely lead to something worse. The young person who has cultivated a desire for dancing is not likely to stop at the parlor gathering. Like the first glass of wine given to the young man at his father's table, or the first game of cards, the dance in the parlor is likely to lead to something worse. Many a pure girl began the first step of her downfall at the parlor dance in the home.—Word and Work.

The Chicago Melting-Pot:—Chicago is:
A polish city of 137,611 persons;
A German city of 122,788;
A Russian city of 102,095;
An Italian city of 59,215;
A Swedish city of 58,563;
An Irish city of 56,786;
A Czecho-Slovakian city of 50,392;
An Austrian city of 30,491;
An English city of 26,420;
A Hungarian city of 26,106;
A Canadian city of 26,054;
A Norwegian city of 20,481;

It also includes many towns smaller than 20,000, each transplanted from different countries. And yet, Chicago is an American city to the backbone.—Record of Christian Work.

MISSIONS

THE MENNONITE CHURCH IN INDIA AND POVERTY

A. C. Brunk

The struggle against poverty among the members of our church in India is a very serious matter. It should be remembered that the majority of our members were orphans, and therefore never inherited much money with which to start out in life. The mission was never in a position to give each of its children a farm when they became of age. Even in America it is becoming increasingly difficult to become independently wealthy for those who have nothing to start with.

In India where the standard of life and comfort is very much lower than in Western countries, the wages are correspondingly lower. The superabundance of unskilled labor and the undeveloped manufactures in this country have long made it almost impossible for an individual by honest labor to obtain a private fortune. This country is subject to crop failures and shortages and resulting high prices which in a short time consume all that a family has been able to lay aside. The scarcity of the last several years has adversely affected the Indian Mennonite Church in several ways. As has been suggested it has compelled some to consume their meager savings. And those who had no savings or sufficient income were compelled to look for charity from the American Church. Besides many poor people sought to be taken into the church after receiving food sent by the home church. They were baptized. They are the poorest of the poor, some of them were aged and sickly, and quite a number of them were widows or deserted wives. A great many of them are able and willing to work at ordinary labor, but the problem is to find employment for so many of this type.

In America a person who is willing to work usually has little difficulty in finding a job. But in India where the average farmer owns only three or four acres of land, and where half of the rural population owns no land and depends on the land owners to give them work so that they can make a living, the task of finding work is not an easy one. In America many people leave the farm and go to a nearby city to work in factories. In parts of India near large cities there is also a tendency to desert the farm, but in central India where our Indian Mennonite people live there are no large cities with factories within three or four hundred miles. So these people cannot look to factories for work.

The fact that we have many poor people among our church membership does not mean that the missionaries in the past have not put forth efforts to help the people to get on their feet financially. They have trained a number of carpenters and masons who can go out and make a living independent of the mission. But even they are handicapped because they lack sufficient capital to enable them to take large contracts. They need training in contracting and in practical co-operation. A number of people by putting together their small savings could secure enough money to enable them to carry on a profitable business. There is room for considerable progress in this line. But we are glad that a beginning has been made in giving the internal working of our carpentry shop into the hands of several Indian brethren. We hope they will succeed and thus encourage others to try and work together more.

Another encouraging sign is the increasing number of those who by thrift have been able to save some money and invest it in farm land. There are about twenty families who own some land. However in a several cases they only own two or three acres, which is not enough for them to make a living on. We are glad for the beginning. It gives one some idea of the condition of our Mennonite people in India when we say that our most wealthy member is probably worth less than a thousand dollars. We would be very happy if a number of them had such a start. We like to see the people prosper. Prosperity has a healthy effect on their characters. It takes away that beggar-like spirit, that thinks that it is more blessed to receive than to give. It also adds to their influence for Christ among the non-Christian people.

There are a number of well to do people in our India field but they are not the ones who are pressing into the Kingdom. The poor are coming, and we must be prepared to take them in and help them to make an honest living, or else tell them that the Gospel of Jesus Christ is not for them. In Christ's time and all through the history of the Church it has been the poor that have opened their hearts to Christ. And we dare not close the doors of the Church to them today.

Poverty in India is real poverty such as the American in America seldom, if ever, sees. Our poor brethren in India live in little low houses made of mud, brush, and grass. They have only one warm meal per day, and the rice that is left from that one meal is put into water to be eaten the next day. They seldom have more than one cloth to wear. The pinch of hunger often drives them to steal or to tell the untruth, especially when that is their besetting sin. Such poor people cannot raise and properly train their own children. And for the mission to continually assume that responsibility is not right. For the time being, however, we must help them or lose them, so we have asked some of our people to support children whose parents are living but are too poor to keep their own families. What we are trying to do is to help these poor to make them able to help themselves.

But some funds are required to help these people to learn some kind of a trade. Experimenting and teachers will be required. We are interested in the material prosperity of the church not because we are substituting material and social progress for spiritual growth and conversion, but because we see that utter poverty with its dirt and disease and squalor hinders spiritual growth. For mother, father, brother, and sister to occupy one small room is not conducive to good social morals. We are not seeking great wealth for these people for that too has its snares. We ask for them as the writer of Proverbs asks for himself, "Give me neither poverty nor riches, feed me with the food convenient for me; lest I be full and deny thee and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain" (Prov. 30:8, 9).

Dhamtari, C. P., India.

Devil Worshipers in Borneo:—A curious tribe of people, the Dusuns, occupy a section of British North Borneo, and are absorbed in devil worship. A missionary says of them:

"Their religion consists of pacifying the devil. Priestesses speak an odd tongue not to be understood; devils are kept in jars, urns, hollow trees, etc., and sacrifices are made to them. These women priests maintain that they see them and can converse with them. The devils only eat 'the Spirit' of the offerings, and Madam Priestess the 'body.'

"The Dusuns believe in a 'God' who has two others to help him (a wife and a son), life after death with punishment or reward, and immortality of the soul."—Catholic Missions.

THE GREAT NEED OF BIBLE-TRAINED AND SPIRIT-FILLED WORKERS

W. G. Lauver

We are living in a day in which there is a great need of men and women who know their Bibles, and whose very lives reflect the teachings contained in this Book of all books.

The ambassador of Christ needs ability in the handling of the Bible. Just as the book agent needs to know the book he wants to sell and thus have the ability to turn quickly to any part of it, so the Christian worker should be able to turn quickly to the place where "it is written." Notice how Jesus turned to just the place He wanted, when he was called upon to read in the Synagogue of Nazareth. Luke 4:17.

Opportunities of winning souls are sometimes missed by not being able to turn to the Scripture that is needed for a special occasion; on the other hand ability to find the place where "it is written" inspires confidence in the person with whom we are dealing.

Workers are needed who can show men by the Bible that they are sinners. The divine words always cut deeper than man's words.

When a man is once brought to place where he realizes that he is a sinner doomed to destruction, he will likely be ready to accept a way of escape, if it is shown to him. Here again the worker needs to be apt, and show Christ as the sinbearer and **the only way** of escape from eternal destruction. But what if the worker himself does not believe the atonement of Christ? How can he show the sinner a way of escape, if according to his mind there is none?

A missionary of another denomination recently made the statement, that he hates "this bloody religion." How sad that there are even missionaries, who do not believe this doctrine, which is the very foundation of Christianity.

It proves that there are workers who with all their training are after all not **Bible trained,** in the real sense of the word. They have been taught some men's ideas **about the Bible,** and not the Bible itself, which contains atonement from Genesis to Revelation.

But this does not lessen the need of real Bible training, the kind that gives a deeper reverence for all the teachings contained in God's word, and causes the worker to humbly serve his fellowmen, instead of seeking some place of honor. Much of the training today teaches men that they must seek to be great, but Christ taught his disciples that they must in humility serve their fellowmen.

Workers should be able not only to show men by the written word that they are sinners, and to point them to the Lamb of God that taketh away the sin of the world, but after they have accepted the way of salvation, the worker must be able by the use of the Bible to establish them in the faith, and show them how to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

But we must not forget the great need of being **Spirit-filled.** A worker may have all the training that is possible to obtain, but without the Spirit he is like a street-car disconnected from the power house; it is powerless, until it is connected with the wire leading to the power station, and the power is thus transmitted to the car. Even so the worker is powerless unless the Spirit has filled and is directing his life. The efforts of many are fruitless because they depend upon their own ability, and not on the Spirit. "Not by might nor by power but by my Spirit saith the Lord."

May the Lord raise up many Bible trained and Spirit-filled workers, because they are needed in South America, India, North America, and all parts of the world —workers who can say with the Apostle Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live I live by the faith of the Son of God, who loved me and gave himself for me."

Trenque Lauquen, F. C. O.
Argentina, S. A.

DO STATISTICS PROVE MISSIONARY VALUES?

A Query from the Logging Camps

The custom of appraising the value of home missions by statistics is in for a shake-up. Those who direct home mission activities must change their viewpoint. And the members of the great Protestant denominations whose money is spent in this form of Christian service must catch a new vision of the processes of making the United States an active part of the Kingdom of God on earth.

Who Started Statistical Christianity?

The statistical era in which we live, and the necessity felt by every Christian worker to make reports that show results and indicate progress have led us astray at many cross-roads. The result is that many groups of men and women whose task in life necessitates an existence lived apart from the ordinary community life of the land are forgotten both by State and Church alike.

Whatever alibi the State may present, there is no alibi for the Church of Jesus Christ. For its manifest mission is to minister to those most needing its ministry. And the ministry of the Church is needed in its fullest expression by those who dwell apart from the ordinary happenings of life.

Some Loggers For Illustration

Take the men who toil in the logging camps, for example. In the States of Minnesota, Wisconsin and Michigan alone there are over 200,000 men working each day getting out timber for those of us who live in cities and villages to use in building houses, banks, libraries and the very churches in which we proclaim aloud that God loves all men. Life, in any real sense does not exist for these men. In sunshine, rain or snow they must do a full day's stint in the forest. Broken legs, strained backs and crushed heads are among the commonplaces of the day's work. And at night, instead of the comforts of home and the fellowship of a family, theirs is the unattractive evening in the bunk-house.

Poets have given a glimmer of romance to the bunk-house. But the logger's bunk-house life is far from poetic. The Finn and the Scandinavian, the Austrian and the Pole, and the Bohemian and the American Indian assemble at nightfall in the bunk-houses of the logging camps of Minnesota, Michigan and Wisconsin. Such a group huddled together is of itself sufficient cause for a bad evening. But when you add to the various nationalities, with national prejudices and dislikes, the material discomforts of the place they here call home, it is little wonder that the daily press occasionally headlines some logging camp outbreak.

"Home Sweet Home" Off-Key

The older camps are almost entirely lacking in sanitary arrangements, either for the men or the garbage. No screens hinder the flies as they buzz in from the garbage patch. From twelve to sixteen men sleep, double decker style in one bunk-house. Wet, muddy clothes hang around the room while hob-nailed boots decorate the floor space not taken up by the bunks, the benches and the pot-bellied wood-burning stove. "Home Sweet Home" must be sung off-key in such surroundings. But that is not the worst of it. Nor does the fact that the logger closes all the windows and doors and builds high the fire when he rolls his blanket around him in his straw bunk when he goes to sleep, tell it all. This is bad enough. But the real tragedy of it all is the lack of helpful and inspiring occupations for the evening and the fact that he has nothing but his own troubles, real and imaginary, to debate as he argues and plays cards with his bunk mates.

Those of us who have to choose among the many things to do of an evening can not realize the deadening effect of having no alternative but the bunk-house program. Of course a man has his washing to do every week if he feels the need of it weekly. And in good weather he may move his arguments out under the sky. And in some of the camps the operators are providing electric lights, baths and spring bunks with mattresses. But this helps very little to put into the minds of the men thought material that makes tomorrow better and more helpful than today. And the camps where traveling libraries are available are very few.

Is the Church of Christ Selfish?

If the Church could have taken a collection in the logging camps and the "sky-pilot" could report large numbers of conversions and new members for "our Church," the great denominational Home Mission Boards would be in active competition in sending their own men into the camps for Christian service. But as the personnel of a logging camp is a changing quantity, and as the ministry to these men does not yield largely in statistics, the loggers have been largely left to themselves. True, some "sky-pilots" have been provided, but only enough to make a missionary appeal to the folks who furnish missionary money. For the appeal is somewhat romantic.

The Church must, in addition to ministering where it gets back usable returns, minister more largely in places where it ministers and is not ministered unto. The logging camp evangelist, broad-minded, with human sympathies, alive to the problems being discussed by the men, and tactful beyond the need of tact in most places, must be sent in large numbers. He will visit Camp One today. He visits around the operations, get his magazines and books ready for distribution and has supper with the men. After supper he will talk to the men as a group, giving to them a helpful message from the Church of Jesus Christ. When bed-times comes, he will bunk with the men. And tomorrow he will be off for Camp Two, returning again from two to three weeks.

Who Will Be First?

It has to be done, if the Church is to justify its claim to minister to the needs of the world. It is only a question as to what group of denominational home mission leaders will awaken first to the responsibility of bringing the Christian message to our American logging camps and, forgetting statistical values, endeavor to make the Church and Jesus Christ real to these men.

(Note:—The above article is furnished by Ralph Welles Keeler, Chairman Joint Committee on Publicity, Home Mission Council and Council Women for Home Missions, and is based on surveys made by the Interchurch World Movement.—Editor.)

THE JOY OF CHRISTIAN WORK

When Dr. R. M. Wilson of Kwanju, Korea, went out there first he picked up a small boy with long hair down his back, and paid him $1.50 per month to work in the clinic and do dressings. He was bright, and caught on to things with ease. Today he is a graduate doctor, and has come to America to do post-graduate study.

Fourteen years ago there was a little black-eyed girl who proved to be bright and studious. She went through school, married the above doctor, and now for three years she has taught the missionary children music on the piano. She also runs a big night school, and is one of the finest teachers in Korea.

"A little Christian teaching makes a big difference in their lives. It's like taking a rough stone and working it into a beautiful diamond, though this is a far greater process. What a joy to train one of these little girls, and see her develop, and then become a teacher of music of the American children! So many people at home think it so strange and foolish that a missionary should want to return to the field. On my last furlough my friends were so surprised that I would return, and thought seven years of one's life given to such work should be more than enough.

"Flu and pneumonia have been rampant here of late. The other morning a mother rushed from the hospital about daylight as the baby seemed to be near the death point, taking it out in the bitter cold weather. This so often happens when they see death coming,—trying to run away from death. Often they will go home, pass the child through the fence to a neighbor, and put in the child's place a straw baby so as to fool the evil spirit. Anything to fool the spirits and save the life of the child! Or they may call the baby 'Little Pup' so that the evil spirit will think there is no baby about the place. They call smallpox 'the great guest,' and in the highest terms of language, so that it will not take away the child's life. So many such pitiful and absurd customs, but Christianity is fast making great changes in these old foolish ideas! Here in the hospital one of our assistants will show any one who cares to see the real live germs that cause diseases. We have a hospital staff of 30 Koreans who do all they can to teach the people the cause and prevention of disease.

"Last week a small boy was placed on the operating table, with a sinus in his chest. We operated and found a big splinter and piece of wood that had passed down behind a rib just below his heart, and it had been there 8 years. So many of their troubles are allowed to run on for years, and they come to us so often in the last stages. It's wonderful what the knife can do for them, though. We run about 400 operations a year, and about 12,000 cases a year at clintic.

"A little girl came last week with her arm full of horrible discharging sores and sinuses. We operated and found the entire shaft of her arm bone dead, and removed it. But in a wonderful way nature has provided a new bone, and she will soon be well, with an entirely new bone in the upper arm.

"There are now 506 lepers in the home, and they are doing fine under the new and latest treatment, the ethyl ester of chaulmoogra oil. Ten cases are about well, and will be sent out for a year on parole, and we hope that it proves a permanent cure. The lepers have a well organized home, and they do a great deal toward their own care and support with a large number of industrial lines of work."—Record of Christain Work.

PLOW WORK

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man, and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort, but in luxury, and denied themselves nothing that they felt it desirable to have. They were church members and gave "generously," but neither of them really knew the meaning of the word, "sacrifice."

A few months after this conversation the two men joined a party that was going around the world. Before they started their "visionary" minister earnestly asked them to observe and to remember any unusual and interesting things they might see in the missionary countries through which the party was to travel. The men promised —carelessly, perhaps—to do so.

In Korea one day they saw in a field by the side of the road a boy pulling a rude plow, while an old man held the plow handles and directed it. The lawyer was amused and took a snapshot of the scene. "That's a curious picture. I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said: "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had the ox to sell."

The lawyer and the business man had not much to say. But when they reached home, the lawyer took that picture to his minister and told him the story. "I want to double my pledge to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say—I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plow?—Prophetic and Mission Record.

BIBLE STUDY

FAITH AND PRACTICE—ACTS

XV

The condition of the Church in Jerusalem was such that the sympathies of all the believers in other parts were directed toward it. The famine prophesied by Agabus came in due time and the brethren in Jerusalem were ministered unto by those of the believers who had come into the Church from among the Gentiles. Thus were they made to realize the grace of God that was wrought in the hearts of those who were believers, and who were not of the fleshly seed of Abraham nor were keepers of the institutions of the Law of Moses. Such love could but come from the hearts of those who were filled with the love of Christ.

Added to the afflictions of famine there came a revival of the persecutions against the Church. Saul had turned from the activities of persecution to the preaching of the faith which he once persecuted. At the time of his visit to Jerusalem, bearing the relief which the brethren at Antioch sent by the hand of Barnabas and Saul,—Acts 11:27-30, King Herod was engaged in vexing the Church at Jerusalem.—Acts 12. At one time the Church feared Saul, now it had occasion to bless him for his love and compassion and brotherly ministry. Herod, the King, sought to please the Jews, for they had not relented from their first impulses to put down the religion of Christ whom they had crucified. One champion of their cause after another came to their aid. Royal favor had now been secured and the chief of the Apostles, James had been sacrified to their hatred of the Christian faith. James was among the chief apostles. Peter ranked high, having been considered by Paul as one of the chief brethren.—Gal. 2. The position which John occupied is indicated when he is ranked with Peter in the ministry of the Gospel to the Jews. Herod Agrippa I, grandson of Herod the great, endeavored to ingratiate himself with the Jews in order to establish more firmly his tottering power. This act, therefore, shows the extent of the hatred which the Jews had for the new sect that had arisen and which began to flourish in spite of the combined opposition of Church and State. The Jews had no love for Herod, and he realized the advantage to himself of courting their favor by assisting them to carry out their religious prejudices. The Herods were kings of the Jews. While they were usurpers of the throne of David, they claimed a Jewish lineage and held the throne by right of conquest. From the time of Herod the Great to the last of the Jewish Kings, they were persecutors of Christ and His followers. The anti-Christ was already in the world.

The slayer of the infants of Bethlehem was Herod the Great, who, for the sake of his own throne, desired to destroy the heir who was reported to have been born to David's house. His son Antipas, was persuaded to behead John the Baptist, and, later, when he met Jesus, the King of the Jews, face to face he and his men of war set Him at naught, arrayed Him in a gorgeous robe and sent Him to Pilate to be crucified. The nephew of Antipas, Agrippa I, killed James and imprisoned Peter, and the son of Agrippa I, Agrippa II, consented to the unscrupulous detention of Paul and his being sent to the court of Rome. Thus was the unsympathetic Government of the Jews used by them to oppose and destroy the work of Christ and the Church. What would have been the result had their power allowed them to carry out their whole desire? As a religious government, or a church state, the whole power of their government would have been devoted to the carrying out of their religious convictions or prejudices to the entire destruction or suppression of any contrary or opposing conviction or faith. This was the anti-Christ of the apostolic time,—the Jewish faith and governmental influence. The spirit of the anti-Christ is seen in past and contemporary history in those unions of Church and State which have persecuted the believers, shown intolerance toward conscientious worship and have desired to regulate and unify all worship, desiring the regulation of the form of worship rather than the manifestation of the Divine power of it. The trend of the anti-Christ king and kingdom is seen in the final act of Agrippa I, who is reputed to have arrayed himself in pure silver for the occasion when he made his oration and accepted divine homage. The anti-Christ took the place of God and was smitten by the angel of the Lord. A restored kingdom of the unbelieving Jews under the dominion of their own boastful and intriguing king, whose power and influence would nationalize and internationalize religion and result in the renewed world-wide persecution of the believers in Christ would fill the requirements of the conditions under which the final anti-Christ should come. The Church in Jerusalem felt the force of the spirit of anti-Christ in king Herod.—Acts 12.

The Apostle Peter was imprisoned and kept until after the feast of the Passover. Herod knew not that he must withstand the power of God. The intercessions of the Church were coming up before Him continually. He who heard the prayers of Cornelius and saw the giving of his Alms also heard the prayers of His Church in Jerusalem and observed the giving of alms among the saints in this time of dearth.—Acts 12:5. In answer to those prayers the Lord released Peter in a marvelous manner. It was a miracle such as had never before been seen. New experiences are new opportunities for God to manifest new powers. He needs never to repeat Himself. It was such a new experience that every detail of it was noted and remembered.—vv. 7-10.

With Peter this miracle was accepted as a special deliverance from the hand of Herod, and from those who plotted with him against the Church of Christ. He reported to the Church at once to communicate to them his deliverance. The manner of the believers' conduct when they heard from Rhoda that Peter was at the gate, is difficult to explain. Paul emphasized the grace of God in answering prayer, showing that faith is not so much manifested in the fact that believers receive the things for which they pray as in the fact that God is able to do exceedingly abundantly above that we ask or think.—Eph. 3:20. The Church was astonished at seeing Peter, in astonishment listened to Peter's explanation of his deliverance from prison.—vv. 12-17. None was able to anticipate the doings of the Lord. They prayed for Peter and for his safety, but who could think of praying the Lord to send an angel and open the prison doors and bring Peter safely to their midst? It is the believer's privilege to ask of the Lord for those things which he needs, but it is not in man's province to tell the Lord how He shall perform His work. Faith sees the omnipotence of God and the mercy of God through Christ. Faith also has assurance that methods belong to God as well as power. Faith also sees the need of discretion on the part of the believer, and this is manifested in Peter's directions to report his deliverance to the remaining James, who was probably the brother of the Lord, and he himself left Judea and went for safety to Caesarea.

The great power of God was manifested in the escape of Peter from the power of Herod. It was also manifested in the de-

struction which King Herod was not able to escape. He had despised the little ones who belong to the Lord. The judgment of God speedily followed him. He could order His servants put to death (v. 19); he could make a nation bow at his feet, (v. 20); he could bring multitudes to do him homage and even acclaim him a god, (v. 22); but he could not stay the smitings of God's angels and the destruction of the devouring worms which God had sent to end his life.—vv. 20-23.

The Workers' Column

The Goodness of God's Word.—Psalm 19.
Junior
September 10.

I. It tells of the Glory of God.
  1. Where it may be seen.
    a. In the Heavens.—v. 1.
    b. In the firmament—the environment of the earth.—v. 1.
  2. How it is manifested.
    a. By the glories of the day.—v. 2.
    b. By the wonders of the night.—v. 2.
  3. Who may understand it.
    a. Those of every language.—v. 3.
    b. People in every part of the earth.—v. 4.
  4. To what His glory is likened.
    a. To the unhidden glory of the sun.—vv. 4, 5.
    b. To the manifestation of the sun to every part of the world.

II. The benefits and pleasures of reading the Law of God.
  1. There is no other literature like it.—it is perfect.—v. 7.
  2. No other has such influence.—it converts the soul to God.—v. 7.
  3. It has more intelligence than other literature.—it makes the simple wise.—v. 7.
  4. It pleases.—rejoicing the heart.—v. 8.
  5. It is true.—it does not mislead, it enlightens the eyes.—v. 8.
  6. It never needs revising, for it is true and will endure forever.—v. 9.
  7. It is like God,—true and righteous.—v. 9.

III. How desirable the Word of God is.—
  1. More valuable than gold—v. 10.
  2. More desirable than honey.—v. 10.
  3. Required for safety.—v. 11.
  4. Brings great reward.—v. 11.
  5. Keeps one from error and faults.—v. 12.
  6. Saves one from sins of ignorance and from transgressions.—v. 13.
  7. Keep one's heart and lips in an acceptable condition before God.—v. 14.

A Journey Southward.—Acts 17.
September 17.

I. The starting point.—Thessalonica.
  1. Following his custom of preaching in the synagogue.—vv. 1, 2.
  2. Reasoned out of the Scriptures.—v. 2.
  3. Preaching from the Scriptures the crucified and risen Christ.—v. 3.
  4. Persuading men and women to believe in Christ.—v. 4.
  5. Accused of preaching contrary to state religions.—vv. 5-9.
  6. Delivered from the power of the multitudes.—v. 6.
  7. Men were changed by believing.—the world was turned upside down.—v. 6.

II. The first point southward.—
  1. Made under difficulties.—starting by night.—v. 10.
  2. Approaching those of their own nationality.—Jews.—v. 10.
  3. Following former customs of worship—Synagogue.—v. 10.
  4. Preaching from the Word of God.—v. 11.
  5. Finding favorable conditions,—people ready to search the Scriptures to prove their preaching.—v. 11.
  6. The blessings of faith rested upon their labors.—v. 12.
  7. The same persecutions were met—v 13

III. In the midst of idolatry.—Athens.
  1. He was sent there alone.—A pioneer missionary.—vv. 14-16.
  2. He was burdened by conditions as seen.—v. 16.
  3. Meeting religious formalists.—Jews.—v. 17.
  4. Withstanding false philosophies.—vv. 18-21.
  5. Declaring to them the unknown God whom they worshiped.—vv. 22-30.
  6. Preaching salvation in the name of the crucified and resurrected Savior.—v. 32-34.
  7. Bringing the blessing of salvation to men.—v. 34.

IV. In the South Country.—Corinth.—Acts 18.
  1. Finding other believers and fellow craftsmen.—v. 1-4.
  2. Gathering a company of workers in the faith.—v. 5.
  3. Teaching the right faith to those in darkness,—the Jews.—v. 6.
  4. Going to the heathen who knew not God.—v. 6.
  5. Starting a Christian church.—vv. 7, 8.
  6. Encouraged by the Lord.—v. 9.
  7. Evangelizing the district.—v. 11.

Educational Safeguards.—Prov. 2.
September 24.

I. For those who have a strong passion for education.
  1. Receiving and retaining the Word of Wisdom.—v. 1.
  2. Giving attention to wisdom and loving judgment.—v. 2.
  3. Conditions under which the safeguards are required.
    a. In talking of educational desires.—v. 3.
    b. In costly efforts to secure education.—v. 4.
    c. In ardent search for attainments.—v. 4.
  4. The benefits of the safeguards.
    a. Respect for God and His knowledge will be maintained.—v. 5.
    b. Right paths will be preserved.—vv. 6-8.
    c. Appreciation for the righteousness of God and of life—v. 9.

II. Conditions demanding safeguards.
  1. Evil men as teachers and leaders.
    a. They have evil ways.—v. 12.
    b. They are perverse and obstinate.—v. 12.
    c. They forsake the right paths.—v. 13.
    d. They seek ways of darkness.—v. 13.
    e. They delight in and encourage evil doing.—v. 14.
    f. Their ways are crooked, and their evil course persistent.—v. 15.
  2. Immoral associations.
    a. They take advantage of strangers.
    b. They flatter.—v. 16.
    c. They forsake parental counsels.—v. 17.
    d. They forget their God.—v. 17.
    e. They affect the moral and spiritual death of those who associate with them.—v. 18.
    f. Those who venture into ungodly associations are in danger of never returning to righteousness.—v. 19.
    g. There is no spiritual life in the ways of moral degradation.—v. 19.

III. Reasons for holding fast the wisdom of God. (See vv. 6-10.)
  1. That one may walk in the ways of the good and the righteous.—v. 20.
  2. Because the upright succeed and triumph in life.—v. 21.
  3. There is no promise and no endurance for the evil.—v. 22.

IV. The interests of education demand the closest attention to the Word of God and His righteousness.

A Case of Conversion.—Acts 9.
October 1

I. The man unconverted.
  1. His condition.
    a. He was intensely religious, after the religion of the Jews.
    b. He was defending the faith of the Jews.
    c. He thought that he was doing the service of God, having received authority of the priests of God to carry on his work.
  2. Evidences of his unconverted state.
    a. His spirit,—breathing out threatenings and slaughter.—v. 1.
    b. His hatred of Christ and His disciples.—v. 1.
    c. His persecution of the believers in every place.—v. 2.
  3. He was not thinking of conversion.
    a. He was on a mission of destruction.—v. 3.
    b. He was near the place of his expected harassing of the Christians.—v. 3.
    c. His associates were of his own kind.—v. 7.

II. His experience of conversion.
  1. He heard the Word of the Lord.—v. 4.
  2. A light suddenly shone about him from heaven.—v. 3.
  3. He was made conscious by the Word of the Lord that he was a persecutor of his Lord.—v. 5.
  4. He acknowledged Jesus as his Lord.
    a. He trembled and was astonished to learn that His Lord was Jesus whom he persecuted.—vv. 5, 6.
    b. He expressed himself willing to obey his Lord Jesus.—vv. 5, 6.
    c. He obeyed the Word of Jesus and went to the place in Damascus appointed by Him.
  5. He gave evidence of conversion.
    a. He prayed for three days to the Lord Jesus.—v. 9.
    b. He received the disciples of Jesus.—v. 17.
    c. He received Christian baptism.—v. 18.
    d. He preached Christ to all men.—v. 22.
    e. He endured persecution for the name of Jesus.—vv. 23, 29.

"God is not pleased with superficial work in any line. He loves thoroughness, and when He is given the right of way in any heart, deep thorough work will be the result."

"In every burden is rolled up a gift from God."

EDUCATIONAL

OLD SETTLER STORIES

IX. The Winey Family

Daniel Kauffman

Many of us have been interested in the old settlers' stories as they appeared in the Christian Monitor from time to time. Here is another story which may not appeal to many as a strictly old settlers' story but which nevertheless made a marked impression upon me as I heard it for the first time from the lips of my mother. Perhaps the story impressed me more than it would most people because the principals happened to be my great-great-grandparents.

It was somewhere between 1760 and 1770 when ——— and ——— Weiney decided to cross the briny deep to America and spend the remainder of their days in the land of freedom. Such a voyage meant more in those days than it does now, for this was in the days when they had to cross the ocean in a sail boat. Instead of coming across in a week or ten days it often took them months to make the voyage. But the thought of living in a land where they might worship God unmolested was sufficient to induce them to endure the rigors of such an undertaking.

This voyage was made in six months. Once when they were nearly across a storm arose and sent them back toward Europe. Finally they reached the shores of America. But it was a saddened couple. They had started with six children but the six months on the water was too much for them and one after another their precious jewels died and were buried at sea. Childless, penniless, and (so far as we know) friendless, they faced the world alone, ready to begin life over again.

This they did with a courage and vigor which was characteristic of our sturdy ancestors. They settled in Lebanon county, Pennsylvania, and for a time fortune seemed to smile upon them. A little son (Jacob) was born to them, and life began to take on a more cheerful aspect.

But it was only for a short time. Soon death entered the home again and took away the husband and father. The mother, undaunted, kept up the struggle of life alone and did what she could to bring up her little one in the nurture and admonition of the Lord. Later on she was married again and one son, Casper Roth, was born to them.

Jacob Weiney was the only one known in America bearing the name Weiney. He grew to manhood in Lebanon county, and later moved to what is now known as Snyder county, Pennsylvania. Here he reared a large family, and his descendants —Wineys, Graybills, Shelleys, Shellenbergers, Benners, Kauffmans, Phelpses, Hawses, etc., etc.—are to be found in almost all the states of the union, numbering over two thousand.

Being a widower the last fifteen years of his life, Jacob Weiney lived with his oldest son, Jacob, my grandfather, and among other things entertained the family with the stories of his childhood days. My mother, one of the youngest of the children, eagerly listened to these stories, and in later years was able to entertain her children with the same stories. Thus it happens that through tradition passing through two mouths I am able to relate instances that happened before the American Revolution.

Goshen, Ind.

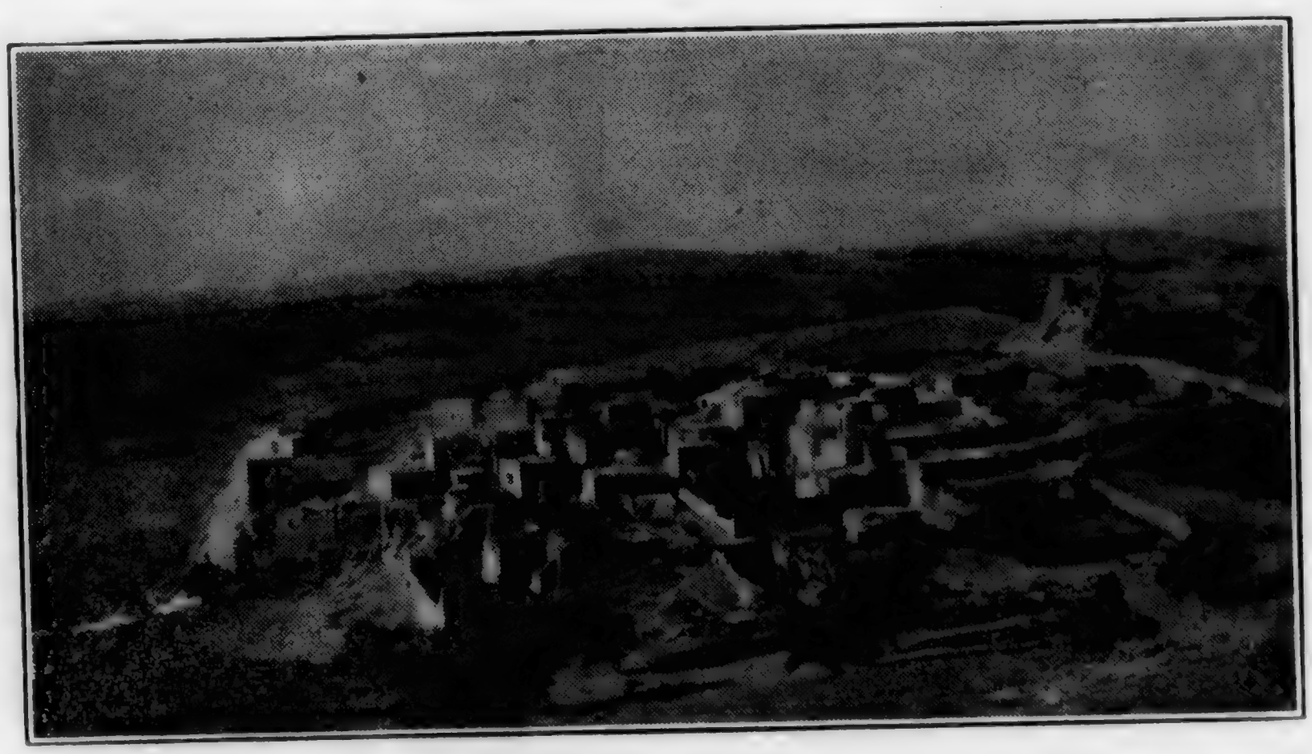
THE LAND OF SACRED STORY

A. M. Eash

III

We go to Bethany. In the days of Jesus there were probably three different roads from Jerusalem to Bethany. One, the most commonly used by foot travelers, was directly over the top of the Mount of Olives; a second one was over the Mount but around to the north of the highest point; and the third was around the Mount on the south. This last was the road taken by all but foot travelers and is today the road used for practically all travel. My first visit to Bethany was by auto over this southern route and the last visit was made from the top of the Mount of Olives over the route likely followed by Jesus when He went back and forth from there to Jerusalem.

The village of Bethany has an interesting location. Although only about three miles from the largest city of Palestine, it lies so snugly nestled on the southeastern slope of the Mount of Olives that—were it not for the travelers who continually pass its doors—it might easily be in ignorance of the existence of the larger city. One might almost speak of it as being the eastern outpost of the Jerusalem life. Standing on the roof of almost any one of its few flat-roofed houses, one can look to the East for a distance of thirty miles and more with scarcely a sign of life anywhere. Just beyond the village the road takes a sudden drop and soon loses itself in a wild, broken and barren country. Portions of the Parable of the Good Samaritan find their counterpart in almost daily occurrences. While the Good Samaritan is rarely present, robbers abound. The



"I stood on the hill north of Bethany and saw it lying there so peacefully."

Judean hills along the Jericho road are still robber-infested and many a modern traveler has fallen into their unkind hands and vainly wished for the sympathetic and kindly ministry of the Samaritan. Beyond the Judean Hills lies the deep basin of the Jordan River and farther on rise the barren Moab Hills with Pisgah proudly raising his head above those of his fellows.

"Those ruins mark the place where the home of Lazarus stood."

A short distance south of Bethany, on a neighboring hill, lies the village of Abu Dis. Although larger than Bethany I venture to believe that its name is new to most of us while the name of Bethany has become to all a common household word.

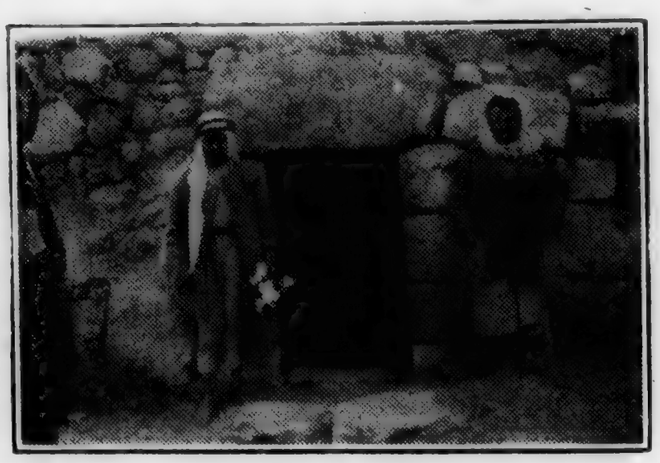
There are possibly two reasons why Bethany has found a prominent place on all our maps. In the first place it has a peculiar geographical location and in the second place it at one time numbered an unusual family among its inhabitants. Bethany is on the road between Jerusalem and Jericho. This has a larger significance than one might at first appreciate. There is only one road from Jerusalem to the East. Jericho; the Jordan Valley; the Dead Sea; Transjordania with its populous towns of EsSalt, Medaba, Amaan, etc., are a part of that East. The Hauran, the greatest granary of the Near East lies beyond the Jordan. Beyond all lies the great desert country of Arabia. For probably more than 2,000,000 people the road from Jericho to Jerusalem is the only outlet for travel and contact with the great western world. For Jerusalem and the surrounding villages, the wheat fields and vineyards of those lands of the East provide the staff of life and the road from Jericho is the route over which it is carried. Long caravans of donkeys and camels, and foot travelers in abundance greet one continually as he travels over that short stretch of twenty-five miles to Jericho. It is on this much traveled road that Bethany is located. More than that it has the distinction of being the only village on the road. Coupled with this is the additional fact that the Arab is hospitable. To refuse to share what he has with another who may be in need is not a part of his moral code. Bethany is the welcome point to which the weary travelers look for a kindly word, the cooling drink and a warm hospitality. True to the customs of the East, Bethany does not disappoint. Rich and poor, man and beast, merchant and robber—all who come to Bethany are warmly received into its guest chamber and served with the best that it can afford. The door of its guest-house is never locked. What Bethany is to the traveler from the East of modern times it has always been in the past. The strangers from Edom, Moab, and Ammon tasted of its comforts. Travelers from the north—those who preferred the Jordan Road from Galilee to the rougher road through Samaria—had reasons to sing its praise. It requires little imagination to conceive of the traveler reaching his home in Ramoth Gilead (EsSalt), Medaba, Amaan, Kerak, Jerash, or one of the many towns of Galilee, after a long weary journey to Jerusalem and points farther west and south, seated in his family circle or in his village guesthouse and recounting his adventures. Not the least interesting part of his story will be the exciting account of the trip from Jericho to Jerusalem and the kind hospitality accorded by the people of Bethany. Palestine has many villages nestled on the sides of its hills, but it knows only one Bethany. Its geographical position is in part responsible for its good name.

There is, however, another reason why we love to sing its praises. Bethany at one time numbered an unusual family among its inhabitants,—Mary, Martha and Lazarus lived there. Although an old story there are many details which are never told. I will venture to recount a few of them. Both father and mother were dead. If either of them had been living the names of the children would not have been so freely mentioned. As only son, Lazarus was the head of the orphaned family and Martha, as oldest daughter, filled the mother position. Judging by the position and attitude of the woman in Palestine today, Mary must have still been counted a young girl. A matured Palestinian woman would scarcely take liberties in the presence of men not of her own household like Mary did.

One day Lazarus must have discovered among the weary travelers one whose person, or face, or words or bearing made an unusual appeal. He did the unusual thing by inviting this stranger into their home where he might be more comfortably entertained than in the guest-house. This traveler from Galilee had an unusual message which found receptive listeners in this kind host and his sisters. During the evening a friendship was established which was never to be broken. As a result of that and subsequent visits Bethany found a place in our Bible geography and the names of Mary, Martha and Lazarus are known to every Sunday school pupil and Bible student.

Shall I tell you about modern Bethany? It is a small typical Palestine village. The houses are built of stone with flat stone or dirt roofs. There are no streets except the main road passing along one side. Dirt and filth abound. Every child knows how to bet. Every inhabitant knows sufficient English to hail the tourist with cries of "House of Mary and Martha," "Tomb of Lazarus," and "House of Simon the Leper." "Bachsheesh" is the word that accompanies the outstretched hand when the tourist would leave and he has long since learned that the honorable thing for him to do is to satisfy it with a coin. The Great War left Bethany very poor. There were no tourists and, therefore, no revenue was derived from that source. Neither the Turks nor the Germans treated the natives generously. The men were taken off to war and wives with large families remained at home to live in poverty. Following the war, few men returned to their families. Some came back, crippled and diseased, but many of its best men are lying in unidentified graves in military cemeteries or under heaps of stones on the hillsides. The tourist knows it as the place where everyone seems to be a beggar. The tourist does not know that in villages never reached by himself and his kind the Arab does not beg—he sometimes forgets that Palestine would not be a land of beggars if the tourists of the past and present had dealt differently with them. But this is not the Bethany that I learned to know.

It was my last morning in Jerusalem. I had spent the night on the Mount of Olives and early that morning walked out to Bethany. As I stood on the hill north of the village and saw it lying there so peacefully, I thought of the Bethany of two thousand years ago. Those ruins enclosed by a high stone wall mark the place where the home of Lazarus stood. That tomb in which Lazarus was buried when Jesus raised him from the dead still stands a mute testimony to His great power. Those tall ruins back of the village are said to mark the place where Mary anointed the feet of Jesus. As I thought my vision became blurred. I could no more see the houses for tears. I was standing on Holy Ground. I remembered that when Jesus wanted a place of quiet and



Entrance to Tomb of Lazarus

peace He went to Bethany. Then too I remembered that when He bade farewell to the world and ascended to the Father He chose Bethany as the place of departure. Somewhere on that eastern slope of Olivet He stood with His small group of disciples and in tones that have rever-

berated around the globe bade them, "Go —and make disciples of all nations." They went out from Bethany, first to Pentecost, then into the streets of Jerusalem, then to the villages around about, off to the North and East and West and South until today the message given in the slopes of Olivet has been literally carried to all nations. Bethany to me is not the village of beggars—so made by tourists and the misfortunes of wars and unkind rulers—but the place hallowed by the presence and touch of Jesus.

Chicago, Ill.

SKETCHES BY THE WAY

Jesse N. Smucker

XVI. Nineveh, and on to Bagdad

It was a real relief to get to Mosul. The six days' journey across the plains with little to eat and drink made even an Arab city a welcome sight. Again the Tigris river came to view. I had not seen it since leaving Diarbekir many miles up the river. Riding into the city we soon found the little mission run by an elderly English lady and here were cordially received. Good food and plenty of water were greatly appreciated.

The next day was Sunday, and so I went to the little Mission Church. The services were entirely in Arabic but yet it seemed good to be with those that were worshiping the same God whom we worship. After the services I met an English Missionary doctor who volunteered to go with me to the ruins of Nineveh in the afternoon. I considered myself fortunate to have him as a guide.

Mosul is located on the Tigris just across the river from the ruins of Nineveh. It is a busy Arab city of interesting buildings, streets and markets. We walked down through the city and out across the long bridge spanning the river. This bridge is made half of stone and the rest simply a pontoon bridge which is taken away during the time of the river's greatest height. As we passed over we heard a peculiar clattering noise. Some one likened it to the sounds of machine guns. However the series of reports was not dangerous, simply the women—dozens of them—pounding out their washing at the river's edge.

The ruins of Nineveh were now before us. As we approached them the mounds which can be seen from a great distance, began to look like good-sized hills. In fact it was quite a steep climb to mount the nearest one. But from the top we had a splendid view of the remains of this once proud Assyrian capital. This enormous mound of Kuyunjik marks the site of the palace of Sennacherib. At present it is all honeycombed by the excavations made some years ago by English explorers. In fact it is claimed, and no doubt truthfully, that there is more of Nineveh in the British Museum than at Nineveh itself. But the ruins of the palaces, each one a fort in itself, and the outline of the walls are still very evident. The ruins of the walls consist of a ridge extending in rectangular form around the enclosure which once contained the city. It is thought that there were gardens and fields within the walls so that when besieged the inhabitants could hold out for a much longer time. At the place where the great gates were erected the ridge is broken. Excavations at two of the city gates showed them to have been built by Sennacherib.

The whole area of what was once Nineveh is at present uninhabited with the exception of one corner on the mound of Nebi-Yunus. Here there is a small village and towering above the crude dwellings is a large pillar. This is known as the "Tomb of Jonah" and is sacredly guarded by the inhabitants, and cannot be explored. At one time a shaft was sunk in a private dwelling under the pretense of digging a well and from this opening some sculptured slabs were recovered before the inhabitants were aware of what was being done. When once they discovered the real intent of the "well" the excavators were driven out and all further explorations ceased on this mound. It may well be that there will yet be many things of interest discovered here when once permission is granted by the suspicious natives.

After several days' stay at Mosul and Nineveh I thought all arrangements had been made for the trip toward Bagdad. I had investigated various modes of travel. Floating down the river on a raft made of goat skins is quite common but I decided not to risk it, so made arrangements with a driver to take us in his "Araba" the distance of fifty miles to Sherghat. To make the bargain sure I paid some in advance and he was to start early in the morning. I packed my things all ready to leave and awaited his coming. But I was in the East and so after waiting for hours I finally learned that the driver had decided we would wait another day as his horses needed rest and he sent word that we would start "tomorrow." Of course he knew how tired his horses were the evening before, and as I had paid part of the trip's cost I could only wait till he was ready. I suppose it did not occur to him that an American is not accustomed to being delayed in this way.

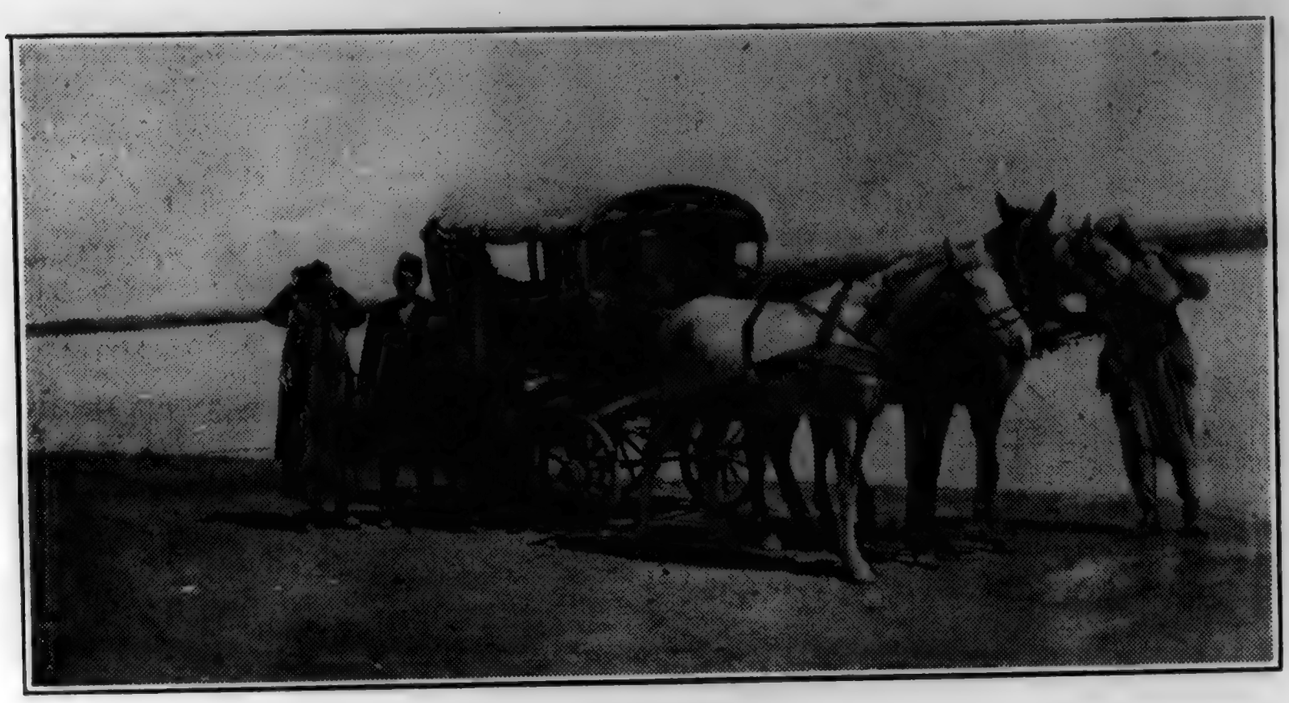
The next morning early I hunted him up and saw that he was actually expecting to start. But when I saw the "Araba" I had serious doubts of reaching our destination in such a vehicle. An araba is a high-wheeled carriage without seats, the bottom is about with the level of the top of the wheels and is straight. The top is low so that one can not sit up straight in it, but must partly recline and make the best of it. There were five men of us and three horses. As we started out I looked for the rickety vehicle to go to pieces at any time, but as we rumbled along the river's edge and nothing happened I began to get more confidence in it. It did turn over once but we crawled out from under it, set it up and went on our way. The night was spent in the tent of an Armenian contractor who welcomed us gladly especially when he learned that I was one of the relief workers.

By noon of the second day we reached Sherghat. At this place there is a great natural fortress of rock upon which are ruins of the very ancient city of Asshur. Its history can now be traced back to about 2000 B. C. At present it is scarcely even a village. During the war the English extended the railroad north from Bagdad as far as this place as a war

This enormous mound marks the site of the Palace of Sennacherib

measure. It seemed like getting into a different world to again see a railway train, even though it was a small and peculiar one. The next morning early we found ourselves coming into the Bagdad station.

Smithville, Ohio.



The "Araba"

REPORT OF YOUNG PEOPLE'S CONFERENCE

Held Near Sterling, Ill., June 16-18, 1922

Opened at 8:00.

Short opening prayer by the moderator, Jesse N. Smucker.

Two songs led by John Thut. "We're Marching to Zion." "He is the King of Love."

Devotional, Oscar Burkholder. Verses from John 17.

Song—"A Song, A Cross, A Life."

Address of Welcome—A. C. Good.

Response by the chariman of the Executive Committee, Harold Bender.

Announcements by the local committee.

Explanation of the programs by Chairman of Executive Committee.

Explanation of the meditation leaflets by Moderator.

Song—"All Hail the Power of Jesus' Name."

Address—"Our Young People for Christ and the Church." A. J. Steiner.

There are three phases to the subject, namely, the young people, the Church, the Christ. These three are interdependent. Christ should be the central figure. It is He who saves us and gives us life. The distinctive and restrictive doctrines of the Mennonite Church have decided value in keeping young people in the church, and in developing strength of character. We should live lives hidden in Christ.

Song—"I Can Hear My Savior Calling."

Closing prayer by A. J. Steiner.

Friday morning, June 16

Two songs led by Chris Augsburger. "Come Thou Almighty King." "All Hail the Power of Jesus' Name."

Devotional by J. W. Hess. Verses from I Corinthians 2.

The moderator called attention to the motto of the Young People's Conference and to the one sent by the Hindu boys.

Song—"I Have a Savior."

Address—"Aims and Purposes of the Young People's Conference." Vernon Smucker

Our motto answers the question implied in the subject; "Our Young People for Christ and the Church." One aim is to exalt Jesus Christ. Nothing is more important than this. There is one remedy for the sinsickness and evil of the world namely, Jesus Christ. So we should exalt him.

A second aim is to give new visions. We need refreshing to go out into the battles of life. We should know more about ourselves and the Mennonite Church, its history, its faith, and the defenders of its faith. We will thereby get a new vision of our own place in the world.

This conference should enable us to work more sympathetically and harmoniously with the church. It should lead them to appreciate more completely the principles which differentiate the Mennonite Church from other churches. This conference should send us to our homes, more receptive to the will of God.

Silent prayer that the end of the conference might be accomplished.

H. S. Bender pointed out the need of planning for the future, and read the names of a committee on recommendations which was to bring recommendations and nominations to the business session. The names read were as follows:

Vernon Smucker, Chairman.
Noah Oyer.
A. J. Steiner.
J. C. Meyer.
H. S. Bender.
Oscar Burkholder.
S. F. Coffman.

Song led by Walter Yoder. "I Give Myself to Thee."

Address—"Beginnings of Mennonitism." C. H. Smith.

Mennonite History has come to its own through the great war. We should try to see the true place of Mennonitism in the world. The Mennonites are one of the four oldest Protestant denominations. Many other larger denominations had Mennonite beginnings. Many prominent men have been of Mennonite origin. Rittenhouse, director of the first U. S. Mint, is an example. Bayard Taylor's grandmother was a Mennonite. There is a large probability that Abraham Lincoln's grandmother was a Mennonite. These facts may or may not be a credit to the church, but they ought to increase our respect for it.

The Mennonites grew out of the Anabaptists. The Anabaptists broke away from the Catholic church to make a New Testament church. Persecution followed the Anabaptists scattering them about, and laying the foundations for the various groups of American Mennonites.

Mennonites have always stood for religious toleration and for the regenerated life. The only early colonies in America practising those principles were Rhode Island, and Pennsylvania. These were founded respectively, by Baptists and Quakers both of whom had come under Mennonite influence. One historian has said that in certain principles Mennonites were three hundred years ahead of the times. A sane knowledge of Mennonite history should transform completely the attitude of Mennonite Young People toward their church.

Song—Men's Quartette. "God of Our Fathers."

Song, by congregation, "Faith of Our Fathers."

Address—"The Christian Faith." S. F. Coffman.

We must go to the Bible to find out the fundamentals of the Christian faith. There are three uses of the word faith.

I. That in which we believe. It is the substance of things hoped for, the evidence of things not seen.

II. What we are told about the things in which we believe. The Bible teaches us about our faith. The Bible can come only through inspiration and revelation.

III. An exercise of a belief in things spiritual.

Song by congregation, "Anchored in Jesus."

Announcements relative to,
Registration.
Books, in charge of Chas. Shoemaker.
Posters in basement.
Mission curios.
Local committee.

Statements by the moderator relative to general behavior during the conference.

Reading of Hindu motto on wall of room, by Florence Cooprider. Ephesians 2:18.

Song, Doxology.

Closing prayer, Enos Hartzler.

The Executive Committee at noon appointed the following resolution committee:
Silas Hertzler, Chairman.
Stanley Brubaker.
Emma Oyer.

Friday Afternoon Session

Song by congregation, "The Blessed Rock of Ages."

Quartette, "God is Our Refuge."

Devotional, Lester Hostetler. Psalm 15.

Song congregation, "Above the Trembling Elements."

Reading of greetings, by Harold Bender, from Holland Young People's Conference. Also from Russian, German, Swiss, and Quaker delegates at Holland Young People's Conference.

(For copies of these greetings see secretary's files.)

Reading of greetings from India Missionaries, and Cablegram from Russia signed Miller and Slagel, Jesse Smucker. (Copies in secretary's files.)

Song,—"For the Man of Galilee."

Discussion of Christian opportunities:
(a) In Business. E. S. Lape.
(b) In Farming. John L. Yoder.
(c) In Nursing. Salena Gamber.
(d) In Education. J. M. Kurtz.
(e) In Missions. Florence Cooprider.

Quartette,—"I Am the Keeper of the Light."

(f) In Relief Work. A. M. Eash.
(g) In the Church. Noah Oyer.
(h) In the Home. Clara Eby Steiner.

Quartette,—"I Want My Life to Tell for Jesus."
Announcements.
Song—"Give of your best to the Master."
Closing prayer,—Wilbur Miller.

Friday evening

Sunset meeting in the cemetery 7:00.
Two songs,—"Savior Breathe an Evening Blessing." "Have Thine Own Way."
Season of Open Prayer.
Talk by A. E. Kreider.
We will learn the answers to some questions of life only in the course of time. The Lord has a place for every life. The great purpose of life should be to do God's will. The doing of God's will involves the surrender of self.
Quartette,—"He Plans My Life."
Closing prayer,—A. J. Steiner.
Session in church 8:00.
Songs by the congregation.
"He is the King of Love."
"He Will Hold Me Fast."
"A Song, A Cross, A Life."
Devotional,—Ira Eigsti. Verses from James 1.
Sisters' Quartette,—"I'm Listening to the Savior's Gentle Call."
Song by congregation,—"Lord Teach Me to Pray."
Announcements relative to contributions.
Appointment of Harry Weber as Interview Secretary.
Announcements relative to prayer meeting of leaders and speakers in the morning, and repetition of announcements relative to morning watch pamphlets.
Five minute talks on "How Can We Make Our Christianity More Practical."
Lewis Weber. Not by adding to or subtracting from the gospel but by knowing God intimately, and through service.
Harry Weber. Has Christianity failed? Must live it seven days in the week. Must be a religion of the heart. Must make our Mennonitism more practical. Non-resistance, really means a non-revengeful spirit in all life's relations. To make it more practical we must live it.
Esther Smucker. Make our prayers more definite. Nothing is too small to merit God's attention. The ministry of prayer is one of the greatest we can offer. Definite prayer changes things.
John L. Yoder. Men's righteousness cannot save men from justice. Sacrifices and other so-called demonstrations of righteousness do not supply a practical Christianity. We must do justice, love mercy, walk humbly, and do our best.
C. A. Fulmer. Some do not like to have the term practical applied to Christianity. We should first get a complete conception of Christianity and then pick out some definite life work.
Song by congregation. "How He Loves."
Open discussion.
"Helps Along Life's Pathway." Short talks by older disciples.
J. W. Hess. To be a good sign we must stand somewhere.
Henry Schertz. Four "goes" in the Bible—Go sell.
Go show thyself.
Go home and tell.
Go and teach.
Litweiler. We should emphasize willingness, since if we do what we can it will be acceptable to God. Do not neglect the gift within you. We must practice faith and prayer.
Frank Smucker. Should give people a hearty handshake and a God bless you. An example of a Christian attitude may lead others into the Christian life.
Audience standing, quartette sings, "Now the Day is Over."
Closing prayer. Lewis Fretz.

Saturday morning session. 9:30
Songs,
"Glory be to the Father."
"Holy, Holy, Holy."
"O Master let Me Walk With Thee."
Devotional, Ira Mullet. John 4:31-38.
Song by audience, "Meet Him in the Morning."
Quartette,—Conrad Sisters. "Still, Still With Thee."
Address—"Personal Evangelism." J. W. Hess.
He that winneth souls is wise. Christ did much personal work, through personal interviews, etc. Many people need only a definite personal touch to lead them to the Master. A right Christian spirit will impel one to do personal work. Personal work is the key to a successful revival. A minister cannot do successful work unless he is backed by a congregation of personal workers. If every Mennonite minister would win 1 soul a month for 1 year there would be an increase of 62 400, and if every Mennonite layman would win one soul a year there would be an increase of 36,000, making a total of 100,000. We should watch carefully for opportunities to do personal work.
Song, "I Want to Help Others to Find Him."
Address,—"Contemporary Mennonitism." J. C. Meyer.
There are about sixteen different kinds of Mennonites. There are two viewpoints to take; shall we pray for ourselves alone or for all the world? Shall the leaven of Mennonitism be kept in the group or shall it leave the whole lump? What is expected of a Mennonite:
(1) a religious experience.
(2) a belief in the power of love.
(3) the simple life.
(4) a life of service.
Quartette, Conrad Sisters. "He is So Near to Me."
"The Christian Faith," S. F. Coffman.
We must really know God as He is revealed to us. We cannot be Christian if we ignore the religion of Christ. The word Christian implies that we are Christ's. Christian faith involves acknowledgement of His Divinity, His teaching and life, atonement through death, eternal life and resurrection, His mediation, Lordship, His coming and eternal kingdom, and a recognition of the person and ministry of the Holy Spirit. We must recognize His presence, His guidance, and His power. We must recognize the Word of God and conform to its teachings.
Song, "What Did He Do."
Announcements.
Doxology.
Closing Prayer. C. A. Hartzler.

Saturday afternoon session. 1:30.

Songs,
"Glory be to the Father."
"Our Wonderful King."
"Grace Greater than Our Sins."
All repeated Ephesians 2:18.
Devotional, Enos Hartzler. Hebrews 12: 1-17.
Quartette, "Glorious Things of Thee are Spoken."
Announcements relative to the collection by the secretary, relative to trains, and sectional meetings.
Song, "We Would See Jesus When the Shadows Lengthen."
Sectional Meetings. Leaders of these meetings were the same as those who spoke of the various fields for service on Friday afternoon.
Closing Prayer.
Business Session. 3:00-6:00.
Song by audience. "For the Man of Galilee."
Prayer, Jesse Smucker.
Reading of minutes of last meeting by the secretary.
Report of the work of the Executive Committee by the Chairman.
Report of the Treasurer.
Report of the Committee on recommendations and nominations, by the chairman, Vernon Smucker.
After a thorough discussion of the recommendations of the committee they were adopted in the following form:
I. We believe that in the Mennonite Church there is a real need and a large place for inspirational and educational Young People's Conferences, and that they fill a place filled by no other organization in the church. We therefore believe that such conferences should be continued at suitable intervals.
II. We believe that the conferences should be conducted with the sympathetic interest and cooperation of General Conference. We recommend that an executive committee representing this conference be authorized to confer with the now existing Young People's Problems Committee of General Conference, to this end, this Executive Committee to consist of five members elected at this conference, and to report at the next meeting.
III. We further recommend that the aforesaid Executive Committee be entrusted with the interests of this movement and be authorized, as they see fit, to cooperate in carrying out whatever plans are formulated for future conferences.
IV. We nominate the following persons for chairman of the Executive committee:
Harold Bender.
Raymond Hartzler.
and the following for members of the Executive Committee:
John L. Yoder.
Raymond Hartzler.
Paul Erb.
Edward Yoder.
Walter Yoder.
Harry Weber.
Walter Oswald.
Stanley Brubaker.
Vernon Smucker.
C. B. Blosser.
Payson Miller.
Lester Hostetler.
Balloting resulted in the following elections:
H. S. Bender, Elkhart, Ind., Chairman.
John L. Yoder, West Liberty, Ohio.
Walter Yoder, Washington, Illinois.
Vernon Smucker, Scottdale, Pa.
Payson Miller, Shipshewana, Indiana.
Closing prayer by Jesse Smucker.

Saturday evening

Sunset meeting in the cemetery.
Song, "Help Me to Be Holy."
Season of open prayer.
Talk by A. E. Kreider.
Sisters Quartette, "O Lead Thou Me."
Closing prayer by Noah Oyer.
Session in the church.
Songs,
"Is it the Crowning Day."
"Jesus and Shall it Ever Be."
"Teach Me Thy Will"
Devotional, A. H. Leaman. Mark 5: 25-35.
Song, "Who is on the Lord's Side."
Congregational collection for expenses of conference.
Announcements.
Address, "The Social Problems of Our Young People," C. F. Derstine.
Jesus increased in wisdom, and stature and in favor with God and men. This represents development in mind, body, and in attitude toward God and men. Social life is rooted in creation It is a necessity Social life as God intended it develops one mentally, morally, and physically. Man is

not fit to walk with other men, unless he walks with God: Busy life automatically meets the social problems. Social life does not need that pep, punch, and rivalry which perverts the mind and soul. Some social life is such as to rob our bodies of their strength. To follow the social life of the world will finally lead to unhappiness, and uselessness, while the Christian social life leads to real happiness and usefulness.

Quartette by sisters, "I Will Be True to Thee."

Sunday Morning Session

Songs by the Congregation.
"Hail to the Sabbath Day."
"Come Thou Almighty King."
"Come Gracious Spirit, Heavenly Dove."
Devotional A. H. Leaman. Isa. 6:1-8.
Song, "Holy, Holy, Holy."
Repeating of Motto sent by India boys in English.
Address, "Prayer Power." C. A. Hartzler.

There are two kinds of power needed:
1. Power that will help one overcome the attacks of the enemy.
2. Power that will enable one to help someone else.

It is our privilege to have power. A Christian character is one of the strongest powers this world has to deal with. "He shall go from strength to strength" by a constant hold on God, thru a real prayer life. How many people actually go to pray? Peter went up on the housetop to pray and forgot everything else. The weakness of the church today may be an absence from the prayer closet. Secret prayer is more important than family worship and public worship.

Prayer, led by S. E. Allgyer.
Quartette, Conrad sisters. "Lead Kindly Light."
Address, "Heroes of the Faith." Lester Hostetler.

There are very few Mennonite biographers. There is a great need for more. The faith of Mennonite people is judged by results as manifested in human lives. The early history of the Mennonites is obscure because of their persecution. A hero need not be a perfect man, not the greatest man. We are all capable of being heroes if we do our work in the spirit in which it ought to be done. In every building there are some bricks that have to be hidden.

The first hero is Menno Simon. Biography of Menno Simon by John Horsch gives us information relative to his life. He lived at an interesting time, when among other happenings, America was discovered.

Coming down more nearly to our own time, J. S. Coffman was considered as a hero of the faith. He preached in the Sterling, Illinois, church 31 years ago. He was not a Moses who led a persecuted people, but rather an Amos who came saying, "You of all the people of the earth only have I known, therefore I will punish you."

Another hero was Jacob Burkhart, a pioneer missionary who died in India. J. W. Shank, the forerunner of mission work in South America, may be considered a hero of the faith. And more recently Clayton Kratz, who disappeared while engaged in Russian relief work.

The greatest field for the work of heroes is definite preaching of the gospel. Very few people are giving time and life to really present Christ to the world.

Memorial tribute—Vernon Smucker.

Tribute was here paid to those who have recently given their lives in definite missionary or relief work, particularly Clayton Kratz, Menno Shellenberger, Esther Lapp, and Sister Friesen. Reference was made to the spirit in which these people went and worked. When Shellenberger's father heard of the death of his son, he said, "I have four other sons that I am willing to have go and carry on Menno's work."

Prayer for missionaries and relief workers. Audience bowed their heads in silent prayer while Vernon Smucked read slowly the names of the workers in India, South America, Near East, and Russia. Group mention was made of the workers in city missions and unlikely rural fields. Prayer for more workers and more money.

Song,—"O Master, Let Me Walk with Thee."

Address. "The Christian Faith 'Jesus Our Savior and Lord.'" I. R. Detweiler.

Jesus met every challenge that came to him. He wept when others wept. He had a heart of love going out to meet human need. In the last days of his life he met the challenge of authority, of legislation and death. He was in the tomb but he came out with more power and significance. He went to Heaven where he now rules over the hearts and lives of individuals. Jesus is sufficient to save us from the power of sin. He will hold us true and steady in life.

Men saved to the power of God through Jesus Christ is immortal. Many have said that truth when crushed will rise again to greater glory. It should not concern us what happens to us so long as the name of Jesus goes on. Jesus our Savior and Lord will lead us. Thru him we are immortal. Lose yourself in His life and His plan, and live in a newer world with a larger meaning.

Song,—"Jesus the very Thought of Thee."

Announcements.
Closing prayer. I. R. Detweiler.

Sunday afternoon session

Songs,
"Wonderful Words of Life."
"Eternal Father, When to Thee."
"Eternal Cource of Joy Divine."
Devotional, A. H. Leaman. Mark 16: 9-20.
Announcements.
Report of resolutions committee:
The following resolutions were adopted at this time.

1. In response to the Holland greetings.

The Mennonite Young People's Conference assembled near Sterling, Illinois, June 18, 1922, welcomes greetings from the Mennonite Young People's Conference held at Lunteren, Holland, and requests that the executive committee draft a reply and return our greetings and good wishes to the Mennonite young people of Holland, Germany, and Switzerland respectively and likewise to the young people of the Society of Friends of England represented at that conference, who graciously included greetings.

II. In response to the India greetings.

We the Mennonite Young People's Conference in session at Sterling, Illinois, June 18, 1922, hereby express our appreciation to our brethren and sisters in India for their cooperation with us by their kind greetings, their prayer, and their sympathetic interest in the young people of the Mennonite Church in America.

We are grateful to our Heavenly Father that we may "both have access by one spirit unto the Father thru Christ Jesus."

We pledge our loyal and hearty support to them in their efforts to help and comfort the needy and lead them to Christ.

Therefore be it resolved that this message be recorded on our minutes and that a copy be sent to our missionaries and the native young Mennonites of India.

III. In response to the Russian greetings.

The Mennonite Young People's Conference, assembled in convention near Sterling Illinois, June 18, 1922 gratefully acknowledges greetings from our Relief workers, in Russia. Whereas we are unitedly workers together doing our best by God's help, to live a positive and practical Christian life, be it resolved that we pledge our hearty support to the efforts of our brethren in Russia to be of definite service to our Master and the world in that field. Be it further resolved that a copy of these greetings be forwarded to our brethren located in Russia.

IV. To those who prepared exhibits.

As a conference of young people, we gratefully acknowledge the helpful and practical information received through the various posters, missionary and book exhibits so kindly prepared by the various young people of the church and used at this conference. Therefore be it resolved that we hereby express our appreciation to all those who have in any way had a part in contributing by this means to the spiritual uplift resulting from our efforts together.

V. To the local congregation.

Whereas the Science Ridge Mennonite Congregation, located in Sterling, Illinois, has graciously given the Young People's Conference a hearty welcome and has so faithfully ministered to our temporal needs and physical comforts be it resolved that we extend to them our thanks and appreciation for their kindness and hositality.

Explanations by Harold Bender relative to the future work of the committee elected by this conference to look after its interests.

Rising vote of confidence given the committee by the audience.

Remarks relative to further contributions.
Prayer for contribution.
Congregational contribution.
Men's Quartette, "The Treasures of Earth are Not Mine."
Remarks by S. E. Allgeyer, field secretary of the Mission Board.

Names may be recommended by those who think they know of someone qualified for mission work. If this is not done one wishing to volunteer may approach some member of the Mission Board. Candidates may be recommended by the executive committee of the Board, and the Board then considers their candidacy at their regular annual meeting. The Board sends blanks to candidates, one requiring general information, one relative to a physical examination, and one asking doctrinal questions. An application does not always mean appointment.

Song, "Far and Near the Fields Are Teeming."

Address, "The Present World Situation, —A Challenge."

Mrs. J. M. Kurtz.

The church faces the greatest challenge of history. Great changes are taking place in the world in politics, and economics, in social and religious life.

The world today is plastic. What shall its new form be. The challenge to the church is to help shape the present plastic world. Do we believe Christianity can have a vital influence in shaping the world's course? To apply the Christian program to the world requires young people of vision and courage. We must come back to the simple platform of Christ. Progress is made by one person touching another. We need young people of vision, of education, and training, and above all of consecration. Will the church accept the challenge?

Congregation stood and read the mottoes on the walls of the room.

Song, "There's a Call Comes Ringing."
Prayer by C. F. Derstine.
Address, continuation of the above subject. A. M. Eash.

Sherwood Eddy says we are going through the birthpangs of a new world. People of the districts in the Near East are longing to live better but they do not know how. They are looking to America for help. People of some other religions are extremely zealous in their way. Christians should show them how their religious zeal is misguided. He closed with a final appeal to young people to respond to the needy situation in the world to-day.

Quartette, "Conrad Sisters. "He Will Walk With Me."

Address. "The Mission of the Mennonite Church." O. O. Miller.

As Mennonites we are rapidly becoming cosmopolitan, giving us contacts with the world which our forefathers did not have. Can we in the face of this maintain a distinctive message? This ought to be true. Can we transmit to the future our ideal of a simple life; or our peace testimony; or the belief that the Bible should be our principal guide to life?

To whom is our message? First, to our own children. We should at least hold them. We must really believe the message if we want to transmit it. We should tell those with whom we come in personal contact, and those in foreign lands. We should carry our message into our various life works. In choosing a life work, the principal thing is devotion to ideals. We should devote ourselves to the ideals of the church and the Christian religion and God will choose our life work.

Songs,
"Jesus Leads."
"Where He Leads Me I Will Follow."
Closing prayer. A. M. Eash.

Sunday evening

Sunset meeting in the cemetery.
Song, "All Hail the Power of Jesus' Name."
Prayer, S. E. Allgyer, and Vernon Smucker.
Talk, by Noah Oyer. "God's Call to Service."

We need a two-fold vision, first, a true vision of God; second, a vision of ourselves. A vision of God results in a proper extimate of ourselves and a dedication of life to Him.

There is a call to every child of God. Jesus demands our all. He demands love supreme. Example of Jesus' wayside ministry.

Song, "Alas and did My Savior Bleed."
Talk, A. H. Leaman.

He said this is a special occasion and we should try to get some spiritual help never to be forgotten. We should try to get into our lives the attributes signified by three figures in Solomon's temple. The Cherubim signified, devotion. The palm tree, fruit bearing. The open flower, a life of influence.

He had the people from the various states rise. All clasped hands and sang "Blest be the Tie That Binds."

Closing prayer, A. H. Leaman.
Session in the church.
Opening prayer, Jesse Smucker.
Song, "My Jesus I Love Thee."

Second report of the resolutions committee. The following resolutions were adopted.

I. To the workers in South America.

Whereas our missionaries in South America in their devoted and unselfish service have been and are being used of God in the extension of His Kingdom, we the Mennonite Young People's Conference assembled near Sterling, Illinois, June 18, 1922, count it a privilege to exterd to them our greetings. We feel a keen interest in the work carried on in the Argentine and realizing the difficulties to be faced there, we gladly offer our cooperation in helping to carry the burden of the work so far as lies in us.

Therefore be it resolved that we send this greeting of love to our breth en and s sters in Argentina, pledging herewith our constant prayers and support in behalf of them and their work.

II. To the Relief Workers in the Near East.

Because of the appalling conditions that have arisen in the Near East, we, as a Mennonite church have found there a new field of service, and as young people of the Church we rejoice that some of our own number have been able to witness for the Master in this way.

We who must stay at home and work in quieter ways wish to support those on the field and hereby resolve that anything we can do for this work will be counted a joy in His service.

Therefore be it resolved that we, the Young People's Conference assembled near Sterling, Illinois, June 18, 1922, extend to our workers in the Near East greetings of love and an expression of our appreciation for their untiring efforts to relieve the needy there together with a pledge of our unreserved support.

Report on the offering of the afternoon.
Song, "There is Something for All to Do."
Devotional, A. H. Leaman. Prayer, Payson Miller.
Open meeting on how we may deepen our spiritual lives.
Oscar Burkholder—Change came with conversion.
P. D. Summer—Meditations for the morning watch helpful.
J. W. Hess—Told of old man who was 71 years old who said Christian life is too good to get tired of.
C. F. Derstine—Although this is a mountain top experience, the real joy of the soul never leaves us.
C. W. Leininger—Leave out vision of ourselves and see Christ's.
J. L. Yoder—One serious need is concentrated thought.
H. S. Bender—Thy will is mine. My will is Thine. Nothing gives more joy.
Ellen Schertz—Need constant communication and fellowship.
Emma Oyer—We must wait on the Lord. We have been waiting on the Lord here, we have been mounting up with wings, can we walk and not be weary in the daily routine?
N. E. Byers—We are spiritual only as we do our life task in a spiritual way, with a spiritual motive.
Enos Hartzler—Deepen our spiritual life from its contracts with other lives.
S. E. Allgyer—Should give ourselves over to be used of God.
Malinda Ebersole—Testimony to the joy of the Christian and the help of this conference.
Ira Barge—Power of prayer is a great help, especially when alone with God.
J. C. Meyer—Must keep in contact with Jesus to keep up each tension that when we come in contact with others light will go out as virtue went from Christ. Our lives should be changed by the morning watch to carry us through the day.
Cora Book—A yielded life is one of the greatest helps to a spiritual life.
All stood and sang one verse of "What a Friend we Have in Jesus."
Children go to basement for children's meeting conducted by A. H. Leaman.
Girl's Quartette sang, "I Will Be True to Thee."

Address, "Dedication to Service." A. C. Good.

Will we dedicate ourselves to service as a result of this conference? The Bible definition of dedication is a setting apart, such as the Temple, the Altar, etc. The child of God should dedicate his life to the service of God. A full and unconditional surrender of the child of God is but the normal condition of every Christian. Rom. 12:1, 2 was emphasized. Entire consecration would solve many of our problems of today. The greatest mission is "Submission." The first essential is finding our place. In his vision Isaiah first saw God, then himself, then his work. He dedicated himself by saying "Here am I, send me." To receive the joy of service we must dedicate ourselves completely.

Songs, One verse of "A Full Surrender I Have Made." "It May Not Be on the Mountain's Height."
Closing prayer—moderator.
One verse of "God be With You Till We Meet Again."
Benediction, A. C. Good.

The evangelistic and missionary spirit and purpose of Dwight L. Moody is still alive, as revealed by the reports presented at the annual members' meeting of the Bible Institute Colportage Association of Chicago (founded by Mr. Moody in 1894), from which the following summary is gathered:

The secretary's report on the work of the past year showed that, among other missionary book-fund activities, 43,846 copies of Gospel literature were distributed in the prisons and jails of the United States and Canada; 22,938 copies among the spiritually destitute in the mountain districts of the south, and 20,961 copies of Spanish books were placed through missionaries in the Latin Americas; nearly one-half million gospels and corrective tracts were printed, and the issue of the Gospel of St. John totalled 208,250 copies. Of Mr. Moody's books alone there has been a total of 22,560,548 copies published on the Association's order.

An expedition made up of noted scientists will soon go to the head waters of the Amazon to explore a section of new country over a thousand miles in area in the interests of science. There seems to be no difficulty in getting the money to finance such an undertaking, nor to secure the men to go. The greatest stretch of unevangelized territory in the world lies in the center of South America. An area, two thousand miles long and from five hundred to fifteen hundred miles in width, includes only two or three missionaries. In northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary. When will the church mobolize her forces for the aggressive evangelization of these unoccupied areas!—Sel.

"There is no permanent revival where the heart is not reached."

"Everything God has told us is fulfilled in Him."

THE YOUNG PEOPLE'S MEETING

GOOD THINGS I HAVE READ. (Jr.)
Ps. 119:97-112

Topic for September 10.

MOTTO

"A good man, out of the good treasure of the heart, bringeth forth good things."

MEDITATIONS ON THE TOPIC

I. Good Reading.—Jesus said, "Out of the abundance of the heart, the mouth speaketh." What is said of speaking is also true of writing. Writing is only speaking by letters and is therefore the product of the heart as much as if it were spoken by an audible voice. When we listen to the words of a good man who has good treasure in his heart we receive good things, and when we read the writings of good men we also receive good things. Good reading is like good company. If we keep good company we shall become like the company we keep, and if we keep evil company we will become evil. Sometimes we cannot avoid getting into company where we hear them speak evil, even when we reject what they say; but it is easy to throw aside a bad book or paper if it is in our heart to choose only the good.

But we cannot know what is truly good without something to measure it by. God is good. "He that doeth good is of God: but he that doeth evil hath not seen God." Nothing is good unless it is Godlike. We can know the good by listening to the Words of God. These words are found in the Holy Bible which was written by the hands of men, but from the Spirit of God as He spoke by them. Every good book or writing outside of the Holy Bible is only good as it makes us love God and the Bible better, and can be proven to be good by what the Bible teaches. Make the Bible the chief book and read other books that you know to be good from the teachings of the Bible. There are books of history that record facts from which we may learn lessons if we take the Bible method of learning them. There are true stories that teach good lessons, if they are written by those who know how to bring out the good lessons from them. There are biographies of good men and women and of those not so good, which if written and taught in the right way will lead us to better and nobler lives. We trust that many of you have been reading something good and can share your reading by telling the good lessons you have learned to others.

II. The Text. Ps. 119:97-112.—This Scripture tells much of what the Word of God is and does for a person. It gives wisdom to those who heed it and keeps them in the path of righteousness and safety. It is a very precious treasure and is sweeter than honey and brings great happiness to those who receive it.

OUTLINE STUDY

I. How to Know Good Reading
1. When it is approved by the Bible.—Phil. 4:8; Eccl. 12:10-14.
2. When it makes us love God and the Bible better.—I Tim. 4:7, 8; 1:4.
3. When it is the Bible itself.—II Tim. 3:15-17.

II. Reading Good to Tell to Others
1. Like Timothy's reading of the Scriptures.—I Tim. 4:13-16.
2. Like Those in Ezra and Nehemiah's day.—Neh. 8:8.
3. Like Josiah.—II Chron. 34:15-33.
4. Like missionary news.—Acts 15:12.
5. Like conference reports.—Acts 15: 23-29, 30, 31.
6. Like biographies of good men.—Heb. 11.
7. Things that encourage us to good works.—Tit. 3:8, 9.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Read"**
2. Tell Something Good Which You Have Read.
3. Give the Account of a Missionary Happening, which You Have Read.
4. Give the Story of a Good Man of Whom You Have Read.
5. Give a Bible Story Which You Have Read.

For Others
1. How to Choose Good Reading.
2. Reading to be Avoided.
3. Books and Papers We Ought to Read.

PERSONAL THOUGHT

Let my reading and my association and my thoughts be such as God can approve every day of my life.

SEED THOUGHTS

We should accustom the mind to keep the best company by introducing it only to the best books.—Sydney Smith.

There is no worse robber than a bad book.—Italian Proverb.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I've found thee true
My counselor and guide.
The mines of earth no treasure give
That could this volume buy.
In teaching me the way to live,
It taught me how to die.—Morris.

Long after its critics have been forgotten, men will still call the Bible the best book in the world.—Edwin S. Stucker.

THE APPEALS FROM OUR MISSIONS. (4) SOUTH AMERICA.
—Acts 16:9, 10; Lk. 24:46-48.

Topic for September 17

MOTTO

"Whom shall I send, and who will go for us?"

MEDITATIONS ON THE TOPIC

I. The South American Appeal—Appeals are coming from all our missions. If we should answer all to the full extent of our sympathy and desire it would reach far beyond our capacity as human beings. God has set a limit to our human capacity and power. But we have often wondered and meditated on why God shows us so great a harvest field when we have no power to reach all. There is a reason no doubt good in the sight of God. When human limitations hold us back we are thrown upon the resources of Almighty power and we can understand better the words of Jesus when He said to His disciples, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." As we enter largely into sympathy with the great field of God, we can better work in the little corner to which we are assigned, feeling the throb of the great Master's directing Spirit which calls to us and gives us our task. As we studied about "My Place in the Lord's Vineyard" a few weeks past, it will not be difficult for us to apply our lesson today as we listen to the appeal from South America.

Surely there is some part of the appeal that will touch your ability and come within the bounds of possibility for you. As the dark picture of ungodly religion and abominable immorality, and ignorance and poverty, and oppression and wickedness and soul hunger rise before you and you turn to the Word of God and hear the voice of the Holy Spirit calling you to prayer and consecration and willing service, you shall find a work in their behalf.

II. The Text. Acts 16:9, 10; Lk. 24: 46-48.—These passages bring together the two great plans of God. One is that Jesus gave Himself for the lost that they should have a way of forgiveness and the other is that God is expecting that the message of the salvation He wrought should be heralded by men and women.

OUTLINE STUDY

I. Conditions in South America
1. Its religious superstitions.
2. Its open Immorality.
3. Its skepticisms.
4. Illiteracy.
5. Dishonesty in business.
6. Extremes of poverty and wealth.
7. Hunger for better things.
8. Rising of a star of hope in the open Bible.

II. The Appeal for
1. Men and women of faith in the power of the Gospel.—Rom. 1:16.
2. Men and women of courage and patience to work and wait.—II Cor. 6:4-10.
3. Consecrated means to the end of evangelizing and building up the people.—II Cor. 11:9.
4. Consecrated talents on the altar of service in whatever line needed for the furtherance of the Cause of Christ.—Rom. 12:1-8.
5. Obedient hearts responding to the leading of the Lord in every line.—Col. 1:25-29.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"All Nations"**
2. A Story from South America.

For Young People
1. Darkness in South America.
2. Hope for South America.
3. The Religious Deceptions of South America.
4. God's Call to Us in Behalf of South America.

For Older People
1. The Fitness of the Gospel for the Needs of the People.

PERSONAL THOUGHT

O Heavenly Father, enlarge our hearts and strengthen our lives to be of use to Thee. Send us to all that Thou wilt send us and use us in all that Thou wilt use us!

SEED THOUGHTS

Plant the good seed of the Word of God. There is a sure harvest in the effect it will have upon the souls of men.

The Gospel has power to lift men from a life of shame and despair to freedom and victory and hope. Can we withhold it?

"There is no use to evade the facts. South America is not adequately supplied with missionaries, and will not be unless the churches at home realize the urgency of the needs in these countries. And the important thing to remember is that we must not wait. While unbelief, vice, crime, social turmoil, and every class of corruption are increasing, there must be no delay. These tens of thousands of towns and villages must be entered with the Gospel soon. It is already too late for hundred of thousands of human souls. What if these souls were our own sons and daughters or brothers and sisters! What if their blood should be required at our hand while we still have ability to do more than we are doing! These things should make us think. And lest we forget, they must be repeated again and again."—South America, An Open Door.

THE HIGH SCHOOL AND THE CHRISTIAN LIFE OF OUR YOUNG PEOPLE.—Eccl. 11: 9-12:14; I Tim. 4:12.

Topic for September 24

MOTTO

"Only let your conversation be as becometh the Gospel of Christ."

MEDITATIONS ON THE TOPIC

I. Our Young People in School.—We wonder why our parents hesitate when the time draws near for us to leave the common school and begin the work of high school. But if we remember that they have lived longer than we and have seen products of evil as well as good come from the sending of boys and girls to high school, we should not think it strange if they consider long and prayerfully what to do with their own boys and girls. Every noble Christian young person is glad to have such concern on the part of parents and friend in their behalf. And if they do send us with many counsels and admonitions it is because they are doing it with the hope in us that at least their boy or girl will not disappoint them if they do their duty in giving full warning and instruction.

Now, having been sent forth by careful and prayerful parents, it behooves Christian young people to earnestly endeavor to so live and walk in their high school days that they will not disappoint those who have sacrificed for them and have sent them forth with many prayers and admonitions and with an earnest hope for the future. What then can each young man and woman lay hold of during this period that they may "make good" and bring joy into the hearts of those who love them dearly? First, they should be earnest in making their peace with God and in having a pure conscience in His sight. They should not neglect to read the Bible daily and to keep up a regular and earnest prayer life. They should be careful to be submissive to the Church and to follow the example of the most devoted and loyal, rather than those whose words and actions are contentious and rebellious toward established standards. They should be faithful in putting their time to the greatest profit while in school by studious and careful work. They should let their light shine everywhere letting everyone know that they stand for the noblest and best in life for Christ Jesus, and in loyalty to their loved ones who have sent them forth with prayer.

II. The Text.—Eccl. 11:9-12:14; I Tim. 4:12.—The first passage recognizes the tendency of the period of youth (the high school age) to have a good time, and the danger that that good time be made at the expense of their standing with God at the judgment. It gives good counsel as to how to meet the way of life in order to meet all in true wisdom.

The second passage is in harmony with this thought that a young person can be just as loyal and true as an older one, making their life a pattern for all to follow.

OUTLINE STUDY

I. Things to Master
1. Science, Language, Mathematics, History, Literature, etc., in studies.—I Kings 4:29-34.
2. Our Minds, Hands, Passions, Hearts, High Ideals.—Eph. 4:17-32.

II. The Issue of Mastery.
1. Valuable well directed knowledge.—Eccl. 9:13-18.
2. Christian manhood and womanhood of service to Christ and the Church.—Titus 2:4-8.
3. A happy end in an eternal home of bliss.—Rev. 22:7.

III. The Secret of Victory
1. A Christian faith in a Pure Conscience.—I Tim. 1:19, 20; I Jno. 5:4.
2. An earnest prayer life.—Eph. 6:18; Mk. 14:38.
3. Devoted Bible study.—II Tim. 2:15; Ps. 1.
4. Loyalty to the Church.—II Thes. 3: 6-15; I Pet. 5:1-5.
5. Strict separation from all forms of evil.—I Thes. 5:22.
6. Unbroken loyalty to Christ.—Col. 1: 1-4.
7. Diligence in all kinds of work done.—Rom. 12:11; Eph. 5:15, 16.
8. Watchfulness.—Lk. 21:34-36.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Wisdom."**
2. Keeping True to Jesus.

For Young People
1. The Work in High School and Its Effect on Our Lives.
2. Keeping the Christian Balance in All our Activities.
3. Secret Power for Our Use.
4. Motives of the Christian in Learning.

For Older People
1. Safeguarding Our Young People in School.
2. Overcoming the Wicked One.

PERSONAL THOUGHT

I would not waste my spring of youth in idle dalliance; I would plant rich seeds, to blossom in my manhood, and bear fruit when I am old.—Hillhouse.

SEED THOUGHTS

If a young man is loose in his principles and habits; if he lives without plan and without object, spending his time in idleness and pleasure, there is more hope of a fool than of him.—J. Hawes.

The self conceit of the young is the great source of those dangers to which they are exposed.—Blair.

Thelwal thought it unfair to influence a child's mind by inculcating opinions before it had come to years of discretion to choose for itself.—I showed him my garden, and told him it was my botanical garden. "How so?" said he, "it is covered with weeds." "O," I replied, "That is only because it has not yet come to the age of discretion and choice.—The weeds, you see have taken the liberty to grow, and I thought it unfair to prejudice the soil toward roses and strawberries."—Coleridge.

WHAT IS CONVERSION?—I Thes. 1: 1-10; Matt. 18:1-4.

Topic for October 1

MOTTO

"Repent ye therefore and be converted."

MEDITATIONS ON THE TOPIC

I. Conversion. — Are you converted? This question may be variously understood by people according to their understanding of what conversion is. To some the question means, Are you a member of the Church? To some it means that they have quit some ways that they used to practice even if they have not become a Christian. To some it means a certain visionary experience that they are able to describe by which they have felt that they were changed. But to every one of us it should mean just what the Bible teaches it to mean. If we are converted, we are no longer in the service of Satan, but are in the service of God. If we are converted we have passed from death unto life in that our old sinful and condemned nature has been crucified and a new nature has been given us from God. If we are converted we are born again. If we are converted we have received the Holy Spirit as an abiding comforter. If we are converted we have turned away from sin and have yielded ourselves to God. If we are converted we have become willing to obey God. We know that we are converted by the same Bible evidences by which we know that we are born again (See I John. See also Topic for April 2).

Conversion is what takes place when a soul is turned from a state of sin and condemnation to a state of life and peace. It includes all the work of grace included in the Gospel plan,—Redemption, Justification, Regeneration, Sanctification, Adoption, with all their accompanying blessings. These may be analyzed and separated into parts for study and meditation, but they are all united in the work of God for the soul in its conversion.

II. The Text.—I Thes. 1:1-10; Matt. 18:1-4.—The first passage describes the conversion of the Thessalonians and what it meant to them. There is an inclusion of the body of believers in the statements of the experience which they experienced in the change and no mention of any not having yet attained to what is included in the experience of being in God the Father and in the Lord Jesus Christ.

The second passage speaks of the necessity of conversion in order to enter the kingdom of heaven. To be converted is to

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THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XX. Methods

In the discussion of the lesson plan we had in mind the general arrangement of the material of the lesson and order of its presentation to the class. Our next question is by what method shall we proceed to help them learn the lesson?

1. **Story Telling.**—One way of giving information that especially appeals to the children is that of story telling. The story gives a simple, straight forward account of actions and events. It does not describe nor explain but tells of things that took place. It marks its appeal to the imagination and feeling rather than to the understanding. For these reasons children like stories and will naturally learn easily what they hear in this way. It is practically the only method that can be used successfully with children unable to read well or to do much thinking for themselves. It is the only method for children under ten years of age, and to some extent can be used in all grades.

Teachers in all the lower grades should then first of all learn to be good story tellers. This requires the careful preparation of each story and much practice. It is important first of all to know the purpose of the story. In the Sunday school, this should usually be of a moral or religious nature whether Biblical or not. Every detail that does not help to give the effect aimed at should be omitted and the whole told with the aim in mind. What is merely introductory will be told to lead up to the important crisis and then this will be given with much emphasis. The language must be such as a child might use himself, so that he can follow without translating it into his own way of saying things.

If the story is well selected and properly told the pupil will see and feel the lesson to be given without much admonishing afterwards. The story of the infant Moses will teach God's providence, mother's love, and a sister's faithfulness, and have its good effect without putting much emphasis on the application. The story properly told will leave these impressions.

The children's part in this method is to retell the stories. This they like to do, for they are always eager to tell anything they know. This requires them to state the story in their own language and gives the teacher opportunity to correct errors.

2. **Recitation.**—A method especially suited to classes in the teens is the recitation. This may take several forms. The least desirable is that in which the teacher asks questions which are answered by repeating the exact words of the text. A better form is that in which the form of the text is expressed in the pupil's own language. This guarantees that the thought is understood and gives practice in expression as well. In the first method there may be simply a memorizing of meaningless words. The teacher should, however, not be satisfied with the pupil's statement of what he has learned from the text. By carefully chosen questions the pupil may be led to see truth, not evident at first, and the teacher should also have some additional thoughts or information to present.

3. **Questions.**—The success of the recitation depends largely upon the proper use of good questions. They should always be clear, definite and stated in simple language. If the facts of the lesson are to be stated the questions should not include or suggest the answer. Questions that can be answered by yes or no call for good guessing rather than the statement. The most valuable questions are those that call for thought. To ask, "Was Moses a leader?" calls for a guess; "What was Moses' position among the Israelites?" requires knowledge; but, "What qualities made Moses a leader?" demands thought. The first should not be asked, but the second might be used to lead up to the last.

There are various ways of calling for answers, but the best method to use most of the time is to address the question to the whole class and then call on some one to answer. This will keep the entire class interested and active. No particular order should be followed in calling upon individuals so that each one knows he will be called on at any time.

4. **Discussion.**—In adult classes, especially, and somewhat in all grades above the primaries the discussion method can be used to advantage. The teacher announces a topic or states a question and calls for the opinion of the various members. Adults do not care so much to be taught but are glad to profit by exchange of thought. With a good leader who can guide the discussion in the right direction and finally lead them to some reliable conclusion. This is often very profitable. In the younger classes it may be combined with the recitation method.

5. **Lectures.**—In the lecture method the teacher talks to the class and gives them the information in good logical form. If the lecturer can hold the interest and attention of the hearers they can get a great deal in this way and those who do not care to do any work themselves and do not like to be called on to take part will often be glad to join a large lecture class, when otherwise they would probably not attend at all.

The chief objection to this method is that it makes too little demand upon the learner. He is likely to be passive and pay attention only part of the time. The teacher has no way of knowing what the class gets and is often at a loss to know their interests and abilities. Its best use is no doubt in connection with the recitation and discussion methods. When the class is ready and eager to get information, following a lively discussion, then the teacher can in a short time give them a great deal of real instruction and they will be in a position to get it.

"THE LEAST OF THESE"

By Grace Boteler Sanders, Selma, O.

Mrs. Elson was accustomed to seeing the loose-jointed, brow-eyed man who passed her house daily on his way home from work. Rumor reported him as a "black sheep," who had descended from a social plane equal to the best in town to that of a suspect; a thief who had become so low that he lived among the black people, by whom, also, he was despised. She had frequently declared that in Elwell there were no sinners to be saved.

"Everyone belongs to a church or leans toward that of his ancestors," she petulantly told the minister. That very day Bill came to sell brooms. The purchase made, she timidly suggested:

"Drop into our church. We've a new preacher"

The man raised his downcast eyes. "There's folks in your church that's wuss 'an I be," he said doggedly.

Mrs. Elson inwardly resented that insult, but thinking of a gray-haired mother who had once loved this man she pleasantly invited:

"Then if you know the way, come show us."

She turned to go into the house, but the man, standing where she had left him, cried piteously, "Nobody's axed me for more than twenty years. Why did you do it?"

"I thought you did not go anywhere. It's such a help," she encouraged, "when you're blue; the sermons about Jesus do

help." Her eyes were moist, "Oh, won't you come?"

"I've no clothes fit to mix with stylish church folks," he said.

Mrs. Elson smiled in her eagerness. It's not clothes God wishes, it's people," she persisted, "and as to hypocrites, none of us do as well as we might. Won't you come?"

"Mebbe," doubtfully answered the old man as he strode away.

The men caught him that night— a clean whole suit of clothes changed hands. The men caught him on Sunday morning and led him triumphantly to their classroom. Afterward Mr. Elson detained Bill.

"We're wanting a janitor to keep our classroom nice. I was wondering what you would charge."

"Oh, if I only could, I wouldn't think of pay. Please let me," begged Bill.

Somebody needed him! He was necessary to somebody's comfort! He would be faithful, true, tried. He became a fixture. One day, with a package of brooms which might have been the very same as those which he carried on that particular day, he accosted Mrs. Elson. He had lost his rags, his stoop, his sneaking look. Respectability and something better remained.

"What made you do it?" he queried. "For twenty years not a decent person had spoken to me. Do you see what a kind word did? Why didn't some Christian say it to me before? Oh, I hate to think of the time I wasted! Why did **you** do it?"

The words came involuntarily: "Because God willed."—S. S. World.

WALTER

By Rev. G. W. Pepper, Missionary of the American Sunday-School Union

On a bright summer's morning, I drove into an interesting little settlement in King County, Washington, a community made up principally of industrious people on small, logged-off tracts, of which homes are to be made; but without a church or Sunday school.

I made a house-to-house canvass, finding a general desire for a Sunday school, and a general opinion that if a school was to succeed a certain woman must be secured for superintendent. This woman, however, while evidently most competent, was most pessimistic as to the possible permanency of a school or the advisability of attempting anything. At the public meeting held to effect the organization she was, however, elected superintendent, though still declaring that the school would not and could not be permanent.

On subsequent visits I found the work going nicely, but the superintendent as formerly declaring, "it will not last." One Sunday, however, when I inquired as to how the school was going, she answered in an entirely new manner and with enthusiasm, "doing fine." Going to run now, is it? I asked. She replied, "As long as there is one child to go and I am able to be there, we'll have Sunday school." Then she told me the following incident:

"You remember Walter. Walter's home is without religious teaching or influences. The parents were quite willing for him to attend the Sunday school with his playmates, three boys of about twelve years of age.

"Some weeks ago Walter was taken sick, and I often called to sit with him while his mother was busy about the house. One day as I was thus caring for him he looked up into my face and said, 'I'm glad we have a Sunday school.'

"'Why are you glad we have a Sunday school?' I asked.

"'Because before we had a Sunday school I did not know about Jesus; but I know him now and am going to be with him.' Before the sun went down that day, Walter had gone to be with Jesus.

"Now, if I had failed you when you organized the school, in all human probability Walter would never have heard of Jesus, and on the great Judgment Day I would have been held responsible. Oh, I could never bear that. So long as one child comes, we will have Sunday school."

The story of this superintendent set me to thinking. If I had not gone to this community and started the Sunday school, whose would have been the responsibility? If the friends of the Society had not, by their gifts, made it possible for me to go, where would have been the responsibility? The man with one talent was punished, not because of what he did, but because of what he failed to do. Let us never miss an opportunity.—S. S. World.

TEACHER TRAINING NOTES

Vernon Smucker

Interest in Teacher Training work seems to be growing. It is no doubt understood by all that it is now possible to take a Teacher Training course under the auspices of our own General Sunday School Committee, which gives examinations and grants certificates for a number of the standard text-books now on the market.

Why not start to plan now for a Teacher Training Class to begin next fall when the rush of summer work is over? It is not too early for this. Make it a matter of much prayer and study, speak with others whom you think ought to be interested, and when the time comes you can get to work without much loss of time. It will pay.

A number of classes, from Pennsylvania to Oregon, are being conducted at the present time and have taken one or more of their examinations over the parts of the books completed. One or two of them have just completed the course. Several have closed down during the busy harvest season, but intend to take up the work again in the near future.

The class at Columbiana, with Brother Otis Johns as teacher, was the first to complete the work and receive the Teacher Training certificates granted by the General S. S. Committee. Those who received certificates are,—Elmer Lehman, Elmer Kurtz, Earl Kurtz, Caleb Yoder, Seth Yoder, Edna Yoder, Lester Detwiler, Pearl Detwiler, Rena Metzler, Sarah Metzler, Walter Royer, Hayden Nicol, and John Cullar. A number of the above received their start in the work at the Canton Bible School, and then succeeded in having a class formed and in getting others interested when they got back to their homes. We wish them God's blessing in their efforts to become more effcient for the work of the Master.

There have been a number of inquiries with reference to the possibility of taking one of the Teacher Training courses by correspondence and securing the certificate in this way. It is the preference of the Committee that the work be done in class, even if no more than two or three compose the class, as we believe that a great deal more can be gotten from the work. It will be possible for individuals to take the work alone by correspondence and to secure the same recognition, on evidence of satisfactory work done, as is given to those who complete it in class. If interested in this phase of work, write to the Chairman of the General S. S. Committee.

Inquiries with reference to any phase of Teacher Training work, especially concerning the organizing of classes and methods of conducting the work, may be addressed to Vernon Smucker, Chairman General Sunday School Committee, Scottdale, Pa.

The Sunday school at Constantinople, under the direction of Miss Ethel W. Putney, has been unusually flourishing during the past year. A new class of Turkish and Persian small boys and girls is taught by a Turk and has been regular in attendance. Often older relatives and servants come with them. Recently when the pastor was talking in the opening exercises about the birth of Jesus, he asked various questions of the children. When he asked what the Wise Men brought, little Vedat, aged seven, spoke up: "Oh yes, they came with camels and brought gifts of gold and many other things." His little voice sounded up so clearly that everybody smiled and the pastor commended his good answer. Vedat's grandmother was sitting near and she was so pleased and excited that she told everybody near her quite audibly, "He's mine, he's mine!" Another Persian boy, about fourteen, is in the English Bible class for young people because there is no suitable class in Turkish for boys of that age. He is one of the most thoughtful and interested pupils and told one of the Y. M. C. A. secretaries who was asking about the favorite studies of a group of older boys that his was the Bible. The Sunday school attendance averages two hundred a week.

CURRENT EVENTS

The Twin Strikes.—The coal miners' and railway shopmen's strikes continue with telling effect. The latest development is the deserting of twelve transcontinental trains in desert regions of the Sante Fe railway. The president of the Railway Brotherhoods claim the action was unauthorized. Representatives of both the industries involved claim no connection with each other in this strike, but since these industries are so interdependent, each can shoulder part of the blame for existing conditions on the other. As a whole, the strike has been carried on very quietly, though serious riots occurred at Herrin, Ill., and at Clifftonville, W. Va. At the latter place, civil authorities took drastic measures to suppress violence. Recently, 610,000 miners were on strike, against 185,000 working. The weekly output of coal is 5,000,000 tons below normal, and stock in storage at shipping points is about one-third that of last year, or less. Prices have also trebled, and a severe famine is in prospect. President Harding has made untiring efforts to persuade the workers and employers to consent to mediation conducted by the Railway Labor Board and a commission for wage and distribution adjustment in the mining industry. A consideration of the question in Congress is expected. The railway workers have expressed a willingness to return to their work at the wages offered, but are not willing to yield the right of "seniority"—returning to positions of previous rank, rather than at the bottom and again working up. The operators are not willing to grant this, claiming that those who have remained at work and helped in time of emergency should not now be demoted to their previous positions. A number of state governors are (or have already) taking measures to conduct the industries independent of union labor, and to protect those willing to work. Several unions have adopted resolutions advocating a general labor strike to force mine and railway operators to grant the workers' demands.

Civil War in Ireland.—While turmoil and confusion continue in the Emerald Isle, it is not so much between "republicans" and British authorities, as between advocates of an independent state and those of free state under British dominion. The fighting is of an organized nature, rather than local outbreaks and ambuscades. The proposed meeting of the new Provisional Parliament has been postponed a number of times. In past battles, the "free state" forces have been most successful. The "Irregulars" (fighting for complete independence) are poorly organized and have had to use bags of flour instead of sand bags in making fortifications. The "Free Staters" claim they will take no less than a complete victory. The present situation is demonstrating that England is not so much in the way of Irish freedom as division in Ireland itself. Harry J. Boland, a prominent "Republican" leader and propagandist was among the recent casualties. Bishop Hickory, a prominent American churchman, returned from Ireland, states that ninety-five percent of the Irish are opposed to De-Valera and his policies.

The Hague Conference Ends. — The Hague Conference, convened to adjust economic conditions in Europe and more especially Russia, closed rather unauspiciously after a month's existence, having accomplished very little or nothing. The British delegates seem to think it has brought the Russian leaders to realize their condition as viewed by others and has brought them face to face with actualities. There was a decided difference of opinion between the factions led by Lloyd George and their opponents. The policy of the former seems to be: Let's forgive, forget, and do business. The opponents wanted to hold Russia and Germany to ironclad adjustment of past grievances, claiming they have shown such bad faith that future confidence is impossible. Grievances have been so many on both sides that it would be a long and fruitless task to adjust all properly. This and the Genoa Conference have made world-wide sentiment against Bolshevism more emphatic.

The Prohibition "Poll."—"The Literary Digest" is conducting a "poll" of public opinion on prohibition. Various organizations have taken votes, and the periodical in question is summarizing these. At latest announcement, a total of 617,838 had reported, divided as follows: "dry" (for total enforcement), 236,329; "moist" (for modification), 253,009; "wet" (for repeal), 128,500. The "poll" is considered quite representative and those conducting it feel assured that the day of the open saloon is forever past. While a plurality advocate modification of the law, it will require a two-thirds senatorial majority to alter the present prohibition amendment, and the largest problem at present seems to be to get those favoring modification to see that the only way to get rid of the undesirable features of the liquor traffic is to dispose of it altogether. It always requires time to secure any reformation, and, if the world continues, there is hope that the liquor traffic will in time be looked on as slavery is at present—a barrier to progress a system to be dislodged altogether.

The Bonus Bill. — The much-debated bonus bill has made little progress. Congress has gone on record as favoring compensation for ex-soldiers, but is at a loss to know how to secure funds to grant it. "The Literary Digest" has taken a "poll" on this bill, and of a total of 611,533 votes cast, 301,872 are in favor, while 309,661 are opposed. Opinion everywhere seems so well-balanced that it is impossible to either enact or defeat the bill.

Domestic Happenings.—The Federal government has acquired a 228-acre farm in New York, overlooking the Hudson, as a site for a reclamation hospital for 1000 to 1200 disabled ex-soldiers; the French war debt to the United States is estimated at $3,340,857,503, with $430,000,000 accumulated interest, while the British debt is $4,135,818,358 principal, with $611,000,000 interest; during May, the Ford Motor Co., produced 134,762 cars, 9,105 tractors, and 602 Lincoln cars — a record; President Harding has announced that he will never grant amnesty to any political prisoners who have been convicted of preaching destruction of government by force; Secretary Hughes and Premier Mackenzie of Canada recently met to discuss a Canadian-American Treaty for the limitation of armaments on the frontier; one of the important questions looming before the special session of Congress, called for August 15, is the consideration of the establishment of a merchant marine; employes of all traction lines in Chicago went on strike August 1; the New York Court of Appeals has confirmed the decision of the Supreme Court in sending to prison, two criminal anarchists, one a Socialist member of the legislature, and the other an Irish agitator, they having been accused of violating the rights of "free speech;" "The National Patriotic Association," an organization whose announced policy is to oppose Catholicism, not as a religion, but in its supposed attempts to secure control of the United States government, has recently been organized.

Foreign Happenings.—The Japanese Diplomatic Advisory Council has decided to withdraw all soldiers from the maritime Province of Siberia by October 30—to demonstrate Japan's willingness to be a

"non-aggressive" nation; the Council of the League of Nations has granted the mandate of Palestine to Great Britain and that of Syria to France, a British Commission to decide the claims of the various religious bodies for the possession of sacred places in the Holy Land; the Socialists have defeated the existing government in Italy, causing the election of a new cabinet; the League of Nations Council reports Russia's harvest prospect only 50% that of 1916; the Republican armies in China continue victorious against the aristocratic forces; a Bolshevist parade in Mexico City was recently suppressed very forcibly by the chief of police; the Belgian Parliament has changed the national holiday from August 4 to November 11 (Armistice Day) claiming this to be the day of Belgian's deliverance; owing to a 30% wheat shortage, France will need to return to the use of war bread; Bulgaria has been asked to pay $800,000,000 damages by the Allied Reparations Commission; the Australian government has rejected German trade and the appointment of a German counsul for that country; France has recently become excited over the discovery of Russian agents who were accused of plotting against their government, inciting revolution in Poland against France, and conducting a secret court that is accused of having tried, condemned, and poisoned French citizens, then pronounced them suicides; because of disturbed political and economic conditions in Germany, and the extremely low value of the mark, the Allied Reparations Commission has reduced the July payment from 50,000,000 marks to 32,000,000; with the feeding of 10,000,000 people, the work of the American Relief Administration in famine-stricken Russia has reached its peak; plans by the American Relief Administration to withdraw from Russia because of a better harvest have been abandoned owing to the results of famine and disease and the outbreak of sufferings in other places.

INTERESTING FACTS AND ITEMS

Tokio has devised a "jinrikmobile," which is a jinrikisha run by motor.

An umbrascope is a device for testing chimney smoke in order to prevent city factories from discharging more smoke than is lawful.

The first census of the Japanese empire ever taken shows a much larger population than it has been supposed to have. About 45,000,000 was the common estimate, but the announced figures show 77,005,112.

"Nobody can tell me," says Herbert Hoover, "that, in a country that spends from two to five billions a year on cosmetics and on tobacco and on ice-cream soda, there is not a sufficiency to take care of the three and one-half million children" of Europe who need our help to tide them over until the next harvest.

"BY THE RIVERS OF BABYLON"

(Concluded from page 642)

cated in exile, but it was his period of preparation for service—a service such that was far beyond the capabilities of the ordinary man. Ezra the scribe, and Jeshua and others were among those who made special use of this period of isolation to strengthen their character.

That individuals have grown into greater strength of character in periods of silence is a matter of history. Saul of Tarsus, after his conversion, went into Arabia where he spent months in study, meditation, and devotion. Jesus spent a period of forty days in the wilderness alone in a struggle that, by virtue of his overcoming it, made Him Master of the cause He sponsored. He recognized the value of periods of exile from the world during His strenuous life and sought opportunity for private prayer and devotion whenever possible. So it is not strange to find Him going out to the mountain, a great while before day to pray, and resorting hither in the evening after the multitudes have retired.

Many times the world is too much with us. We are absorbed with its duties. The mad rush of events and affairs keeps us going so fast that we have little time for meditation, except with the rumble of machinery about us or amid the noise of the crowds, and the humming of motors. Only the ones endowed with great powers of concentration can thus give forth great mental and soul products. And even these find it worth while, like the rest of us, "To come—apart—and rest a while." It is necessary to withdraw to our own private closets and exile ourselves in periods of prayer if we want to be able to meet the daily problems successfully as they confront us. Periods of sickness and absence are oftentimes even very helpful.

In silence great things are born! Men can't think well nor pray well in the busy mart of affairs. Great scientists, philosophers, poets, authors, inventors oftentimes exile themselves from the bustle of the world for long periods of time so that their special line of thought may not be disturbed. But of all men, the Christian needs this period more than anyone else. Away from pressing worldly cares and alone with God, wherever that may be, is the place to renew our strength. Oh that we might avail ourselves of our opportunities, and return strengthened and rejoicing like the returned captive Hebrews: "When Jehovah brought back those that returned to Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing."

Scottdale, Pa.

The man who for party, forsakes righteousness, goes down; and the armed battalions of God march over him.—Wendell Phillips.

Y. P. M. TOPICS

(Concluded from page 663)

become as a little child. A converted soul is prepared to enter the kingdom of heaven. In fact a converted soul is already in the kingdom (Rom. 14:17).

OUTLINE STUDY

I. Definition of Conversion.
1. A word describing the whole change from the service of sin to the service of Christ. — Acts 15:3; I Thes. 1:9; Acts 9:35; 28:27.
2. A work wrought by God through the plan of Salvation in Christ, in connection with the conditional response within the power of man.—Acts 3:19; Matt. 13:15.

II. Some things Accomplished in Conversion.
1. Cleansing, sanctification, justification. —I Cor. 6:11; Acts 26:18.
2. Regeneration.—Jno. 3:5; I Pet. 1:23; Jno. 1:12, 13.
3. The gift of the Holy Spirit.—Tit. 3: 5-7; Gal. 4:6; Rom. 8:9-16.

III. How Conversion Will be Accomplished.
1. On condition of faith. — Eph. 2:8; Acts 16:31.
2. On condition of repentance.—Acts 2:38.
3. On condition of confession.—Rom. 10:9, 10; I Jno. 1:9.
4. When we call upon God and accept Christ.—Rom. 10:11; Jno. 1:12.
5. When we are ready to obey.—Heb. 5:8, 9.
6. Through the means of Grace.—Jas. 1:18; I Cor. 4:15; Rom. 10:14; Jno. 16:8-11.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Convert,"** etc.
2. How God's Children Live.

For Young People
1. The Great Change in Conversion.
2. What Christ Means in Our Conversion.
3. Conditions We Must Meet in Being Converted.

For Older People
1. What Conversion is Not
2. What Conversion Is.

PERSONAL THOUGHT

Do I krow what conversion is by its practical application to my own experience?

SEED THOUGHTS

1. Without change there is no conversion
2. Without conversion, there is no salvation (Matt. 18:3).
3. Conversion leads into the Church.
4. Joining Church is not conversion.
5. Baptism is not conversion.
6. Repentance is not conversion.
7. Making loud profession is not conversion.
8. It is one thing to claim conversion and another thing to be converted.
9. The natural course is down stream. Conversion moves us to take our oars and go against the current.
10. If a sinner joins the church, and still continues in his sinful ways he adds another sin—hypocrisy—to the list.
11. Not to know that we are converted is running a fearful risk. We should not doubt it in the least. We surely know when a change takes place in us so radical as a true conversion must be.—Bible Doctrine.

MISCELLANEOUS

AN HISTORICAL SKETCH OF OUR PUBLISHING INTERESTS

J. S. Shoemaker

I. Early Literature Statistics. — The first paper mill established in America was built by Wm. Rittenhuysen in 1688. He furnished the paper used by Wm. Bradford, the earliest printer in the middle colonies.

Heinrich Funk and Deilman Kolb who came to America over two centuries ago, were appointed a committee to arrange and supervise the work of translating the Martyrs' Mirror from the Dutch into the German language. The work was done at Ephrata, Pa., and completed in the year 1749.

Heinrich Funk wrote and published several Books, Viz. "The Mirror of Baptism" and "Eine Erklaerung einiger Hauptpunkte des Gesetzes."

Christopher Dock, a school teacher migrated from Germany to America in the year 1714. He published a Book in 1770, known as "Die Schulordnung," the first American work on the art of teaching. He also wrote and published a book with title "A Hundred Rules of Conduct."

II. Statistics of a Later Date.—The first number of the "Herald of Truth" was issued in Chicago, Ill., on Jan. 1, 1864. J. F. Funk was Editor and Publisher. Bro. Funk moved to Elkhart, Ind., a little later on, and purchased and set up a printing plant at that place.

In the year 1875 the Mennonite Publishing Co. was organized and the business was conducted and further extended under a corporation. The Herald of Truth continued to be published by the Mennonite Publishing Co. until April 1, 1908, at which time it was merged with the "Gospel Witness" and the new church paper was christened "Gospel Herald," the "Herald of Truth" having been published 44 years.

For reasons not expedient to mention appeals were made by various brethren for the publishing of a new church paper. In response to these appeals the "Gospel Witness Co.," was organized in the year 1905, with Aaron Loucks as Manager, and A. D. Martin Secretary-Treasurer.

The first number of the "Gospel Witness" was printed or issued April 5, 1905, with Daniel Kauffman as Editor, and D. D. Miller Assistant Editor. The last number of the Gospel Witness was issued Mar. 24, 1908.

III. Steps leading to Church Ownership of Our Publishing Interests.—For some time a strong sentiment prevailed in the Church favoring the ownership and control of her own publishing interests. The sentiment continued to grow, but no definite action had been taken by the Church to start the movement until in May 1907, at which time the Ohio Conference placed itself on record favoring such a movement. Other District conferences in rapid succession took the matter up and after due consideration placed themselves on record in favor of the Church owning and controlling its own publishing interests. Nine conferences responded, each appointing a brother to represent their respective conference on a committee whose duty it was to take the matter under consideration and take such steps as in their opinion would serve the best interests of the Church.

The conference appointees were as follows:

I. J. Buckwalter, Ohio Men. Conf.
Jonathan Kurtz, Ind. A. M. Conf.
Abram Metzler, S. W. Pa. Men. Conf.
Noah Hoover, Ind.—Mich. Men. Conf.
Emanuel Stahley, Pac. C. Men. Conf.
S. H. Miller, Eastern A. M. Conf.
J. S. Shoemaker, Ill. Men. Conf.
S. G. Lapp, Mo.—Ia. Men. Conf.
David Garber, Kan.—Neb. Men. Conf.

These nine brethren who had been appointed to represent nine District Conferences met at Elkhart, Ind. Nov. 7, 1907 to organize and consider the advisability of establishing a Church Publishing House.

By request representatives of the Mennonite Publishing Co., Gospel Witness Co., and Mennonite Book and Tract Society met with the Committee. All expressed themselves in favor of the movement, and each institution handed in a proposition to be considered by the Committee. Several days were spent in discussing the matter pro and con, and making investigation of the machinery, stock of books, and supplies offered for sale by the Mennonite Publishing Co. After careful and prayerful consideration the Committee decided upon the following:

1. That the time had come when the Church should own and control her publishing interests, and that an effort be made to establish such an institution as soon as the way opens to do so.

2. That we offer the Mennonite Publishing Co., the sum of $8,000.00 for the following named publications: Herald of Truth, Rundschau, Words of Cheer, Jugendfreund, English and German Primary Lesson Helps, English and German Almanacs, and take at list price all machinery, books, and supplies the Church may need and can use in the new institution.

3. That we accept at cost price all that the Church can use of the machinery, supplies and books belonging to the Gospel Witness Co. and the Mennonite Book and Tract Society.

4. That we as a committee, after prayerfully considering the advisability of establishing a Church Publishing House, are convinced that a Church publishing institution owned and controlled by the church would tend to the unifying and upbuilding of the Church in general, hence we ask that the General Conference consider the following suggestions offered by the committee:

(a)—That the General Conference approve of the steps taken both by the district conferences and the committee.

(b)—That the General Conference appoint three brethren to be represented on the Publication Committee.

(c)—That the General Conference take such other steps as may be deemed advisable to help along the movement.

The General Conference responded by unanimously approving of the steps already taken, and by appointing the following named brethren to be represented on the committee: E. S. Hallman, Cressman, Sask., Samuel Gerber, Groveland, Ill., Christian Good, Harrisonburg, Va.

Further action was taken by General Conference as follows: Moved, That it is the sense of this conference that the brethren already appointed by our district conferences, the three brethren appointed by the General Conference, together with such other brethren as may be appointed by other district conferences which are not already represented on the committee, be considered the publication committee of the Church.

Immediately after the adjournment of General Conference the committee held another meeting. The Church publication problem was again carefully and prayerfully considered, and definite action taken in the way of formulating plans, appointing of special committees, deciding as to location at Scottdale, Pa. at least for the time being.

A third meeting of the committee was called to convene at Goshen, Ind., Jan. 8, 1908. Nine members of the committee were present and the other three were represented by proxy. Viz. Emanuel Stahley by David Burkholder; S. H. Miller by E. L. Frey, and E. S. Hallman by J. S. Shoemaker.

A number of letters had been received from a number of brethren and churches in the United States and Canada. The expression given in these letters with the unanimous sentiment expressed on the part of the committee favoring the movement, were regarded as the pulse of the Church on this important question and led to the adoption of the following resolution:

"In view of the favorable reports from the various conference districts, therefore be it, Resolved, That we as representatives of the Church proceed to formulate a constitution and by-laws; that we effect a permanent organization and take such other steps leading to the establishment of a Church Publishing House. The name of the organization to be Mennonite Publication Board."

The work of electing officers for the permanent organization was taken up, which resulted as follows: President, J. S. Shoemaker; vice-president, Jonathan Kurtz; secretary, S. H. Miller; treasurer, Abram Metzler.

The new organization decided to purchase the machinery, publications and supplies belonging to the Gospel Witness Co. and the stock of books, etc., belonging to the Mennonite Book and Tract Society at the price named by said organizations.

Representatives of the Mennonite Publishing Co. met with the new organization in the afternoon session and together considered the propositions offered relative to the purchasing of the periodicals published at Elkhart, Ind. But on account of the amount asked for said publications no purchase was made at the time.

Several months later, at the suggestion of M. S. Steiner and others, a joint meeting of the new organization and representatives of the Mennonite Publishing Co. was called to convene at Scottdale, Pa. At this latter meeting the matter of purchasing he Periodicals published by the Elkhart House was reconsidered. By mutual agreement both organizations were led to make concessions relative to the purchasing price, hence the deal was closed, and all the Church periodicals were turned over to the new organization, and published at Scottdale, Pa., in the new institution which was christened "Mennonite Publishing House."

The two Church Papers were merged into one with title "Gospel Herald" as previously referred to.

Daniel Kauffman and D. H. Bender were appointed Editors of the new Church Paper.

D. D. Miller, A. D. Wenger and Daniel Graber were Contributing Editors.

IV. The Present Periodicals, Editors, Officers and Status of the House:

1. Gospel Herald, Daniel Kauffman Editor. J. A. Ressler, Associate Editor.
2. Christian Monitor, Vernon Smucker, Editor. J. R. Shank and S. F. Coffman, Department Editors.
3. The Youth's Christian Companion, Clayton F. Yake, Editor.
4. Words of Cheer, J. A. Ressler, Editor.
5. Beams of Light, J. A. Ressler, Editor.
6. The Way, J. H. Mosemann and J. A. Ressler, Editors.
7. Rundschau, Wm. Winsinger, Editor.
8. Teacher's Lesson Quarterly, J. A. Ressler and J. R. Shank, Editors.
9. Advanced Lesson Quarterly, J. A. Ressler, Editor.
10. Primary Lesson Quarterly, J. A. Ressler and D. H. Bender, Editors.
11. Lesson Picture Cards, D. H. Bender, Editor.
12. German Advanced Lesson Quarterly.
13. German Primary Lesson Quarterly.

Manager of the Publishing House, Aaron Loucks.

Secretary-Treasurer, Levi Mumaw.

The Mennonite Publishing House which is established at Scottdale, Pa. has meant much to the Church in general since the same was founded fourteen years ago, in the way of sowing the good seed of the Word of God, and bringing messages of encouragement and religious instruction to the children, young people, middle aged, and old people who have had the privilege to read the various periodicals that have been published and sent forth on their mission of love.

The new building which has been recently erected at a cost of $125,000 and dedicated to the Master's service April 4, 1922, equipped to carry on the business of the institution in supplying the Church with such literature as will supply the spiritual needs in the way of reading matter.

The prayers of the readers are solicited that the Lord may be pleased to continue to shower His blessings upon the work and the workers of the Institution.

Dakota, Ill.

WALL PAPER

In the manufacture of wall paper the "blotching machine," as it is called, performs the first operation. A web of blank paper is set in a reel behind one of these machines. The free end of the paper on the web is pulled forward and placed between two cylinders which drag it into the machine, where a roller, part of which is working in a "color pan" filled with thin paints, puts a large quantity of color on the paper. A set of flat brushes, called "jiggers," work rapidly back and forth, working this coloring matter in and spreading it evenly over the surface of the paper, so that when the cylinders at the rear end of the machine drag it out, it is thoroughly painted in water color on one side.

As it comes from the blotching machine a workman takes the free end of the paper and wraps it around a stick, which is carried up an incline by two parallel endless chains. After 18 feet of the paper has run out these chains pick up another stick which lies across them and bears a paper on it. This stick chases the first one up when it stops gaining and both travel along, maintaining that relative distance with the paper between them looped down until it nearly touches the floor.

One hundred other sticks do precisely as the second one did, and the result is that there are soon 100 loops of paper, each loop containing 18 feet.

The elevated railway of parallel chains on which the sticks from which the paper is looped are traveling turns corners of the building at will, and soon the blotching machine has run the whole web out, and it is hanging in loops over a system of steam pipes, which dry it so fast as it moves along that it is perfectly dry before it reaches the farther end of the chain railway; where a boy with a reel winds it back into web form again.

The designs are first sketched out on paper and then transferred by an ordinary process on the faces of rollers made to suit the size required—an 18-inch design, for instance, requiring a roller six inches in diameter. Perhaps the design requires printing in 12 colors (which is the highest number ordinarily run). To do this 12 rollers would be prepared, each having the design on it and each of a size exactly equal to that of the others.

When the rollers are all prepared the artist will direct skilled workmen, who are with him to fix one up to take the brown, another red, another yellow, and so on. Let the brown color serve as an example for all.

The workman takes the roller to his bench, where he puts it in a vase and goes to work on it. Every bit of the design, which is to be in brown, is traced out for him and he reproduces it in relief on the roller with his bronze wires and rods and ribbons which he drives into the hard wood so solidly that they stick there as if they had grown. The brass wire can be given any ordinary shape by drawing it by machinery through a hole of corresponding shape in a steel bar. This is the way the roller which will print in brown, is first fitted up. When it is finished, it bears on its face in raised brass, fragments of leaves and parts of birds and sheaves of wheat, and little and apparently unnecessary and unshaped points of metal, all of which at the proper place and time will put the brown coloring in exactly the place where the designer wants it to go.

When the roller has had all its share of the design hammered into it it is taken to a turning lathe, where the face of all the brass work is struck on one side by pumice stone and on the other by a file, and gradually brought down to perfect smoothness and evenness and the exact size needed.

All the other rollers are treated in the way indicated, each getting its share of the design hammered into its face in brass work and each afterward being reduced to smoothness and the proper size by the file and pumice stone.

When the rollers have been prepared

they are taken to a press, which consists of a large cylinder, the width of ordinary wall paper. Around the bottom and sides of this cylinder are grooves into which the rods on the ends of the rollers fit, the faces of the rollers just touching the cylinder when they are in position.

To each of the rollers comes from below an endless cloth band, which works upward from a color pan in which the coloring matter, in the shape of a thin liquid, to be used on the particular parts of the design carried on the roller in question is lying.

Each of the rollers is registered, that is, turned so that the portion of the design on it will strike exactly in the spot necessitated by the relative position of the other rollers. When all is thus arranged and the paper, which has previously passed through the blotcher, is conducted between the cylinder and the first roller, the machine is started. The cylinder and the rollers revolve at once, each of the latter printing its color just where it was intended, and a steel scraper, called a "doctor," lying at each of the endless cloth bands, sees to it that not too much liquid from the other pans gets on the rollers. The press works very rapidly, throwing off 10 rolls of the paper a minute, each roll containing 16 yards.—Dearborn Independent.

EATING BETWEEN MEALS

A man may walk a mile or more on the energy furnished by a single caramel. Or, to put the matter differently, one caramel too much requires a mile or more to "walk it off." This being the case, writes the author of an editorial in *The Journal of the American Medical Association* (Chicago, November 22), it is futile to think of counteracting the effects of much overeating by the mere taking of a "constitutional." Warnings against greediness are now in order, it appears. Now that the war is over, we are told, many of the restrictions imposed by governmental mandate, the exigencies of commerce, or a patriotic conscience need no longer apply to the behavior of our population. "Sugar and spice and everything nice" may once again be included in the diet of American homes. The writer goes on:

"We may at length return to the consumption of those dietary luxuries that have attained great popularity in the United States. Candy is no longer tabood, nor is purchase restricted by a food administration. Strangely enough, the enforcement of prohibition has apparently increased the use of candy, as it has augmented the consumption of the sugar-containing temperance beverages. The calorific potency of alcohol is likely to be replaced by the fuel value of 'sweets' eaten here and there between meals.

"It is commonly beleived that these 'extra foods' consumed apart from our regular meals on the most varied occasions, frequently several times a day, play a relatively insignificant role in the total value of our food-fuel. Not long ago, however, Benedict called attention to the true value which ice-cream, soda-water, and various comparable popular American extra foods really represent in terms of calories, the standard units of food-energy. Some of the commonly served portions eaten in haphazard fashion on the spur of the moment may be equivalent to as much as five hundred calories, while one hundred-calory portions are anything but unusual. In a more recent contribution, the same investigators have brought further actual evidence of the unexpected food-value of many of the items innocently consumed without thought of possible nourishment therein by thousands every day. Prior to the recent inflation of prices, from fifty to sixty calories were frequently obtainable in so-called penny candies; in some of the cheap nut candies the yield even exceeded one hundred calories for the small coin that delights the child.

"The eating of 'extra food' is by no means confined to children. The adult man and woman who depend on the meal-time food-fuel of from two thousand to three thousand calories a day indulge in candy as a pastime or eat an after-theater lunch for the sake of sociability—not because they feel the need of more food nor because they appreciate the magnitude of the diet intake. It will come as a surprise to most persons to learn on reliable authority that a single caramel, a nougatine, or a penny's worth of candy may furnish sufficient energy to supply the extra heat needed for walking a mile or more. Equally startling will be the news that the ingestion of three seemingly insignificant, medium-sized olives can yield the amount of heat liberated in a half-mile walk. We are informed that for a man of average weight to walk from the bottom to the top of the Washington Monument would require an extra heat-production of eighty calories. The energy expended in this not inconsiderable effort may be completely replaced by the consumption of less than half a doughnut, six walnuts, five large olives, or four pretzels. Perhaps, we shall learn from such facts how futile a 'constitutional' walk is in any attempt to combat the accumulating energy from undue eating between meals. Or possibly, on the other hand, the doughnut will gain a repute as a standby in times of muscular stress and thus retain in peace the unique favor that it won through the efforts of the Salvation Army in the days of military stress."—Literary Digest.

JUST BUTTONS

The people of the United States pay an average of $100,000,000 a year for buttons and have sent $16,000,000 worth abroad since the beginning of the war.

The history of the button industry in the United States, since the war cut off our principal source of foreign buttons, drawn chiefly from Germany and Austria-Hungary, is, says the Trade Record of The National City Bank of New York, one of great activities both in home production and exportation. In the year before the war the value of the buttons turned out by our factories was $20,000,000, while a census statement recently announced shows the value of the outturn of our botton factories in 1919, the latest census year, $43,000,000, and experts in that industry estimate that the sum paid for them by the "final consumer" in the United States was about $100,000,000. The total number of buttons turned out by the factories of the United States in 1919 is stated by the census at 69,323,000 gross, or equivalent to practically 10,000,000,000 buttons.

Beside this big total of over $40,000,000 worth of buttons supplied to the home market by our manufacturers, they have rapidly expanded their sales abroad. Prior to the war the value of the buttons exported from the United States averaged a little more than a half million dollars a year, but with the chief European button manufacturers, Germany and Austria-Hungary, cut off from the outside world the foreign demand upon the United States was greatly stimulated and the value of our exports of this class of manufacture jumped from a little over a half million dollars in 1914 to 1½ millions in 1915, 2 millions in 1916, 2½ millions in 1918, 3¼ millions in 1919, and nearly 4 million dollars in 1920.

Of this big production and exportation the once despised "mussel" existing in enormous quantities in the rivers of the United States and especially the Mississippi furnishes an important part of the material used in the manufacture of pearl buttons, and the score of button factories which line the Mississippi in Illinois and Iowa turn out millions of dollars' worth of pearl buttons, the exports alone of that particular group "pearl buttons" having amounted to nearly a million dollars in 1920. In fact, a little over one-third of the buttons turned out in 1919 were "fresh water pearl or shell," the total number in that year being 23,960,000 gross out of a grand total of 69,323,000 gross.

The whole world has apparently learned the attractiveness and value of the United States button. Of the pearl buttons alone exported in 1920, direct sales were made to no less than 60 countries and colonies, and the $3,000,000 worth of buttons other than pearl distributed went to over 80 countries and colonies. To Europe alone the 1920 exports of pearl buttons amounted to $300,000 and all other buttons $800 000, making the 1920 exports of buttons to Europe, formerly the great button manufacturer of the world, over a million dollars, while the remainder of the nearly $4,000,000 worth exported in 1920 were distributed to North and South America, Asia, Oceania, and Africa.

The capital now invested in the button manufacturing industry of the United States is approximately $30,000,000, and the

sums paid in wages in the last census year over $10,000,000. Of the 557 button factories in the United States in 1919, 243 were in the State of New York. Japan, always alert in recognizing new developments in world needs, has also tremendously increased her button output in recent years and especially that of pearl buttons, as is illustrated by the fact that she sent to the United States in 1920 5,000,000 gross of pearl buttons, valued at $1,947,000, while the pearl buttons drawn by us from all other countries amounted to less than $30,000.

IGNORANCE OF TOBACCO COSTS DEARLY

Will H. Brown

Dr. J. H. Kellogg tells of a business man who came into his office, much excited, saying his own physician had informed him he had tobacco heart, and could not live longer than two years. The man declared he **must** live ten years more, in order to develop a business enterprise in which he had induced his friends to invest adding:

"I am absolutely indispensable to the business. If I fail the whole thing will fail and my friends will lose every dollar of their money. Tell me, doctor, how I can keep on my feet ten years more."

Dr. Kellogg replied: "Your safety margin is used up; your reserve strength is gone. Your heart, liver and kidneys have carried such a heavy burden, done so by years of overwork, that they are worn out. You are like a man whose once bank balance of millions has been reduced by extravagance to a few cents."

As Dr. Kellogg paused, the man read his thoughts, and saw there was no hope. He sprang to his feet, strode excitedly back and forth, pulling his hair out by the roots. Suddenly he paused and shrieked: "Why didn't I know this before? Why didn't some one tell me what tobacco would do to a man? If I had ever dreamed that tobacco would injure my health or my business, I would have cut my throat as soon as I would have smoked."

This shows the great responsibility resting upon those who **do** know of the evils of tobacco, to inform those who do not know. especially the rising generation.

THE VALUE OF AFFLICTIONS

Selected by Anna M. Graybill

Were it not for afflictions, the blessings of life
Would become too monotonous to bless;
And we would be thankless tho efforts were rife,
If we'd ne'er have experienced distress.

We always enjoy solid footing the best
After deep in the mud we have mired:
And we never so fully appreciate rest
As when we are weary and tired.

A draught of cool water is lightly esteemed
Unless we are faint and athirst;
And a bit of plain food by the hungry is deemed
To rank among treasures as first,
When we've passed through a season of sickness and pain
Good health we more highly will prize,
And after a period of darkness and rain,
How we welcome the sun and bright skies.

So in order that we may appreciate best
That reward which the faithful shall share,
We're provided, ere entering the mansions of rest,
With some toil and afflictions and care.

Wrightsville, Pa.

INTERESTING FACTS AND ITEMS

A dealer in London, after purchasing a big lot of waste paper from a bank, discovered a lot of old envelopes bearing rare stamps that were sold to collectors for $45,000.

A group of adventurous British airmen is about to demonstrate how airplanes may be used to advantage by whaling companies for whale-spotting. It is believed that the advantages of aerial spotting would greatly augment the efficiency of whaling fleets and in this manner more than compensate for the expense of the air service.

There are more than twelve million colored people in the United States, more than one-tenth of the entire population. Many of our large cities, like Philadelphia, have many times more colored people to the square mile than many of the most thickly populated parts of the South.

Some fourteen miles from Savannah, Ga., is a grove of bamboo that is one of the principal sights of that section The bamboo, which is a giant member of the grass family, forms a perfect sod of roots. New shoots appear each spring and grow at the rate of a foot or more daily until a height of fifty or sixty feet is attained Delicate branches and thin green leaves grow at the top of the shoots. This plantation was started about thirty years ago with roots from East Indian plants originally imported from China or Japan.

For the first time since the outbreak of the war a steamer left on regular service for Belgium from Boston, Mass. Passenger service to that country was discontinued as soon as war was declared and was not resumed when other European service was, because of the possible danger of mines in the North Sea.

The largest shipment of potatoes ever sent out from the famous Aroostook district of Maine recently left Houlton, the shipping-port. It totaled 274 carloads, or 68,500 barrels. The largest previous single day's record was in 1913, when 232 cars left. Last year the growers made the mistake of holding their potatoes, and the result was that when they tried to ship them, late in the winter, freight-cars were not available.

A monster sea ray, supposed to inhabit tropical waters alone, was recently captured off Block Island, and taken to Providence, R. I., to be embalmed and made ready for exhibition purposes. This is the first ray of its kind ever captured in New England waters.

The annual competition for the famous James Gordon Bennett Cup in France had fourteen balloons entered, and a Swiss balloonist (Paul Armbruster) won by flying to Lanbay Island, off the eastern coast of Ireland. No casualties occurred, although two balloons dropped into the Irish Sea, and the occupants were rescued by passing vessels.

The War Department has sent out strict orders prohibiting exhibition flights by army aviators or by machines owned by the army. This is done in order to lessen the number of accidents, for it has been shown that many accidents have occurred in unofficial exhibitions. In the future army planes and fliers will be used only in flights originated by the army.

The Omaha Indians, on their reservation, held their last powwow late in September. Where the tribal meetings and powwows have been formerly held a new schoolhouse is to be erected at a cost of $40,000. Hereafter all tribal meetings will be held in this schoolhouse. What is not needed for school purposes will be cut up into building-lots for Indian families.

It is not often that people see a man harvesting his squashes by using a ladder! but the passers-by of the farm of Casper Kaltenbrum, of Winsted, Conn., saw this recently. He had planted a squash-vine at the base of a pear-tree, and it so grew that is soon filled up space to the top of the tree, and some of his best squashes were so high up that he had to use the ladder to get at them.

More than a thousand Chinamen of New York City recently marched in protest against southern China not being represented at the present Pacific Conference in Washington. They claim that South China represents the true democracy of the Chinese Republic, whereas Pekin-China represents militarism. A resolution was telegraphed to Secretary of State Hughes, asking for representation for Canton-China.

OPPORTUNITY

for men not afraid of hard work and desiring executive positions in canning factories of growing organization. Previous executive experience valuable.

C. H. MUSSELMAN CO.,
Biglerville, Pa.

The oldest horse in the country is said to be fifty-one years of age. His long life is attributed to the fact that he did not lose his teeth as most horses do when they reach the age of twenty years or more.

A Peoria, Ill., man is said to have constructed a large wooden clock, with seven movements, seventy-two gears, and an eight foot pendulum. It registers seconds, minutes, day of the week and date, and needs winding only once a year. More than one thousand small pieces of wood went into the making of the clock.

Ascension Island, between Africa and South America, is governed by a British naval captain, and is treated as a ship, with the inhabitants as the "crew." There are nearly three hundred people on the island.

Fruit has been imported from Chile during the past season as an experiment, and has been so successfully done that plans are being made for a regular market for it in New York. Peaches, pears, and melons were the three main fruits imported.

It is said to be a high compliment in Korea for a man to be told that he is beginning to look old. Old age is very highly respected, and it has been only recently that an ambitious young man was given any recognition at all in many eastern countries. Men under sixty were considered as too young to make capable Lawmakers.

At the present time there is a larger reserve stock of gasoline in the country than at this time last year, and it is constantly increasing. The added amount each month, by productions, is about one hundred million gallons.

An American stamp collector recently paid $32,942 for a one-cent British Guiana stamp of the 1856 issue, said to be the only one of its kind in existence. It was from a German collection which was auctioned off in Paris.

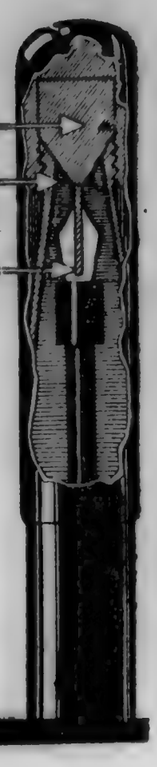
At the Government Assay Office in New York, plans are being formulated for extracting gold from the air by refining the smoke, air and dust that escape from molten metal during the ordinary process of refining. It is said that a great deal is lost ordinarily by being carried into the air in the form of minute dust particles.

A piano tuner at Wabash, Indiana, recently tuned a piano at South Bend, Indiana, by telephone. The notes were sounded into the phone and the customer was told how to change the tension of the wires so they would have the proper resonance.

MOORE'S Non-Leakable Fountain Pen

WON'T LEAK—
CAN'T

Rubber Stopper
Fits inside barrel
not around outside
Pen down in ink
Sealed air tight



Corked up like a bottle, cork inside the neck, no leakage. Pen is down inside the barrel, hermetically sealed. No evaporation and resultant gumming.

MOORE'S NON-LEAKABLE FOUNTAIN PEN is different in construction from all other Fountain Pens on the market. It was the first and is today the only Fountain Pen legitimately entitled to the description—Non-Leakable

When the Moore's is properly closed it **can be carried in any position and cannot leak.** The principle that makes the Moore Non-Leakable also makes possible other features almost as important. When the Moore's is not in use the pen point is down in the barrel, hermetically sealed, protected from evaporation and always wet with ink, ready to write The feed is instantaneous and automatic; a Moore's does not have to be coaxed, jolted, jarred or shaken—it writes as soon as the point touches the paper

Note the following testimonial:

Sept. 23, 1919

To whom this may concern—

My earlier experiences of fountain pens has been very unsatisfactory,—blots, no ink flow, or too much, either one extreme or the other, but after using the Moore's Non-Leakable Pen for some time my attitude towards fountain pens has been changed. I find that it gives me a satisfactory service in every respect and I freely recommend it to my friends. The special non-leakable features combined with the other principles of the pen, have made for it a record worth while."

Yours very sincerely,

Sizes—No. 10 Men's size, No. 1 Ladies' size
Design—Plain black, Chased black.
Point—Stub, Medium, Fine.

Please specify which is wanted when ordering

PRICE, POSTPAID $2.50

Price includes War tax.

Delivery and satisfaction guaranteed

13

American Pen Clip

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NICKEL PLATED, each 10c

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SOLICITORS WANTED

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Stamp.

S. R. Grabill

819 Columbia Ave., Lancaster, Pa.

An island in the New Hebrides, Vauua Lava, is said to be literally a mountain of sulphur, 99% pure. It is 1600 feet in height, and its base has an area of about 100 square miles.

Three thousand French churches, totally or partly destroyed during the World War, are to be restored with money raised by a special church reconstruction loan which has been fully subscribed.

Krabill Mahlon 3 dec20

CHRISTIAN MONITOR

OCTOBER, 1922

Bishop Jacob Mast Homestead, Berks Co., Pa., as it appeared in 1908.

(See page 688)

SELECT READING

ECHOES OF LIFE

"Classes Pass"

C. F. Yake

A few weeks ago a letter reached my desk, the handwriting of the address not giving me even a clue as to the author, although the postoffice stamp was familiar. In opening the letter and starting to read it, I was still unable to recognize the writer, so out of curiosity I turned to the conclusion, and here was the name of one of my pupils a number of years ago.

The letter was one of those kind that a teacher likes to get from grown-up boys and girls who have gone out into the world to make their own way; who have come to a realization of the greater meaning of life; and who, in the reminiscences of their past school years, appreciate the interest the teacher took in them years ago when they just took things for granted.

It was one of the kind of letters that give a teacher sufficient remuneration for years of sacrificial effort in the schoolroom; the kind that give to a teacher the inspiration to plod on and do his best; yes, the kind that even bring the tears of humble satisfaction for years of service well and conscientiously spent. To estimate the amount of good done by one such letter for a teacher would be rather a difficult task.

Most teachers who have spent more than three years in the schoolroom have had such an experience, we believe. And if we would ask their testimony, we presume that each one of them would say that those words of appreciation that come to one long years afterward from those in whom he had taken special interest are well worth the years of arduous service.

Just a few excerpts of the letter received: "Dear Mr. Yake, Today I found one of the old school pictures. I don't know what made me stop to examine it, but while I was looking at it many memories of long ago came to me."

Usually that is something of the manner in which this kind of letters starts, not so, teachers? And then followed the story about this girl and that boy, and about the change that had come into the life of the writer, ending with the conclusion: "It is time for me to close. I would appreciate to hear from you, for it has been quite some time since I have heard your voice say, 'Classes, pass.'"

Ordinarily it was "Class, pass," but many times when one class was assigned board work and another recitation work, the phrase "Classes, pass" was used. To describe the thrill that that suggestive expression caused to pass thru me would be impossible. Really, I had practically forgotten that I ever used that expression, tho I had used it many times daily. And the memories that came rushing to my mind, how pleasant, how pleasurable!

"Classes, pass!" To what teacher does this not bring to memory some special incident of the schoolroom! Possibly no other vocation knits the cords of love for it so tightly about the one who pursues it as does teaching school. The teacher somehow becomes vitally attached to the pupils, if he is a real teacher. To impart knowledge to the young and give them instruction is a most noble task; but to watch them develop and unfold their little lives as they go from one grade to another is the thing that is the vital connecting link between the teacher and the pupil.

The teacher is constantly dealing with that which is alive and yields to his influences, and as the result of these influences are manifest in the lives of the pupils, so little by little the cords of love for the task become knit together more strongly. No wonder a teacher is one of the most happy persons when in receipt of appreciation, and is one of the most sensitive to being criticised. A good teacher's whole life is in the work, and appreciation is the joy and inspiration of his service. But unkind criticism, how it cuts and wounds the heart! For the teacher knows that the critic seldom understands, and usually in the light of years that follow, he will change his opinion—he will come with words of appreciation.

Just so with the pupils. Much that many of them are appreciative during their school years, these are the exception rather than the rule. Usually, but not thoughtfully or unkindly we believe, they just take things for granted and consider that the work done by a teacher is done because of the financial remuneration. But if that were the only reason for a teacher teaching, we would have very few good teachers. About the only time the teacher thinks about his pay is when pay-day comes. It is the work he is interested in, and all other things are secondary. And so when years afterward, the pupils, some of them at least, come back with a word of appreciation, how much encouragement that gives the teacher!

But how many of us as pupils can remember the day when the teacher said, "Classes, pass"? As we look back to those days and view them in the light of the present, what changes have taken place, what improvements have been made in school work! But not one of us would give those years spent in the little red brick schoolhouse for all that the modern boy and girl have. Many are the incidents that come to our minds as we think of the years in school when you and I were young. How the teacher then said, "Classes, pass," and all that went with them.

Then when we recall or hear our grandparents tell of the days when they went to school in the log-house by the edge of the woods, and how the spelling and the geography classes stretched all the way across the platform and down the side aisles, and there was real competition! How we would have liked to hear the teacher say, "Classes, pass"! Oh yes, readin' and writin' and 'rithmetic and spelling were in order then as the main studies, with geography coming next. And the good old Bible had the first place in those days. What good old days they were in their very simplicity!

But those schoolmasters! Most of them have been called home; and many of the pupils have recited their last lessons for

(Concluded on page 677)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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VERNON SMUCKER Editor

DEPARTMENT EDITORS

J. R. SHANK, Carver, Mo., Y. P. M.

S. F. COFFMAN, Vineland, Ont., Bible Study

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A Monthly Magazine for the Home

Vol. XIV OCTOBER, 1922 No. 10

THE CLEMEN FAMILY

John Horsch

Chapter IV (Continued)

A Ray of Hope for a Reformation

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

"In 1517," Daniel Clemen proceeded, "the notorious John Tetzel, a Dominican Friar, was commissioned to sell indulgences in the Archbishopric of Mayence. Archbishop Albert had concluded an agreement with Pope Leo X., to the effect that half of the amount realized by Tetzel from the sale of indulgences should be used to pay his own debts. Albert had made a considerable debt to buy the gallium, i. e. the insignia of the office which he held, and the Pope had consented that the debt should be paid from indulgence money. The creditors were the great merchants Fugger of Augsburg. They had their agents accompany Tetzel, to make sure of their portion of the receipts.

"The other half of the receipts for indulgences was to be sent to Rome. Pope Leo X. needed money, professedly for the rebuilding of St. Peter's church in Rome, and he was ready to shorten the pains of purgatory for those who would give of their means for this purpose. Two men were greatly vexed to see Tetzel come to Saxony; namely the Elector of Saxony, Frederick the Wise, who was loathe to have his subjects send their hard earned money to Rome, and Martin Luther whose moral nature rebelled against the way and manner in which Tetzel performed his task."

"You speak of Elector Frederick the Wise," remarked Henry, "would you explain the meaning of the term 'Elector?'"

"The Electors are reigning German princes of the highest rank. It is their privilege to elect the Emperor, hence their title. There are in all seven electorates, or provinces ruled by Electors, in the Empire, besides many smaller provinces. Germany is a confederation of states or provinces just as Switzerland also is a union of small states (cantons). Saxony, one of the foremost German provinces is (since 1485) divided into two states, namely the Electorate of Saxony, of which Martin Luther is a citizen and which is governed by Elector Frederick the Wise; and the Dukedom of Saxony, including the city of Leipzig, which is ruled by Duke George. Besides Saxony, some of the principal provinces of Germany are Bavaria, Austria, Bohemia, Brandenburg, Hesse, and the Palatinates. But we must return to our narrative.

"Luther was indignant over the traffic in indulgences, as carried on by John Tetzel. For, while according to the official teaching of the Roman Catholic Church, indulgences are effective only against the temporal punishment of purgatory, Tetzel assured the people in sale-cry-fashion that money for indulgences would accomplish everything, both in the way of relieving them of their own sins and helping their departed friends out of purgatory. In the confessional, Luther encountered those who had bought indulgences and who maintained that according to Tetzel's assurance they were not under duty to do the penance which Luther had laid on them as a prerequisite to their absolution.

"In consequence of these difficulties Luther wrote ninety-five theses, or sentences, on the subject of indulgences. On the thirty-first day of October, 1517, he affixed these sentences to the door of the Castle church of Wittenberg, having previously notified Archbishop Albert of Mayence and the Bishop of Brandenburg to whose diocese Wittenberg belonged, of his intention. This is a usual way of publishing learned treatises in university circles, considerable expense being connected with printing. The ninety-five theses were written in Latin and were not intended for the masses of the people. Neither indulgences nor the sale thereof is assailed in the theses,—only the abuses of which Tetzel was guilty from a Roman Catholic view point. Luther was consequently attacked for certain of his views, not only by John Tetzel, but also by Dr. John Eck, a noted professor of the University of Ingolstadt, and by others, and these attacks were in turn met by replies from Luther."

"What attitude did the Pope take in this controversy?" John asked.

"Pope Leo X. soon became aware of a marked decline of the indulgence traffic in Germany. While in Italy and some other countries comparatively little could be realized from the sale of indulgences, the Germans were still anxious to secure those documents. The Pope decided to put forth efforts to stop the quarrel of the German monks. He sent his representative Cajetan, to persuade Luther to keep silence. The conference between the two men proved fruitless. Finally the Pope published a bull condemning the abuses of which certain venders of indulgences were guilty, and after some time he sent his nuncio, Charles von Miltitz, a Saxon, to confer with Luther. Miltitz met Luther at Altenburg, was exceedingly polite and in many words deplored the offence which had been caused by Tetzel. Luther agreed to let the matter rest and keep silence on the questions in dispute, provided that his opponents also would be silent. In a sermon he warned the people against the sin of separating from the holy Roman Catholic church. On the third day of March, 1519, he wrote a submissive letter to the Pope, stating that he had never intended to injure the Roman church. Had his opponents some time later not revived the controversy, all would, for the time being, have been over."

"And was there no one, at that time, to encourage Luther to attack popery in general instead of yielding to the demands of Miltitz?" inquired John.

"No, such was not the case, for neither Luther nor his friends had any thought of opposing the official teachings of the Romish church. They believed that the Pope would never approve of the abuses of which Tetzel had become guilty. The clergy, moreover, and the universities desired a speedy settlement of the controversy. Not a few of them would indeed have welcomed the idea of some sort of reformation. This however was supposed to be the business of a General Council. As for the officially sanctioned doctrines and principles, no change was thought of by Luther or any of the other Catholic divines."

"But, since Luther had consented to drop the matter," inquired John, how is it that the fight is on again?"

"Luther had agreed to remain silent in regard to the controversy on indulgences if his adversaries would do likewise. This, however, it would appear, God did not permit," continued Daniel Clemen.

"Soon after Luther's ninety-five theses had appeared, Carlstadt, one of the professors of Wittenberg, and Luther's friend, published a theological treatise against Dr. Eck of Ingolstadt. The two scholars somewhat later, agreed to meet for a disputation or public debate. The disputation was held in the city of Leipzig in the castle of old Duke George of Saxony, from June 27 to July 16, of last year (1519). Dr. Eck, believing himself superior in learning and the art of debating to the Wittenberg professors, attacked Luther also who was thus again drawn into a controversy. Eck debated one week with Carlstadt and two weeks with Luther on various theological propositions. In this disputation Luther for the first time advanced the opinion that a General Council (of the bishops of the Roman Catholic Church) may err, and that the Council of Constance was wrong in condemning John Hus."

"How do you account for it that just then and there Luther advanced such a view?" asked Andrew Clemen.

"I do not believe," replied his brother Daniel, "that Luther went to Leipzig with the intention of making such an assertion. But Dr. Eck is a great debater and did his best to entangle him or to make him assert some opinion which is not sanctioned by the Church of Rome. Eck aroused his indignation by laying to his charge certain Husite 'heresies.' Luther finally, in the heat of the debate, said that John Hus had not been wrong in all his tenets. Since Hus had been condemned by a General Council, this assertion was taken to mean that a General Council is not infallible. After Luther had made the statement regarding Hus and the Council of Constance, Duke George who was present arose from his seat with a curse. Eck, on the other hand, found it difficult to conceal his joy over the fact that his opponent had advanced so heretical an opinion. Evidently Luther was in doubt as to the position he should take. He partly retraced his steps, saying, 'It is not true that I have spoken against the Council of Constance.' Eck however insisted that such had been the case, and said, the Council had no authority at all if it was wrong in one point. Luther, to the contrary asserted his belief in the supremacy of a General Council. Yet somewhat later in the course of the debate he denied fearlessly the infallability of such a Council. Henceforth he showed far more boldness than ever before in his opposition to various abuses."

"What do you surmise will be the final outcome of the movement?" Andrew asked.

"I have, as yet, no opinion regarding it," replied Daniel. "Luther is still a priest of the Romish church, and the Pope entertains the hope that he will yet recant his un-Romish propositions. Since the days of the Leipzig Disputation Luther has published a number of treatises in the Latin language in which he condemns various Romish teachings and practices, but in the German books, which he has published, he is not going as far in his opposition to popery. It is decidedly favorable for the progress of the movement that the Elector of Saxony, Frederick the Wise, is an enlightened and liberal ruler, and Germany, since the death of Emperor Maximilian in the mouth of January of last year is without an Emperor."

CHAPTER VI
ULRICH ZWINGLI

It was a small congregation of which Andrew Clemen was the pastor scattered over a wide territory. Their meetings for worship were held in the homes of the members, as often as practicable. The attendants to these meetings came usually on foot, often from a considerable distance; therefore it had become customary for the family in whose house the congregation convened, to serve them, after the meeting was dismissed, with a plain dinner.

A few of the brotherhood had received the news of Daniel Clemen's return, hence the meeting of the following Sunday was rather larger than usual. All were glad to bid welcome to the missionary and to listen to the edifying sermon which he preached. After meeting his time was occupied with answering questions concerning his imprisonment in Nuremberg.

In the afternoon a sort of council meeting was held. Andrew Clemen informed the brotherhood of the attitude taken by the new priest of Willikon. It was suggested by some that, if the priest was in earnest with his threatenings, which was likely to become evident from his announcements from the pulpit, it would be best for the Clemen family to move into another neighborhood. Others, again, were inclined to take a more cheerful view of the situation. Joseph Frick, one of the Brethren, said,

"Presumably the priest of Willikon will make his report to the Bishop of Constance, and the bishop will call upon the civil government of the canton of Zurich to suppress the 'heresies,' but everything will depend upon what the government will do in the matter. Will they be ready to do the bidding of the Bishop of Constance? Two years ago this question could have been answered in only one way, namely in the affirmative. But to my mind there is unmistakable evidence pointing toward a change in the attitude of the government as to religious toleration. We all have heard of the evangelical preaching of Ulrich Zwingli. It is true, he does not publicly oppose any doctrine of the Romish Church, he is yet a Catholic priest, and it is by no means certain that the civil authorities would permit a separation from the Roman Catholic Church; yet, it does appear to me that they are more lenient than formerly in such matters. My opinion is that further developments ought to be quietly awaited."

"This is also my sentiment," said Andrew Clemen. "And it is not only in the canton of Zurich that the government appears to have become more tolerant, but also in other places. Brother Daniel has given us an interesting account of Martin Luther of Saxony who, although he disapproves of certain Romish practices, is left unmolested by the Saxon authorities."

Daniel Clemen gave, on Joseph Frick's request, some information concerning Martin Luther; whereupon Clemen in turn asked Frick who had shortly before been in Zurich, to relate what he had ascertained about Ulrich Zwingli.

"Ulrich Zwingli," said Joseph Frick, "was born in 1484 at Wildhaus in the canton St. Gall. He was educated in Basel, Bern and Vienna. In 1506 he was consecrated a priest and was appointed pastor of Glarus. When in 1518 he had been stationed at Einsiedeln, a certain agent of the Pope named Samson came from Italy to Switzerland, to sell indulgences. Zwingli preached against the misuse of the indulgence traffic, as carried on by Samson, not however against indulgences themselves. Samson had been commissioned direct by the Pope to this work. The Bishop of Constance apparently believed himself entitled to at least a share of the money realized from the sale of indulgences within his diocese. He approved of the protest of Zwingli. The consequence was that the Pope who evidently had profited by the experiences of Tetzel in Saxony, deemed it best, after a time, to recall Samson to Italy."

"Both Zwingli and Luther, then, were honest Roman Catholics when they opposed the indulgence traffic," remarked John Clemen.

"Not only that," replied Frick, "but they are still Catholics, and as concerns Zwingli, he has not yet publicly disapproved of any doctrine or practice that is sanctioned by Rome. We should not forget that there have in various centuries, been Catholic priests who have preached what may be designated as evangelical sermons, but have never left the Romish Church. It is also a well known fact that Zwingli's preaching has so far been decidedly better than his life. While a priest at Einsiedeln his life was no better than that of the majority of priests. Let us hope, that he may become more evangelical both in his teaching and life, and that he may come out boldly in the opposition of Romanism."

(To be continued)

EARNING A LIVING

"Why do you peg away at your college work, Marcia, when you might be having so many good times?" asked a girl of her classmate. "I should think that a girl with your prospects would be satisfied with barely getting through. It isn't as if you'd have to earn your living, like the rest of us."

"I don't see so much difference," replied Marcia, with her friendly smile. "It seems to me that every one ought to earn a living—in one way, if not in another. I know it doesn't look now as though I'd ever have

to earn money. But I want to live a really rich, full life. And is it any more than fair and honest that I should earn the right to do so, should give something in return for all I get—something besides dollars and cents, which are supplied to me by some one else, and so are not essentially mine at all? That is why I am working as faithfully as I can now. No one can earn a living without being properly equipped for doing so, and so I feel that I must make the most of this opportunity for getting ready. I shan't accomplish anything to boast of, even then. I'm not clever, like you and some of the other girls. But I can always do my best."

If only every girl had discovered the truth that Marcia expressed, and would loyally put it into practice! The life that is all taking and no giving is small and mean. It is, in truth, not very different from a pauper's life. Some of you who read this have no necessity to earn your bread by paid labor. It may even be that you have no right to do so. But there is no one who is not under obligation to make some return in service—and the best service of which she is capable—for the good things that she enjoys.—Selected.

A MESSAGE TO COLLEGE STUDENTS

The message of President Thwing, of Western Reserve University, to the collegiate students of that institution at the opening of the new school year contains wholesome advice, not only for college students, but for all of us who are anxious to make the most out of life and leave a record of which we need not be ashamed. Said he:

"Four master words would I speak to you for you. They are:

"1. Work. Use your head. Apply yourself hard to the intellectual tasks of each day. No advantage takes the place of hard, constant, intellectual toil. Practice Carlyle's doctrine of work.

"2. Play. Play is properly called recreation. Play hard for a proper time of each day. Play in order to make yourself a better worker.

"3. Have good will. Will good to every man and show the goodness of your will by right act.

"4. Have faith. Faith in God. Be religious. In no weak, soft sentimentalism, but in strong, vigorous, manly character, be religious.

"May these four principles help every fellow, the new, whom we welcome, as well as the old, whom we meet, to be the four-square man."—The Richmond Christian Advocate.

"When a soul is in perfect harmony with God, all His commandments are like a glorious whirlpool, sucking the soul down with eager desire to be led in the depth of divine union."

THE PERIL OF THE LESSER GOOD

By Thomas C. Richards

"I sum up all my desires for you in the single prayer that you may be kept from the peril of the lesser good," says President Henry Churchill King to the young people of America who are "the hope of the world." Long ago the same idea was put into the phrase, "The good that is the enemy of the best."

"That is good enough," says the high-school boy as he shuts up his Caesar. "Never mind, that will pass muster," says the carpenter as he covers up a poorly-matched joint. "Well, I got by," said the young fellow in college, who confessed to a minimum amount of study. These all illustrate the "peril of the lesser good." They need to learn the higher standard: "The best is none too good. Do your best."

Fred Jenkins is an amiable fellow, fine looking, pleasant spoken; everybody likes him. But to him the chief end of life is baseball, for he told me so. He is shortstop on the high-school team. Every player of national reputation he knows, from Babe Ruth and Roger Hornsby down; but he did not know who Lloyd George was, nor what the Washington conference had accomplished, nor what the coal-mine strike was about. He studies just enough to keep his place on the team, but nothing else matters; in fact, he was honest enough and frank enough to admit it. Baseball is good, but it is a lesser good.

Then Helen Jenkins, his sister, admits as frankly that the chief end of life is "a good time," or pleasure. The latest movies are the chief source of her conversation, and one of her chief concerns is the dress that she will wear to the next dance. History is just a bore, Latin a necessary evil, and housework is just plain drudgery.

No decent person wants to make a "granny" out of her any more than to make a "sissy" out of her brother. Young people ought to have pleasure, recreation, and a good time. But to seek first the kingdom of pleasure or amusement is the "peril of the lesser good."

Their father, Cyrus K. Jenkins, of Jenkins Brothers, wholesalers,—a solid, substantial business man of the community,—tells me that the first aim and final goal of business is profits. You ask him about certain shady transactions, or shabby treatment of his employees, and he tells you that he is not in business for his health. Business first, then these nice moral distinctions you are trying to make.

This is no new peril. Jesus warned people of it in the Sermon on the Mount. He saw the peril of men making the secondary things of life of first importance. Read the sixth chapter of Matthew. He says the chief danger is that men make mammon or money, "what shall I eat" or "what shall I wear" the primary and fundamental thing. His prescription is good for all time, "Seek first the kingdom of God and his righteousness."

Life is a bigger thing than profit, pleasure, or even getting a living.—The Well-spring.

TREATMENT FOR TOBACCO HABIT

By D. H. Kress, M. D.

Rinse mouth after meals with one-half of one per cent silver nitrate solution for one week. Do not swallow any of the solution. It is almost as poisonous as tobacco.

Gentian root, or camomile blossoms, may be chewed between meals whenever there is a desire to smoke.

Highly seasoned foods and stimulating drinks should be avoided. All smokers are fond of coffee and meats as a rule. These intensify the craving for tobacco. The free use of salt, and the use of other irritants as pepper, mustard, etc., also create and intensify the desire for narcotics, and lead to the use of drink or tobacco or both. For a day or two eat only oranges or some other fruits and drink water freely.

The best foods after this are the following: Well baked cereal foods as Shredded Wheat Biscuits, Granose Biscuits, Kellogs Toasted Wheat Biscuit, Puffed Wheat or Rice, with cream and milk, cottage cheese, eggs, and nuts. Baked potatoes, rice pudding, apple sauce, prunes, dates, and bananas are good foods.

At close of meals, sub-acid fruits, as oranges, grapefruit, peaches, etc., are beneficial, and tend to lessen the desire to smoke after meals.

Raw foods, as celery, lettuce, cabbage slaw and carrots, are beneficial.

During the first week take each morning, one half hour before breakfast, one-half teaspoonful each of Rochelle salts and cream of tartar, in a half glass of water to aid in the elimination of the nicotine. A hot bath morning and night is helpful. Take exercise while cooling off. A sweat bath once a week should be taken, preferably the Turkish or electric light bath. Drink water freely. Keep in the open air as much as possible. The mind should be kept occupied.

Six ounces of Silver Nitrate Solution and five cents worth of the Gentian root, is all that will be needed. Keep the solution in a colored bottle.—Tract.

"CLASSES PASS"

(Concluded from page 674)

the great Schoolmaster. Soon they will be but a memory, for as He calls "Classes, pass," one by one they go home to stay.

However we are yet in school, and have many lessons to learn and to recite; but eventually, like those dear ones who have gone before, we shall hear the voice of the kind good Schoolmaster saying for the last time "Classes, pass," and we too shall go on the long journey home with Him.

Scottdale, Pa.

EDITORIALS

Our Obligation

We hear much these days about the need for trained workers in the various fields of Church activity.

Sometimes, to be sure, the need is over-emphasized and education and training are held up as being the chief essentials for religious work. No one who is properly balanced on the question, however, sympathizes with this point of view, occasionally advocated by over-enthusiasts.

Again, the need for trained workers is sometimes presented in such a way as to make those who have been active in service in the past, but who have not had the opportunities for training which young people have today, feel that their efforts are discounted and that their training gained through long experience is set aside and disregarded by those who advocate education and training for our young people. This may be due to over-sensitiveness on the part of the untrained individual, or to an over-enthusiasm on the part of the advocate of training. In either case it is unfortunate and should be corrected.

Now, with the above statements in mind, the editor wishes to offer a few comments on the **Obligation** of young people today to prepare and proper qualify themselves for active service. We wish to stress the word OBLIGATION, for too often present opportunities along these lines are regarded merely as opportunities without realizing that opportunities in reality bring about obligations.

In other words, where there is an opportunity for a young man or woman to secure an education and special training along the line of work which he or she chooses to take up, there is also a real obligation to make use of that opportunity, and failure to do so will bring with it a serious and perhaps almost fatal handicap to effective and enthusiastic service.

Opportunities always bring with them responsibilities.

Of course, not everyone can go to college. Neither should a college training or experience always be made a prerequisite for responsible positions of Christian service, especially in the case of individuals who have not had the opportunities for preparation but who have unmistakable talent along certain lines. Neither should such individuals be made to feel embarrassed because of their lack of training.

But the point in mind is this: where there is an opportunity for training and preparation by means of education or other special means, there is a consequent and resultant responsibility amounting practically to an obligation.

We hope our young people will think along these lines as the new school year opens. The Church needs strong workers. Trained men are needed in every vocation of life, and the opportunities for real service are often multiplied many times by the right kind of preparation.

Some individuals make a habit, in speaking of qualifications for workers, to emphasize that education is **not** the most important thing to be considered—which is true of course—but nevertheless fail to give it its proper place and importance. They pass it by with the statement that it is all right in its place and that they have nothing against it, but that it is not essential. Why stop with the idea that it is not the most important thing, and fail to show just how important it is after all?

Schools are not the only means of preparing ourselves for service. Much can be done by the individual alone, or in company with others who with him are denied the privileges of school life.

Teacher Training classes for instance, may have a wonderful effect on the one who takes that work. Refer to the Sunday school page of this issue for the testimonials of those who have undertaken and completed that work. Then there are Mission Study classes, Bible study classes, etc., etc. Opportunities are plentiful if we but seize them.

But let us not minimize the value of the right kind of an education, or of any one of the other avenues for preparation, just because they have been denied to us or because we have failed to make use of them. Let us be fair in the matter.

Let us consider carefully our **obligations,** as well as our opportunities.

Some Prominent Early Families

For a number of months to come Old Settler Stories will be devoted to the early history of a number of the prominent Mennonite families in this country. We believe that these sketches will be of special interest, both because of the interesting narratives which they contain, and because of the fact that many thousands of our readers will be able to trace their relationship directly into one or more of these early families. The direct living descendants of some of the families to be treated in these stories run into the tens of thousands, many of whom of course are not members of the Mennonite Church but who will be interested nevertheless in reading about their ancestors of whom they have probably never heard.

The author of these sketches, Bro. C. Z. Mast of Elverson, Pa., is known as an historian because of his well-known book published some years ago on the history of the Mast Family and containing all of the generations and descendants of the first Mast settlers who came into this country. He has gone to a great deal of trouble and expense in compiling the condensed histories of the

families to be presented in this series of articles, and in many cases has made special trips in the interest of securing data from early records, or for the purpose of interviewing aged members of the particular families about which he writes. He is pains-taking and thorough in his efforts and you will read with great appreciation and interest what he has gleaned. The editor wishes in this way to express his personal feelings of gratitude to Bro. Mast for his efforts, and feels sure that our readers will concur in this sentiment when they have once had opportunity to read his work.

Following are the families whose early histories Bro. Mast has promised to make available specially for Monitor readers: Mast, Zook, Yoder, Stoltzfus, Blank, Gehman, Beiler, Hertzler, Smucker, Kurtz, Miller, and Neuhauser. Since beginning the work he has intimated that the task is proving more arduous and difficult than he had at first expected, and it may be just possible that there will need to be an issue occasionally in which the series is omitted, but he will do his best to make good his promise.

The editor has one special request to make of those who read Bro. Mast's articles. Please do not write to him for further information concerning some certain family in which you are specially interested without enclosing a stamped and addressed envelope for reply. It frequently happens that writers are almost swamped with questions and letters concerning certain articles, or statements which they have made in print, and while they are usually glad to give what information they can, it is but fair that a certain amount of consideraton and courtesy be accorded them by those who write.

So far as the editor has been able to learn, Old Settler Stories have been meeting generous and unqualified approval and we feel sure that they will continue to do so in this series of family history articles which is now beginning.

May we again ask our present subscribers to call attention to these articles among those who might be interested, and to call attention to the special offer to new subscribers given on this page? Thank you.

A Word to Our Subscribers

It has been a source of real gratification to the Management of the House to note the promptness with which many people renew their subscriptions to our various periodicals. Even in the great majority of cases where subscriptions are not renewed promptly on expiration it has been found that the papers are still desired, and they are therefore not discontinued unless specially requested by those receiving them.

But sometimes, since the papers keep coming regularly, subscribers apparently forget that they are in arrears and year after year passes by without a remittance forthcoming. Occasionally a gentle invitation to renew is given by inserting a renewal blank in the papers of those who are in arrears, and while there is always a generous response to this suggestion, there still remain a number whose blanks seem to have been lost or forgotten. It is to such especially that we are addressing this editorial.

Our subscription clerk has recently gone over the lists of subscribers to our various periodicals and approximated the amounts due on each. The result is rather surprising. The Gospel Herald, having the largest subscription list, naturally has the largest amount of subscriptions due, but the Christian Monitor's share is approximately $2500, a not inconsiderable amount as we believe most of our readers will admit. This does not mean that 2500 subscribers are in arrears, but that a much smaller number are in arrears for from two to five years, and some even for longer. With the present costs of printing, machinery, labor, the new building, etc., this amount could be used by the House to very great advantage.

Will you not look at the label on your paper, and if it shows that you are in arrears we would appreciate very much if you would remit the amount due and pay in advance as far as is convenient to you. If you are not in position to do so now, a card to this effect will be appreciated and your name will be continued on the list if you so desire. In the case of a number of those who are in arrears for more than several years, however, the name will in all probability be dropped from the list in the near future unless we hear from you.

We trust that this suggestion will be taken in the proper spirit and that we may continue to serve you in the future as in the past. Our interests are mutual and we need each others support and help in order to do our most effective service for the Master.

And while you are renewing, we would appreciate names of persons who might be interested in receiving sample copies of the Monitor. And if you can speak a word of recommendation to these same people, calling attention to our special offer to new subscribers, we will appreciate that too. Thank you!

Our Special Offer

The Christian Monitor will be sent to new subscribers for the balance of this year and all of 1923 for seventy-five cents. Back numbers as far back as February, 1922 will be sent while they last. This will include all of the Old Settler Stories so far published, as well as all the installments of "The Clemen Family" and "In the Land of Sacred Story." The supply of back numbers is limited, so you will need to act promptly in order to get the full benefit of this liberal offer.

A number of sample copies of this issue are being mailed out, and to those into whose hands the paper has fallen for the first time we express the hope that you will find it interesting and worth while. The Monitor endeavors to supply the right kind of reading matter for every member of the family, and we believe that you will be interested in getting better acquainted with us. Our family of readers is constantly growing, which is an indication that the paper is meeting a real need in the Christian home. We will be very glad if you will favor us with your subscription by taking advantage of the special offer outlined above.

CHRISTIAN LIFE

THE FOLLY OF NEGLECT

Esther Miller

Whene'er a task is set to you,
Don't sit and idly view it;
Nor be content to wish it done:
Begin at once and do it.

I have found it the easiest thing in the world to put off a task and I have also found that it could have been done easier and quicker if begun at once. There are some little duties that come up in the home and at school that seem as tho it did not make much difference if they were done at once or not. But each time even the little things are put off that helps to form the habit of neglect. This makes a person so careless that he will put off everything that comes along and he will find life a disappointment to himself and be a burden to the community. Nobody will trust one with any important business—who they know will put off for tomorrow everything that they can. No one has ever made a success of life unless he has overcome this habit by persistent effort.

This is what one man said about his success. "My father taught me never to play till my work was finished, and never to spend money till I earned it. If I had but half an hour's work to do in a day I must do that the first thing, and that in half an hour; and after this I was allowed to play and I would then play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything at its time, and it soon became perfectly easy to do so. It is to this I owe my prosperity." The following story is what another man told of the folly of his negligence:

"When I was a boy I wished I were a man, and now that I am a man I wish I were a boy. If I could be a boy again I would not be as foolish as I once was. Now I have to pay very dearly for my folly. But it serves me right.

"When I was a boy I hated books. I took more pains to avoid my lessons than ever I did to learn them. What a lot of excuses I made! The teacher said he was sick of them and no wonder. I wish they had made me sick enough not to use them.

"What a dunce I was! I could not read, or spell, or write, or figure, as well as the youngest boy in my class. I seemed to do nothing well, but make excuses, and even they failed me at last. I was always late at school, always at the foot of the class, and I had to stay in every day after the others had gone home.

"My teacher was one of the best friends a boy could have had, but I did not think so then. I looked upon him as an enemy who wished to rob me of all my pleasures. What a lot of patience he had with me, and how sorry he was when he was forced to punish me. It is not his fault certainly that I am such an ignorant man.

"My father often spoke to me about my idle ways. 'Do, my son, learn your lessons' he used to say. 'If you do not turn over a new leaf, you will be fit for nothing when you grow up to be a man.'

'Do give your mind to your books,' my dear mother used to say with tears in her eyes. Again and again she said that all my friends would be ashamed of me if I did not do better.

"I was sorry when my parents died, but I am thankful that they are not here to see what a wasted life I have spent. They were kind to me to the last, and treated me far better than I deserved.

"Now there was Richard Davis, who was so fond of books that he even read them out of school; look at him now. He learned more out of school than I did in school. Yet he was fond of play too, and enjoyed a good game as much as I did.

"Now he is one of the chief men in the town, and is respected by everybody. If he had not taken pity on me, I should have had to starve or beg. He gave me a job in his workshop, when no one else would have anything to do with me.'

"They all said that an ignorant man who had been too idle to learn a trade, was of no use to anybody, and they sent me away to break stones, or run errands, and to pick up a trifle where I could.

"Yes, I wish I were a boy again. Oh, how hard I would work, and how careful I would be to learn my lessons! But that I can never be. I can only go on to the end, reaping fruits of idleness, and thinking of the wasted hours of youth."

We would call this a tragedy in life but there is a greater tragedy than this. There is one duty that comes to everyone of us, that of giving our heart's love to the Master and working for Him every day so that we will be ready for Him at His coming. When Jesus told the story of the Ten Virgins he showed what an awful tragedy it is to be unprepared. The way to be prepared is just being busy doing God's will or making an honest effort to do it and asking Him to help. It is a big risk to put off getting ready. The five virgins thought there was plenty of time. They were like the one squirrel in the following poem:

Two little squirrels out in the sun—
One gathered nuts, the other had none.
"Time enough yet" his constant refrain,
"Summer is only just on the wane."

Listen, my child, while I tell you his fate,
He roused him at last, but he roused him too late.
Down fell the snow from a pitiless cloud,
And gave little squirrel a spotless white shroud.

Two little boys in a school-room were placed,
One always perfect, the other disgraced.
"Time enough yet for learning," he said,
"I will climb by and by, from the foot to the head."

Listen, my friends: their locks are turned gray,
One, as a merchant, sitteth today;
The other, a pauper, looks out at the door
Of the poorhouse, and idles his days, as of yore.

Two kinds of people we meet every day,
One is at work, the other at play,
Living uncared for, dying unknown,
The busiest hive hath ever a drone.

* * *

"There is a tide in the affairs of men,
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Elkhart, Ind.

SPIRITISM EXPOSED

A. Reilly Copeland

Sir Oliver Lodge, English scientist, and Sir Conan Doyle, English writer, have sought to enlighten Americans concerning the mysticism of the spirit world. Sir Oliver Lodge is an authority on science, but utters very foolish statements when he enters the realm of religion. One of the reasons why it is so easy for a noted man to get a hearing these days on religious matters is because people fail to realize that because a man is authority in one line is no reason at all that he is a safe teacher in things spiritual. The matter of fact is, many men who are wise according to the wisdom of the world know practically nothing of spiritual matters. Paul gives the Greeks as an example of this when he said: "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Corinthians 1:21). Thus we see that God's way is faith (Hebrews 11:6). Science, philosophy and education cannot produce life.

Only the Son of God can give life (John 5:40). Even He will not save a man in open rebellion against Him (Hebrews 2:3).

In 1921 Sir Oliver while trying to communicate with the spirit world got the wrong number and received a direct message from hell. The Fortnightly Review, in reporting the matter, said: "Some desperate souls may say, 'We don't care, we are in hell now. If we are in hell hereafter it will not be any worse,' says Sir Oliver. 'But it will be worse. It will be torment. Hell is not so easily realized.' Sir Oliver claims he has received communications from suicides in hell." The peculiar thing about this is that Spiritualists deny strongly the existence of hell, Satan and evil angels. This is the fundamental platform of spiritualism. This cult also teaches with great emphasis that disembodied spirits can and do communicate with the living through the agency of a person called a medium. These two statements comprise the heart of spiritualism. Their purpose in this is plain to the thinking mind. By their seances and communications they appeal to the public as proof of their messages as coming from God, heaven and the spirits of the dead.

I. The Bible Teaches the Creation Existence and Fall of Satan. Nehemiah 9:6; Ezekiel 28:13-17; Isaiah 14:12-15; Luke 10:18; II Thessalonians 2:4; I Timothy 3:6.

II. The Bible Teaches That There Are Angels Both Good and Evil.

1. Their Nature.

(a) They are evil, Acts 19:13; (b) unclean, Matthew 12:43; (c) wicked, Matthew 12:45.

2. Their Abode.

(a) The deep, Luke 8:31; (b) bottomless pit, Revelation 9:1, 2; (c) the aerial heavenly regions, Ephesians 2:2.

3. Their Organization.

(a) There are many different ranks, Romans 8:38. 39; (b) they comprise a powerful organized kingdom to fight Christ and His kingdom, Ephesians 6:12; (c) principalities and powers will finally succumb to Christ's overthrow, Colossians 2:15; (d) He will crush Satan's kingdom at His return, Romans 16 20.

4. Their Ministry.

(a) Evil angels oppose God and man, Genesis 3:1; Zechariah 3:1; (b) they afflict people with infirmity, John 5:5; (c) God uses them sometimes to chasten the good, Job 1:8, 12, 22; (d) In spite of themselves, they sometimes execute God's plans in punishing the wicked, Psalms 78:49.

5. Their Origin, Number and Destiny.

(a) They are created beings, Colossians 1:16; (b) they comprise one-third of the angels, Revelation 12:3; (c) they are reserved for judgment; Jude 6; (d) they were cast down to hell, II Peter 2:4.

III. Spiritism Is Not the Work of the Spirits of the Dead. II Samuel 12:23.

(a) The dead do not return to earth, Job 7:9, 10:21, 16:22.

1. Spiritism Is the Work of Satan and Evil Angels. II Corinthians 11:14.

(a) The spiritists' work of Egypt, Exodus 7:11; (b) Manasseh was a spiritist king, II Kings 21:6; (c) Saul was a spiritist, I Samuel 28:8; (d) spiritism opposes Christianity, Acts 13:6-11; (e) spiritism opposed the apostles, Acts 16:16-24.

IV. Spiritism Is a Reality, but Condemned of God.

(a) Punishable by death, Exodus 22: 18; (b) brings death, Leviticus 20:6, 7; (c) divination forbidden, Deuteronomy 18: 10-12; (d) result of spiritism, I Chronicles 10:13, 14; (e) spiritism punished, Micah 5: 12-15.

1. The Bible Warns Us Against Spiritism, Isaiah 57:3, 4.

(a) false dreamers, Jeremiah 23:32; (b) false prophets, Mark 13:32, 33; (c) fair deceivers, Romans 16:17, 18; (d) false spirits, I John 4:1-4.

2. Conclusion of the Matter.

Spiritism is the work of Satan and the fallen angels who know the loved ones of the inquirers and through the mediums under their control imitate both the form and voice of the dead relatives sought after by deceived people who pay handsome prices for the supposed information. Part of it is real and part of it is a fake. Either way, however, is false, because a deception in principle. A young lady on the Pacific Coast was paying handsome sums for information from her dead mother. She could hear the voice and was allowed to view the fingers from the top of the screen. Policemen got suspicious and visited the seances in the usual dark rooms with lights turned low. One of the officers turned the lights on while two of them grabbed mamma's hands. In the scuffle, women fainted, children screamed and mamma fought valiantly, kicking the screen over, etc. She was captured, however, and taken to the police station. She weighed 240 pounds, wore trousers and needed a shave.

1015 Main street, Dallas, Texas.

I DO NOT KNOW HOW TO PRAY

A young girl suffering from tuberculosis left her home in New York City to seek health in the Adirondack Mountains, where a home had been opened for sick working girls, says a writer in the Youth's Companion.

She was a beautiful girl with large, dark eyes, a lovely smile, and the refined manners of a perfect lady. And it did not seem as if the disease had obtained such a hold upon her but that there were good chances of her recovery.

And yet, so the story goes, in the solemn hush of the early morning hour, the night nurse awakened Mrs. Corey, who was taking the matron's place for a week. "It's the new girl. She's had a hemorrhage—a bad one. She can't last an hour, the doctor says, and they want you to come."

Tremblingly, the matron in charge dressed. Could that delicately vivid, charming girl of last evening actually be dying now?

"This is Mrs. Corey," the doctor said gently.

The girl who was dying lay, beautiful as a star; it was her first night away from home in the great, murmuring north woods country! Straightway the sweet, sick eyes opened to her who stood in place of mother there.

"Pray, Mrs. Corey, please," she whispered. "Pray for them at home. Ask God to show them—it's—all right! And pray—that I—may die—bravely!"

It was very still in the room; a robin twittered sleepily in her nest outside the window. She was a splendid dancing partner—Mrs. Corey. Those ringed hands were valiant with the cards.

"I couldn't—I—"

"At home—they thought I would surely get well—here," the girl said. "Ask God—"

"I couldn't pray without my prayer book," stammered the woman miserably.

The look in that young, stricken face, where there was no time, no strength, for reproach, or even wonder, haunted the matron long afterward.

"Doctor," the faint whisper came again, "then you must—ask God—for them at home! And—for me—that He will take me—gently!"

"Little girl," the doctor said, white and greatly moved, "I would give my right arm to do this for you. But I don't know how to pray."

Time was short indeed now. The doctor lifted and held the hands that shaped to fold themselves in the old, childlike attitude of prayer.

"Dear Jesus—take care of them—for me! Don't let them—grieve—too much. Bring them—safe home—mother and dad and Bob; auntie and Alice, Jim and Baby Ruth—and all—the others. And—take care—of me—now—for I'm so tired! Amen!"

In the cool stir and the growing glory of the new day the Lord Jesus took, very gently indeed, His little one home.

And then the writer concludes his words with this solemn question:

"In a world of such terrible emergencies, out of which each one of us must pass of mortal weakness, how can we live so unprepared that we can not answer that last instinctive cry of human need?"—Selected.

"Pardon introduces me to the kingdom of peace; purity introduces me to the kingdom of power."

"Men speak to God with much prayer about the affairs of this life, but do they listen to Him?"

"Let us learn how to be still, and look reverently into God's face, and wait for the motions of His life."

MISSIONS

PRAYER THE GREATEST FACTOR IN MISSION WORK

Crissie Y. Shank

"Pray for us!" This is the request that comes to us from those in the mission field more often than any other. And yet there are many of our Sunday schools that while they have a definite plan for imparting missionary information, a good method for giving, and even have of their own former members in the mission field, are not weilding that greatest force of intercessory prayer. With sorrow it must be confessed that as Sunday schools we have not yet begun to use the great power of prayer. We are not realizing the possibilities of what we might accomplish through this power, nor are we enjoying the wonderful privileges we might have through it.

It is true that we pray, we have a devotional period each Sunday, but far too often it is not much more than a customary formality for the opening and closing of the session. The whole devotional service is unprepared or hurried and only a fragment of time is given to prayer while prayer for missions is even crowded out entirely. But if we as Sunday schools are to help vitally in the present great missionary task we must adopt prayer as the means by which to do it. Among all the things we may think of to do, none is more practical or fruitful than this, for God himself has said, "Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession," and "If my people who are called by name shall pray, then will I hear from Heaven."

There are limits to the opportunities and possibilities of all methods of work save one. The only limitless method is prayer. The Sunday school that has learned to pray knows no limitations of geography: it can cross oceans and climb mountains, for as someone has suggested, the nearest way to the heart of a Hindu or a Mexican or a South American is up by the way of the throne of God through Jesus Christ. The Sunday school that has learned to pray knows no limitations of finances: it can send out missionaries and support them, build mission stations and equip hospitals, open schools and give food to the hungry. And the Sunday school that has learned to pray knows no limitations of numbers: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." The only limit placed on what may be accomplished through prayer is the limit of our faith and of our asking. "All things, whatsoever ye ask in prayer, believing, ye shall receive," was not for the early Christians only but is for us as well, and our belief and asking is the measure and limitation of what we are accomplishing and can accomplish through prayer.

If my child wants a thing for her doll she does not come with, "Mamma, do something for my dolls," but, "Mamma, my Mamie Dolly's dress is torn; make her a new one please." I knew the doll had no dress, but she asked—asked for the actual need of a special doll, and having asked she believes I will supply her want when I can, and her want is supplied. Might we not see in this a lesson in prayer to our all-powerful Heavenly Parent who gives good gifts to them that ask Him? We must not think of prayer as an attempt to overcome God's reluctance to give but as a taking hold of His willingness to give. And ought we to ask Him any less definitely and specifically and intelligently for actual needs than my child asks me to supply her wants? It is not easy to pray for missions, indeed there is nothing which demands more of us and involves deeper consecration, for to pray even the Lord's Prayer, "Thy kingdom come," from the heart and not from the lips only, means, "Here we are, help us to take some share in answering our own prayer." We cannot ask God to do our work and the result of true prayer must always be hard work. Praying "with as much earnestness as those who expect everything from God, we should act with as much energy as those who expect everything from themselves."

And since prayer is the most powerful factor in making things really happen should we not as Sunday schools strive to learn to ask of our Father in Heaven, should we not earnestly and sincerely pray, "Lord, teach us to pray"?

In addition to the opening and closing prayer generally offered in the Sunday school might it not be well to ask a week in advance, someone to lead in a period of prayer for missions—someone who would spend hours to get ready for this period and to study carefully a certain phase of the need of the work? I do not mean that he is to try to make a speech to God or to give Him a lot of information, but I do mean that he is to find out who is in need, where they are, and what their particular needs are. He is to know how to ask with intelligence and earnestness. For instance, this leader might make finances the object for prayer: then he would find out how much money is wanted for our mission needs and what the special needs are, and he would know how to ask for them. Or he might make intercession for the medical work: then he would find out who and where are our missionary doctors and nurses and hospitals, and what their special needs are, and he would know how to pray for them. At another time this leader might find out the greatest need in each of our charitable institutions or in each of our rural or city or foreign missions and lead in prayer for that. Perhaps it might be well to have the Superintendent or a Committee to prepare and arrange for the missionary prayer periods for six months and to ask someone to lead in accord with a general outline and plan. In this way one Sunday school could go out into all our stations in prayer and do as much as the worker on the field, for as one on the field has said, "Every step in the progress of missions is directly traceable to prayer." In some Sunday schools no more time need be given to the regular devotional period and this period of prayer for missions than formerly, but very much more time be given to preparation. In other Sunday schools it may be that the time for thanksgiving and prayer should be much lengthened. The general subject of prayer should be presented before the school a week in advance and all members urged to give thought to it and pray for it at home, and the needs to be prayed for should be briefly explained to the school before praying for them. All this would mean work but it would mean successful work.

With these few suggestions may I submit the following (which is not wholly my own but which expresses what I believe, if carried out, to be one of the resolutions most worth while that could be adopted by a meeting of this kind): Resolved, that we endeavor by every means to make each Sunday school in the State realize that whatever may be its contribution of money or service or workers, it has not exercised its greatest influence, performed its whole duty, nor enjoyed its highest privilege until it has made definite, believing prayer for our missions and missionaries and for the conversion of those who know not Jesus Christ, a vital part of its every mission.

He is counting on you.
On your silver and gold,
On that treasure you hold;

On that treasure still kept,
Though the doubt o'er you swept,
"Is this gold not all mine?
(Lord, I knew it was thine)"
He is counting on you.
If you fail Him—What then?

He is counting on you,
On a love that will share
In His burden of prayer,
For the soul He has bought
With His life-blood: and sought
Through His sorrow and pain
To win "Home" once again.
He is counting on you,
If you fail Him—What then?

He is counting on you.
On life, money, and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say
"I have counted on you,
But you failed me,"—what then?

"He is counting on you.
Oh! the wonder and grace
To look Christ in the face
And not be ashamed.
For you gave what He claimed,
And you laid down your all
For His sake,—at His call,
He had counted on you
And you failed not. What then?

Orrville, O.

EFFECT OF THE GOSPEL IN ARGENTINA: GOD NO RESPECTER OF PERSONS

Mae H. Hershey

It is the same Gospel taught in Argentina, the same Book of books that brought us to the light where we could see the Lamb of God that taketh away the sin of the world. It is the same message of Jesus Christ and Him crucified that is being preached by all God-fearing and zealous workers among the lost. For this reason, we may say the effect is the same, regardless of language or race. In God's judgment a sinner is a sinner, and a Christian is a Christian. We often fail in our judgment because we judge outward appearance, but God sees the heart, the real man. In His paternal love, He does not want any to perish but He wishes that all his children by creation might be saved, that all might come to the light of the Gospel, accept and obey it. How He yearns for them! How He loves them North Americans, South Americans, Europeans, Africans, Indians and all the rest of them. And how grieved He must be sometimes when He sees those of us who are enjoying the blessings and presence of the Father, that we are not more concerned about our brothers' and sisters' condition. O, that He might forgive our negligence and strengthen daily for the work assigned us.

We have not been in Argentina many years, so we cannot speak from a very large experience. It is true that there are cases who do not accept the Gospel in its fulness, and thus cast a shadow on the Work. However, through the efforts of those who have many years ago exchanged their pleasant home surroundings for tasks of pioneer work in the mission field, God has blessed and raised up native witnesses and testimonies to the power of the Gospel.

Twenty-five years ago, a mother heard the sweet Gospel story, believed it and became converted. She faithfully attended services, taking her family of ten children with her. Her life as well as others had its sunshine and clouds, its calm and storm, but she ever remained faithful to the Cause. Today two sons are earnest workers and two daughters are wives of missionaries.

There are many others whose lives have been cleaned up and made a complete change and are now happy in the service of the Lord. Others had been longing and waiting for something that satisfies the hungry soul. When they heard the Gospel message, they accepted it with open heart.

A young man saw a wall text, "I can do all things through Christ which strengtheneth me." The first night that he attended services, he stood up for Jesus.

An older man, father of grown children, never attended Catholic services, although his wife did. He was considered an unbeliever, but when salvation thru Jesus Christ was explained to him, he soon became a firm believer and supporter of the Truth.

An example of what the Word does is found in a man with whom we became acquainted thru one of the converts. He had been given a New Testament. As he lives in the country, we did not see him very often. He came one day and said he had several questions to ask. From the reading of the New Testament, it seemed to him it was necessary to be baptized. He wanted to know what we thought about it. His wife also has been reading the New Testament. Those who seek the truth shall find it.

Several incidents of overcoming evil habits may be cited. Perhaps some of you remember the story of the **Bible in the Trunk.** A lady, who kept a small grocery, told us after explaining to her what our mission to the town was that she believed she had a book that was the same as the one that we taught. She herself could not read, but her husband who died a year previous used to read it nearly all the time, and he was such a good man. She brought out the book, and it was the Bible, sure enough—an Italian Bible. This lady was among our first eager listeners, and used to call in her neighbors when we went to her house for Bible study. One evening, the subject of tobacco was discussed. Soon her interest began to lag, for she was a smoker. She quit coming to the services and we were no longer welcomed to her home. We were very much disappointed. After almost a year of absence she came back, became interested again and converted. Without any further remarks about smoking, she told us she has complete victory over the habit.

A "chewer" is very seldom found, but the "smokers" are in abundance, as nearly all men and boys smoke. We are very glad to say that so far, there has been no smoking among our members. To my knowledge, missionaries of all denominations teach against this evil habit.

A husband expressed his gratitude for our having come to Pehuajo. He said, "There is a great change in my wife. She was addicted to the habit of drink. She always had it in the house, and was continually in a bad humor, quarreling with her daughters-in-law. Now she is like a new woman, and when her house-work is done, where do I find her, but with her face buried in the Bible. O, I want to thank you for what you have done for my home."

Snap-shot of a Spanish girl, typical of more than one-half of the population.

Will you kindly remember these in your prayers, that they may remain faithful and be able to stand firmly for the Gospel truths?

Pehuajo, Argentina, S. A.

"A law of nature is God's usual way of doing things, and a miracle is His unusual way of doing things."

MENNONITES AND WORLD PROBLEMS

J. H. Warye

History has shown that Mennonites have always stood for peace, economy, and salvation by Gospel principles. Today these three things in an essential way are craved for by the world; and kings, tribunals, philanthropic organizations, and churches are baffling with their solutions. We have selected the above three of the present world problems and will discuss the relation of Mennonites to their solutions. These may be stated as the problem of peace, the economic problem and the Evangelization of the world.

The realization of peace in the world has not yet been attained. Germany chafes under her defeat and would wish to come back with force. Russia is desperate, the Near East continues its wars and massacres, India and Persia are seething, and so we can go on. During the past centuries the famous congresses of Paris, Berlin, and Vienna were supposed to have restored equilibrium but the World War came in 1914. Now the conferences at Versailles, Genoa, and the Hague with their results are passing into history and people are doubting whether the solution has yet been reached. On the other hand the people do not want war. In Europe they are worn out, the Turkish soldier is trying to escape the army, the non-cooperative movement in India says "no bloodshed," while the Chinese have been so disgusted with the civil strife led by two of their leaders that the citizens of Peking closed their city to the wounded of both sides. Thus war which has never succeeded in crushing out war has been condemned by the masses and conference legislation has sometimes completely failed because nations with strength have refused to obey.

Mennonites with certain other religious bodies believe in nonresistance made practical in the life of the individual. To many people this method of solution is peculiar but it is filling its place. Germany has lost much property and about three million lives and we are not sure whether she has yet learned her lesson. Some of the other nations have gained by keeping or enlarging their empires, but are we sure that their gain is permanent? Nonresistant people by their refusal to carry on war have advertised the Gospel method and in these days of reflection, amidst the above conditions, opposition to war has increased very much. Besides taking a negative position during the contest a positive work was done which revealed the spirit that caused the individual to shrink from fighting. This I wish to emphasize.

Young men and women were sent out by Mennonites to the districts affected by the war where they unreservedly threw themselves into the work of relief and reconstruction. These deeds of charity and the reconstruction of life and property showed up in contrast to acts of revenge and the destruction of life and property. These young people in France, Germany, Russia, and the Near East as they mingled with other people in their work were recognized as Mennonites and opposed to war. By their labors they became officially recognized by such large constructive organizations as the American Red Cross, the Near East Relief, and the American Relief Administration. Helping to change the heart of the individual by the personal touch, and helping with some large constructive program of Christian charity is the only solution left to bring about a lasting peace.

The economic problem is claimed by many people to be the most important one at the present time. It is world wide and has appealed to best intelligence of the men and women, not only because of the experience it might give to them but out of sympathy for the masses. Europe is bankrupt and many are starving in the eastern part. Money has depreciated to such an extent that some of it is barely worth more than the paper itself. One liquor merchant labled his beer bottles with krone paper notes and called it "krone beer." The Near East is still receiving its millions of American dollars because the people have been pushed off of their economic base by deportations, war and political changes. The masses of India and the rest of Asia are in a poor financial condition and even in normal times many are starving to death. Also for example in India when there is a failure of one year's crops in any one section famine and death rage. In other countries such as the Near East and Russia the people can sell their live stock, furniture or clothes to buy food which is there or shipped in, but in India the masses have no money and practically nothing to sell to buy rice with. The village landlord owns and controls about every thing. Besides this famine and death tend towards revolution. Bolshevism and general lawlessness while on the other hand necessary civil institutions and Christian communities can with great difficulty be established.

The Mennonite people have come from rural communities and most of them have been reared on farms where economy and frugality were strictly adhered to. This has given them a reputation of economic independence. Besides this they have carried on relief and reconstruction work in which they have helped people to "get on their feet" again. There are hundreds of families in France once destitute who are now living in new houses built by Mennonite relief workers and there are many in the Near East who owe their trade or new start in life to Mennonites. Besides this we can make mention of several hundred of Russians, Lithuanians, etc., refugees who have been helped to such places as Central Europe and America.

Our Mission in India keenly feels this economic problem. A poverty stricken congregation cannot prosper in a constructive spiritual way. Able-bodied adults should be able to live comfortably from their own land without foreign charities. However abnormal conditions exist in many of these lands. There are droughts, money lenders who take from 20 to 75 per cent interest, and there are also cruel land holders who keep their tenants in perpetual poverty. Our mission owns a large village farm from which Christians are buying land on easy terms. Industrial work is going on and one missionary is appointed to make an intensive study of the local economic problems and to carry out the solutions as far as possible.

There is a certain practical point in this question in relation to Mennonites which should not be overlooked. To be reared amidst limited means and strict economy is no unfortunate lot. It brings out a very important trait valuable in the handling of relief and mission funds where every dollar should go as far as possible. Many of the field workers of the large benevolent organizations demand expensive accommodations in traveling and living, short hours for work, extra vacations and other things all at the expense of charitable funds. Simple living in one's younger days would tend to develop a conscience against such habits. In comparing the administrative and overhead expenses of the Mennonite Relief Unit at Constantinople with a similar sized work of the Near East Relief the difference was very great in favor of the former. In referring to our foreign mission stations I fear that our readers would not believe my report if I were to give the proportional difference of expense.

The Mennonites in America, being largely farmers, have suffered more by the financial depression than any other class of people. However, in spite of the debts, which have been increased upon not a few by the fall of the value of real estate and farm products, they have been able to hold their equilibrium. Besides this, they have been able to send out more workers and to increase their contributions for relief and missionary purposes.

The third great problem is the evangelization of the world. This problem in the eyes of the true Christian is the greatest because most of the world is yet unchristian and other strong religions are opposing Christianity. When our Savior left this world, He started a world movement when He said "make disciples of all nations." Since Christianity, as taught in the Bible, is the only cure for war and the various forms of sin and suffering, and the proper application of its social principles will largely solve the economic problems, we feel that its propagation is very necessary.

Mennonites have never been very prominent in purely reform movements but have always emphasized a change of heart as the first essential for all peoples. In the great missionary movement of the world, changing people's hearts is the chief work and

all the other work must harmonize and be subsidiary to it. In India as well as in other countries there are religions and ethical movements copying after Christianity and trying thus to supplant it. One is the Arya Samaj. This organization has congregations, preachers, charitable homes, teaches strict moral living, gives some recognition to our Biblical characters, but leaves out the redemptive power of Jesus Christ, and the other cardinal points. Now since the nationalistic movement has started most of its leaders have forsaken it and have gone into the new agitation for political freedom. On the other hand the Church is steadly gaining ground and is bringing peace, soul freedom, and happiness to thousands of people.

One great movement against Christianity is Pan-Islamism. In this scheme, the countries in which Mohammedans live, are to be brought together into one strong empire with the Sultan as the head. This would comprise a solid triangle, from Constantinople to the Bay of Bengal and over far south into Africa. In India there is a Hindu-Moslem union, which is joining in this Pan-Islamism, in order to secure a more effective weapon against England. This country as well as the other European countries are Christian, and for this reason, the struggle to recover the old Turkish empire and the political freedom of India has been made a religious one. At present the victory seems to be on the side of the Mohammedans. This is found to be true as we see the treaty of Serves revised in the favor of Turkey, the constitutional freedom granted to Egypt, and the rise of the Nationalistic power in India. This brings us to the point, that if Christianity is to conquer, it is not to in a political way, or by foreign nominal Christian governments. The victory must come, by overcoming the individual's sinful heart and changing it to one that will act from love and according to the principles of the Gospel. Then the political disorders and such like will be easily remedied.

Mennonites are not generally known to carry on any local or world-wide movement in the capacity of government officials or from a political angle, but have carried on strictly benevolent and evangelizing work. Their Christians in heathen lands are not only enjoying spiritual living but are orderly citizens and appreciative of the powers that be. Real and not nominal Christianity will break down foreign prejudice and Islamism and will also propagate itself. In carrying on true missionary work there is the excellent opportunity of helping to solve the economic problem for the native Christians and for whole districts, and there is also the opportunity for training and teaching thousands in the principles as taught by Jesus Christ.

"God can as truly make His grace abound in times of trial as He caused Stephen's face to shine through the shower of stones."

WHO CAN BE INDEFFERENT WHEN

There are 1,000,000,000 heathen in the world?

There are only 10,000 missionaries?

Each missionary is responsible for 100,000 souls?

In the United States there is one minister to every 700 people?

In China there is one ordained minister to every 1,000,000?

In the United States there are 100,000,000 people and 80,000 ministers, besides other Christian workers?

Out of every 100,000 church-members in America only twenty-one go to the foreign field?

Forty million heathen die every year?

They are dying at the rate of 100,000 a day?

Every tick of the watch sounds the death knell of a heathen soul?

Every breath we draw four souls perish, never having heard of Christ?

Christians are giving at the rate of only one-tenth of a cent a day?

We give one cent a year for each heathen soul?

Christ said, "Go ye into all the world." "Go" does not mean "stay at home:" nor does "all" mean simply "part."—Moody Church Herald.

PRAY, GIVE, GO

Annie Johnson Flint

Three things the Master hath to do,
  And we who serve him here below,
And long to see his kingdom come,
  May pray, or give, or go.

He needs them all—the open hand,
  The willing feet, the asking heart—
To work together and to weave
  The threefold cord that shall not part.

Nor shall the giver count his gift
  As greater than the worker's deed,
Nor he in turn his service boast
  Above the prayers that voice the need.

Not all can go; not all can give
  To 'quip the others for the fray;
But young or old, or rich or poor,
  Or strong or weak—we all can pray.

Pray that the full hands open wide
  To speed the message on its way;
That those who hear the call may go,
  And—pray that other hearts may pray.

—Sunday-School Times.

The World Outlook is authority for the following statement of conditions now prevailing in Africa: In Central Africa evangelical missions reach less than six million blacks, while at least twenty-six millions have no missions among them or near them. In South Africa the stations are more numerous, but taking the two areas together there is only one ordained missionary to every thirty-five thousand people. There are 523 native languages and 320 dialects; but the Bible has been translated into only one hundred tongues.

WHY I GO TO CHURCH ON RAINY SUNDAYS

I attend church on rainy Sundays because:

1. God has blessed the Lord's Day and hallowed it, making no exceptions for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather.

3. If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needed on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers I see that no weather keeps the delicate woman from the ball, the party, or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm or too cold or too rainy frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that

12. There is a special promise that where two or three meet together in God's name He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance and then, like Peter, do not know Him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have a good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in Heaven to have slighted my last Sunday on earth. —Frances R. Havergal.

"It is while you are patiently toiling at the little tasks of life that the meaning of the great whole dawns upon you."—Phillips Brooks.

BIBLE STUDY

FAITH AND PRACTICE—ACTS

XVI

The chain of the record of the work of the apostles is broken somewhat by the contents of chapter twelve, in which is given the account of the work of Herod, his persecutions of the church, imprisonment of Peter, and the account of his miserable death. The record is renewed in the last two verses of Acts 12 and continues the account of the ministry of Saul and Barnabas after their visit to Jerusalem where they had ministered to the needy saints.

The depressing account of persecutions is relieved by the declaration that, in spite of the persecutions, "the word of God grew and multiplied." It was a living power on the earth and in the hearts of men—it grew. It was prolific in its nature—it multiplied. No such word had ever come into the world. It thrived during the severest persecutions. Religionists and statesmen, churches and states could not, with all the powers at their command, stop the progress of the Word of God. The power of Satan could not turn aside the life stream that flowed forth into the world from the Cross of Christ. The Word grew and multiplied. And the messengers of the Lord, who were chosen to carry the Gospel into farther fields began their journey northward from Jerusalem, accompanied by a chosen witness of the Lord whose testimony goes forth wherever the Gospel is preached, and lives and grows and multiplies. Barnabas and Saul were accompanied by John, whose surname was Mark.—Acts 12:24, 25.

The character of the Church at Antioch is set forth in the description of it as given in Acts 13. The Church was well blessed with qualified servants and was used in a special manner and a unique method of sending forth the Word of God. There were prophets and teachers there who instructed the people. The Holy Spirit was there in calling and sending forth those whom God would use to send forth His message into the world among the Gentiles.

Among the teachers and prophets at Antioch were men from many parts of the world. They represented the countries of Cyprus, Cyrene, Nigeria, Tarsus and Galilee. None of those named was a native of Jerusalem. Barnabas had been a resident of Jerusalem and had been sent to Antioch by the church at Jerusalem. These men represented different classes of social life, since among them was one who had been brought up in the royal household of Herod, and one had been brought up at the feet of Gamaliel. It was a great contrast with the class that the Lord had chosen—the unlearned fishermen of Galilee, and the publicans who were despised of the Jews. This does not show that the Holy Spirit differed from the Lord in the choice of servants. It proves that the Gospel is intended for all classes of men and that from every rank and from all nations He calls those who shall go forth to witness for Him.

The prophets at Antioch were such as those who came from Jerusalem. Agabus told of the great dearth that should come throughout the world.—Acts 11:27, 28. The term prophet may apply to those who foretell events and also to those who tell forth the truth of the Word. But in the company of prophets in Antioch one is led to believe that they were men who foretold events and who were directly in touch with the Holy Spirit to know His will concerning the Lord's work which was about to begin in the uttermost parts of the world, and the Gentiles should hear the Gospel of salvation. These teachers and prophets ministered to the Lord and fasted. As ministers to Him it was essential that they should pray and fast, that they should be greatly concerned to know and to do His will. It is the true servant's business to desire only to know his master's will. He should first prepare the table for the master and serve him, and then, when his master has finished his pleasure it will be the privilege of the servant to have his needs supplied.—Luke 17:7, 8. This should be the spirit of fasting and prayer. Prayer and fasting which seek only to bring about some special blessing upon the one who exercises them partake of the nature of service for the sake of reward. That fasting which is a result of one's waiting upon the Lord to know and to do His will, first and only, is done in the true spirit and will be frought with the blessing of knowledge and the privilege of service. It will not take away the labor and pain and hardship of the service to which the Lord appoints His servants. Some of the men who fasted and prayed were called to go forth into the field of hard experience. —Acts 13:2, 3.

Connected with the call of the first missionaries was the matter of their fitness for the service. Saul had been called of the Lord for the special testimony of the gospel to the Gentiles. This mission was included in his first call. His ordination for this work was accomplished by the laying on of the hands of Simon in Damascus. There was no apostolic sanction by a special laying on of hands. Peter and John gave to him the right hand of fellowship that he should go to the Gentiles. They approved what the Lord had done by the hands of an humble follower and servant of the Lord in a distant city. Barnabas was a Levite whose home was formerly in the island of Cyprus. He was in Jerusalem in the early days of the Church and had passed thru some of the trying experiences of those days. When tidings of the work of the Lord in Antioch reached Jerusalem he was one of those sent to investigate conditions there. There is no mention of his having received a special ordination for his ministry, but this does not afford a sufficient ground for denying his ordination and setting apart for the ministry of the Word by the laying on of hands. Those who went forth from the Apostles and from the Church of the Lord were sent forth with the blessing of the Church and the blessing of God thru the Holy Spirit. The invocation of the Divine grace and the fellowship of service was acknowledged by the laying on of hands.—Acts 12:3.

The mission of the minister of Christ is given him by the Holy Spirit. Saul and Barnabas were sent forth by the Holy Ghost. One can not say that the route of their first journey was mapped out for them by the Spirit before they set forth on their journey. They were called and sent forth to bear the message of salvation to the Gentiles, and thus they began their journey westward. We may inquire why they went toward the West instead of eastward, but our conclusions would only be conjectural. To deal with facts only, and to draw conclusions from evidences supplied by the Scriptures will furnish sufficient material for meditation and for spiritual uplift. Barnabas returned to his former home land, the island of Cyprus. He and Saul preached the Gospel in the synagogues of the Jews. A Levite and a Pharisee were welcome in those synagogues, as was also the man, John Mark, from Jerusalem. A new message was heard in those synagogues, as they preached the Word of God.

Among the blessings of this ministry was the conversion of the deputy of the country. This man was under the spell of another Jew called Barjesus (or son of Jesus) who was a socrerer and a false prophet. How strange that this false prophet should, thru his name, claim a close relationship with the true Prophet of God,

(Concluded on page 700)

The Workers' Column

Three Choices of the Israelites
(Junior)

October 8

I. Their choice between blessing and cursing.—Deut. 30:15-21.
1. They could choose life and good.—v. 15.
a. By loving the Lord their God.—v. 16.
b. By walking in His ways.—v. 16.
c. By keeping His commandments, statutes and judgments.—v. 16.
2. The blessing of choosing the good.—v. 16.
a. They would live and multiply.
b. The Lord would bless them in the land of promise.
3. They might choose death and evil.—v. 15.
a. The causes of their choosing evil.—v. 17.
(1) Their hearts turning away from the Lord.
(2) Not hearing the Lord.
(3) Being drawn away to other gods, to worship and to serve them.
b. The results of choosing evil.—v. 18.
(1) They would perish.
(2) They would not dwell long in the land of promise.
4. Reasons for choosing the good.—vv. 19, 20.
a. Because God is the witness and judge in heaven and earth.—v. 19.
b. Because God desires men to live—v. 19.
c. The warnings of judgment lead men to love God, obey His voice, cleave unto Him.—v. 20.
d. Because God is faithful to all His promises.—v. 20.

II. A foolish and a wise choice.—Josh. 24:15-18.
1. The foolish choice.—v. 15.
a. When it would seem evil to serve the Lord.
b. When people would serve the gods of idolators.
c. To serve the gods of people whom the Lord had destroyed for their sins—vv. 15, 18.
2. The wise choice.—vv. 15-18.
a. Choosing to serve the Lord.
b. Choosing the deliverer.
c. Choosing Him who is able to do wonders.
3. It is wise to choose Whom the whole house should and may serve.

III. Hesitating in making a choice.—I Kings 18:21.
1. Because of the fear of the rulers.—I Kings 18:4.
2. Because of the scarcity of the Lord's people.—I Kings 19:14.
3. Because the people had long served other gods.
4. The final decision.
a When called upon by the prophet of the Lord.—I Kings 18:21.
b When they had seen the power of the Lord.—vv. 38, 39.
c. When they had received the mercy of the Lord.—v. 45.

A Dedication Song.—I Chron. 16:1-36
October 15

I. The dedication ceremony.
1. The occasion, bringing the ark of the covenant to Jerusalem.—v. 1.
2. Offering sacrifices.—v. 1.
3. Blessing the people.—v. 2.
4. Giving a gift to the people.—v. 3.
5. Ministering at the altar.—v. 4.
6. Recording events of the service.—v. 4.
7. The music of the occasion.—vv. 5-7.

II. The singing of the occasion.
1. The singers, Aseph and his brethren.—v. 7.
2. The song, a new song, first used on this occasion.—v. 7.
3. A song of Thanksgiving unto the Lord.

III. What the song represented.
1. Praise for the mighty deeds unto His people.—vv. 8-10.
2. An admonition to the people to seek the Lord and His counsels.—vv. 11-14
3. Recalling the faithfulness of God toward His covenant people.—vv. 15-22.
4. Extolling the Lord for His greatness, above the gods of the heathen.—vv. 23-26.
5. Adoration and devotion toward God for His greatness and holiness.—vv. 27-33.
6. Worship unto the Lord for His mercy and for His salvation.—vv. 34-36.
7. The united expression of praise by singers and congregation.—v. 36.

Fitting One's Self for Society.—Rom. 13
October 22

I. Being a good citizen.—vv. 1-7.
1. A proper respect for divinely appointed authority.—vv. 1, 2.
Note.—While authority and government are ordained of God, it is evident that not all authorities or rulers are such by divine right. The believer obeys the law because of the law and government.
2 Live a good life that needs not fear the rulers.—vv. 3, 4.
3. Conscienciously giving honor to rulers and paying tribute to the government.—vv. 5-7.

II. Fulfilling every obligation to all men.—vv. 8-10.
1. Acknowledge and fulfill every financial obligation.—v. 8.
2. Assume the obligation of love to all men.—v. 8.
3. Fulfill the law of man's proper relations with his fellowmen.—vv. 9, 10.
a. Maintaining a sacred regard for personal purity.—v. 9.
b. Observing the preciousness of human life.—v. 9.
c. Recognizing the law of personal possessions.—v. 9.
d. Appreciating the injurious effects of deception.—v. 9.
e. Understanding the dangers of covetousness.—v. 9.
f. Loving others and dealing with them as one would be loved and dealt with by others.—v. 9.
g. Caring for the happiness and welfare of one's neighbor.—v. 10.

III. Incentives for good living.
1. The approach of the day of the Lord.—v. 11.
2. The time of the believer's salvation is near at hand.—vv. 11, 12.

IV. Qualities that fit one for society.
1. Freedom from the works of darkness.—v. 12.
2. Equipped with the works of light.—v. 12.
3. A life that is honest or (Marg.) decent.
4. Avoiding rioting, drunkennness, lewdness, lustfulness, strife and envy.—v. 13.
5. Making no provisions for fleshly lusts.—v. 14.
6. Putting on and living out the life of Christ.—v. 14.

Strong Young People.—II Tim 2.
October 29

I. Requisites for spiritual strength.
1. Possessing the grace that is in Christ Jesus.—v. 1.
2. Laying stress upon the gospel of grace in Christ.
a. Those who know this grace should teach others.—v. 2.
b. Make possible the teaching of others.—v. 2.
3. Secure the knowledge of the Gospel of Grace from the Word of God and not from uncertain sources.—v. 2.

II. Maintaining spiritual strength.
1. Continue in spiritual service as a soldier continues in warfare.
a. Endure in it whether in success or failure.—v. 3.
b. Expect and meet opposition.—v. 3.
c. Be steadfast in it as the only obligation in life.—v. 4.
d. Delight in it as the one thing in which both the servant and the Master have pleasure.—v. 4.
e. Seek the honor of faithfulness as the crowning glory of effort and of life.—v. 5.

III. The blessing of a strong spiritual life.
1. The first blessing comes to the individual who succeds.—v. 6.
2. The abundance of the blessings will be enjoyed as a rich benefit by others who receive help.
3. The wisdom of such an effort will be apparent.—v. 7.
4. The Lord will show His approval of such an effort.—v. 7.

A Pastor's Prayer.—Col. 1
November 5

I. His thanksgiving for his people.
1. For their faith in Christ Jesus.—v. 3, 4.
2. For their love which they have for all the saints.—v. 3, 4.
3. For their hope of heaven.—v. 5.
4. For the fruitfulness of the Word among them.—v. 6.
5. For the faithful ministry of others among them.—v. 7.
6. For their love to himself as declared by others.—v. 7.

II. His prayers for his people.
1. How he prays for them.
a. He prays always.—v. 3.
b. He prays from the beginning of their spiritual life.—v. 3.
c. He prays for them when they have success in spiritual life.—v. 4.
Note.—The apostle was moved to pray for his followers when he heard of their successes; he did not wait with his prayers until there was a need of reformation.
2. What he prays for.
a. For their greater wisdom and understanding, concerning the will of God.—v. 9.
b. For their more worthy walk according to the will of God.—v. 10.
c. For greater strength to be patient.—v. 11.
d. For strength to endure suffering with joyfulness.—v. 11.
e. For a thankful spirit toward God for the graces of Christ.—vv. 12-18.
(1) As partakers of the inheritance of the saints.—v. 12.
(2) Delivered from darkness.—v. 13.
(3) Translated into the kingdom of His dear Son.—v. 13.
(4) Redemption and forgiveness by His blood.—v. 14.
(5) For His glorious headship to the Church.—vv. 15-18.

EDUCATIONAL

OLD SETTLER STORIES

The Mast Family

C. Z. Mast

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Bishop Jacob Mast was born in 1738 in Switzerland of Swiss parents. He immigrated to America an orphan boy at the age of twelve years in company with his younger brother John (who in after years settled in Randolph County, N. C.) and four sisters. One, named Magdalena, married Michael Troyer, who with his brother Andreas had also left the valleys and the beautiful scenery of the fatherland so dear to them on the same vessel which had brought the Masts to Philadelphia on the same date. These pious young Swiss people had come to possess and enjoy a country equally favored for beauty, for health and for profit; and it was more highly favored in respect to a condition which was to them more important than all others combined—freedom.

The remaining three sisters of Bishop Mast are supposed to have married Yoders (a sketch of the Yoders will be inserted in a later issue). And the entire group of Mast orphans, being six in number, were in care of their benevolent uncle, Johannes Mast, during their long and tedious voyage across the briny deep and in the early period of their settlement in America. We have no record of the declining years of his life. By tradition he was an aged widower or bachelor, and was presumably buried in the old Mast burial plot located on the farm of Geo. D. Fahrenbach of Penn Township, Berks County, Pa.

The party had sailed from Rotterdam, Holland, in the ship Brotherhood, landing in Philadelphia, Pa., on Nov. 3, 1750. The vessel contained three hundred passengers. Among some of the progenitors of prolific Mennonite families in this country were Peter Hahn, Jacob Frey, Johannes Albrecht, Jacob Showalter, Peter Stucky, Jacob Lichty, Michael Hoelly (or Holly), Peter Fisher, Hans Blauch, Michael Stucky, Johannes Lehman, Johannes and Christian Showalter, Hans and Johannes Hertzler, Hans and Martin Funck, and Andreas Hoelly, also Michael and Andreas Troyer.

The Masts, like other Amish pioneer settlers of their day, had immediately after their arrival in Philadelphia traversed northward through the Schulykill Valley, a distance of about eighty-five miles, where they located south from the base of the Blue Mountains near the Northkill (a branch of the Tulpehocken Creek) in the vicinities of Hamburg and Straustown, Berks County, Pa. A thrifty colony of these sturdy pioneers was now established and many farms were opened out between Irish Creek and Northkill. By 1742 enough had located in this region to petition the Provincial Assembly for exemption from the oath in becoming naturalized, a privilege which had already been granted the Quakers and Mennonites of Pennsylvania. This request was granted. From 1754 to 1764 and even at a later period the colony was subject to the torch, hatchet and scalping knife of the savages and their midnight assault and slaughter. Hundreds fell victims along the Blue Mountains, south and north, and along the Susquehanna as far north as Penn's Creek. Among the massacred were many Germans—more than three hundred in all—bearing such names as Hochstetler, Miller, Hartman, Hellman and Schleich. The greater number of these victims were "Lutheran," "German Calvinist," "Dutch Reformed," "Baptist," or "Moravians."

The Masts and their Amish neighbors had lived near Fort Northkill, which was built in the early part of 1754. It stood in a very thick wood, on a small rising ground and was intended for a square about thirty-two feet each way. The stockades were in a bad condition and open in many places. Within was a very poor loghouse for the people; it had no chimney and afforded but little shelter in bad weather. The object of these forts was simply for refuge—a retreat for the inhabitants when danger was imminent. They were erected hastily to serve a temporary purpose. But nowhere has it been ascertained by tradition or in any authentic record that these forts were ever utilized by Amish settlers, as they would have been expected by their neighbors to take up arms in case of an attack, a thing which their conscience forbade them to do. Many forts were erected by officers in the provincial government along the natural boundary line of the Delaware on the east to the Susquehanna on the west. But these forts did not meet their purpose. The Indians did not march over the Blue Mountains in large numbers together and they did not attack the forts. They came quietly on the unprotected families like a thunderbolt; and after murdering men, women, and children indiscriminately and setting fire to dwellings and barns, they departed like a flash. Their success in these wicked incursions was truly wonderful.

The Masts, too, were molested by the Indians and they fled from a pursuing band a distance of about fifty miles to the head waters of the Conestoga on a fertile tract of land forming the watershed between the Schuylkill River and the few larger tributaries of the Conestoga Creek.

On a 170-acre tract of land, located partly in Berks and partly in Chester counties, Bishop Jacob Mast erected a comfortable log farm-house close to a beautiful spring which flows directly from a stratum of limeless sandstone. In 1788 he was elected bishop of all the Amish congregations in America. Their settlements at that time were confined only to the province of Pennsylvania. A few congregations were founded as far westward as Somerset and Bedford counties. He succeeded Jacob Hertzler who was the first Amish Bishop in America. Bishop Mast assumed this important office one year prior to Bishop Hertzler's death who had then lived near Hamburg, Pa. In those pioneer days, the traveling facilities were full of inconveniences and hardships. His chief mode of travel was on horseback, riding through dense and rugged forests, and fording swollen streams.

Bishop Mast's manuscripts give sufficient evidence that he was well educated for the times, and was in every way adapted to this situation, knowing the suffering of his forefathers through the days of martyrdom, and thinking back to the uncertain condition of his native land, when he was "driven from the Fatherland by religious persecution," "compelled to seek another asylum of refuge from a pursuing band of Indians," and "severely tried and imprisoned in the old Reading jail for refusing military service in those dark days of the Revolutionary War." In view of these trials, we believe that his preparation was of the best order. He was sound, hopeful, and had religious convictions which fitted him admirably for his vocation

Members of the Mast family were the first Amish Mennonite settlers to establish and organize a congregation of its kind in Conestoga Valley. It was the first permanent Amish Mennonite Church in America. The congregation consists of over two hundred members at this writing, and it holds to the Eastern A. M. Conference. In leadership it was succeeded by Peter Blank (a history of the Blanks will also be given in one of the later issues). The

third leader was Christian Umble; fourth, John P. Mast; fifth, Gideon Stoltzfus; and since October 18, 1908, a great-great-grandson of Bishop Mast, known as John S. Mast, is serving in the capacity of bishop in this congregation. While this Church has adopted a change in the language and other methods for the welfare of her young people, nevertheless they hold dear the beautiful treasures of German song. "Der Lobgesang," which was sung by the early founders has been in use at every regular Sunday service for seven generations. The hymn expresses a sincere gratitude, anguish, or hope of the heart, and it is this sincerity together with the simplicity of expression which has made "Der Lobgesang" to be so highly cherished to this day.

In the year 1808 Bishop Mast departed this busy life and his neighbors carried his body out of his old home and buried it in a quiet spot on the broad acres he had tended and loved. His grave is marked with a carved sandstone bearing inscription, near the northwest corner of the wall of what is known as Pine Grove Cemetery. His wife, Magdalena Holly, died Oct. 26, 1820, aged 80 years and is buried by his side.

They reared a family of five sons and seven daughters. All married and had offspring The only grandson surviving within recent years was David Mast of Noble, Iowa. The compilation of Bishop Mast's descendents in 1911 were nearly ten thousand in number, both dead and living, comprising one thousand nine hundred sixty-eight families. About nine hundred families were adherents to the religious faith of their progenitor. Among some of the more widely known church men of Bishop Mast's descendants who have passed to their reward was Daniel Mast, a minister in the Conestoga congregation for many years which was founded by his grandfather Bishop Mast, in 1760. He visited the different charges regularly according to a fixed schedule including a few of the original congregations in Berks county, ranging a distance of twenty to thirty-five miles. Many of his members through these sections watched for the approach of the faithful old horse, "Jolly," knowing that with him came one whose sympathy in time of trouble was always ready, and whose advice and instructions had made many a path straight for those on whom life had laid heavy burdens.

Bishop David Plank deceased, of Bellefontaine, Ohio, related about fifteen years ago from the pulpit that Daniel Mast told him after his ordination, since which a period of forty years had elapsed, of a severe trial that seemed to defeat every design regarding the duties of his calling. He continued by saying that "I finally scaled the Welsh Mountains to a quiet spot, and there I prayed that the Lord would give me wisdom, utterance of speech from the abundance of my heart and that I might 'be strong and have courage' as Joshua the leader of Israel. My prayer was answered, which brought about a new epoch in my life, and I possessed a greater submission to the Divine Will."

Daniel Mast died in 1873 in his seventieth year. His son, John P. Mast, an Amish Mennonite bishop, being a life long resident of Conestoga Valley, was one of a few men who enjoyed a wider acquaintance in the Amish Mennonite Church throughout the United States and Canada. As a preacher he was practical and eloquent. He drew his lessons from every day life, and sermons were based on old fashioned Gospel Truths and ran in a channel of thought that all could understand and at all times directed his people to prepare for the better land above. He addressed his people as a kind father would a child, and in this lay one of the sources of his popularity. Over one thousand people attended his funeral. He died in his sixty-second year on June 11, 1888, while walking thru one of his fields; he fell and died instantly of heart faiulre.

John Mast, the younger brother of Bishop Mast, was born in 1740 in Switzerland. At the age of twenty-four he wandered away from his kinfolk in Pennsylvania as a pedestrian through lonely forests, and settled in Randolph county, North Carolina. Having never communicated with his relatives, this entire branch of the Masts remained unknown to those in Pennsylvania until 1898. He lived to have five sons and seven daughters. Eleven were married, and ten married children had thousands of descendants. These early generations were Southern Baptists mostly, by religion.

In the year 1901, sons John, Jacob, David, and daughters Nancy, Curtis, Elizabeth Eller, Hannah Hoover, Molly Wagner, Catherine Sheets, and Susanna Fouts, all migrated with wives, husbands and children, to Miami and Montgomery counties, Ohio. They arrived in the fore part of March and settled along the Stillwater River where their farms joined each other.

Joseph, the second son of John Mast, a native of Switzerland, was the only member of a family of twelve children who remained in North Carolina. He was born in 1764 and reared seven sons and one daughter. These children became the family heads of very prolific offspring. Living in the southern states they in general sympathized with the Confederate cause.

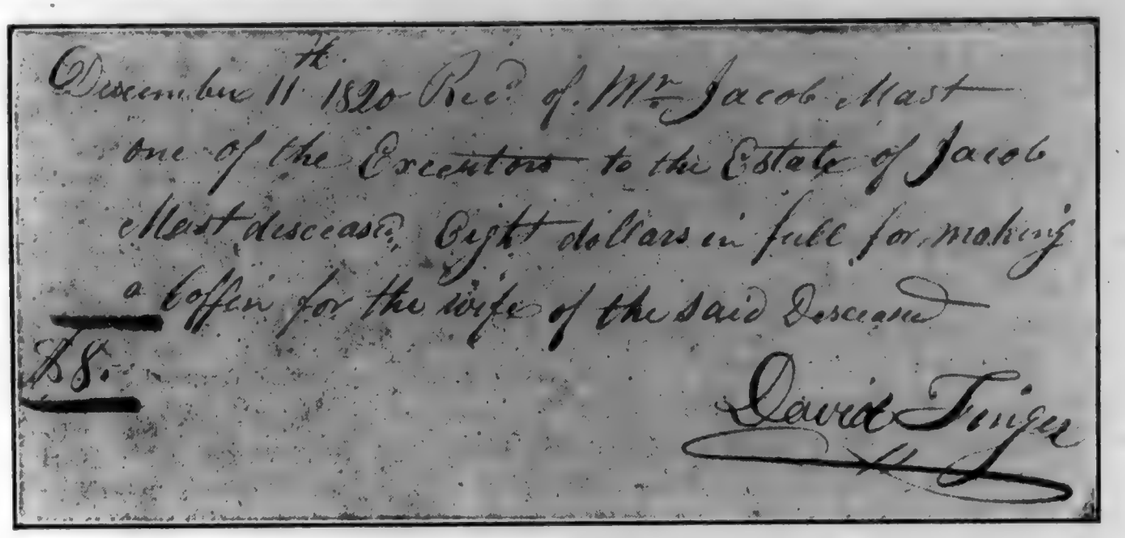
One great-grandson, Joseph Mast, son of Noah, son of Joseph, who was the second son of John Mast, progenitor, was murdered in the siege of Vicksburg. Another great-grandson by name of Jacob Council who had three children, was shot down in his own door yard by General Stoneman's soldiers in 1865. Prior to the Civil War many of these Masts in the South were well blessed with large prosperous plantations, numerous slaves and above the average in possessions, but that great conflict cost them dearly in the depreciation and destruction of their property and lives. For instance, General Stoneman's army with a great number of Confederate prisoners, camped on William P. Mast's farm, great-grandson of John Mast, progenitor. The camp fires were kept blazing by each soldier carrying two rails from fences which vanished as if by magic, and the crops were left on the commons.

The majority of the Southern Masts are farmers, mechanics, teachers and professors; and religiously they are affiliated with the Baptist denomination.

Three important migrations in extensive numbers mark the history of this family in a period of seventy-one years. The first migration was made in 1801 by nine children of the progenitor from North Carolina to the Miami Valley in Ohio. The second was on January 12, 1859, when a party of fourteen, headed by Reuben Mast and seven slaves, started from North Carolina to Melrose, Texas. The third, which is the greatest pilgrimage in the history of the family, took place when William Penn

Amish Mennonite Church in Chester Valley, near Malvern, Pa., as it appeared in 1889. Erected in 1795. Oldest Amish Mennonite Church Edifice in America.

Mast and Leason Mast became infatuated with Oregon. About 1872 there were sixty-six tickets purchased at Hickory Station, Randolph County, North Carolina, including all their children and grandchildren. They traveled via Richmond, Old Point on the Chesepeake Bay, thence by water to Baltimore, Harrisburg, Reading (unknowingly, when they arrived at Reading they were only about twenty miles from the


December 11th 1820 Rec'd of Mr. Jacob Mast
one of the Executors to the Estate of Jacob
Mast deceased, Eight dollars in full for making
a Coffin for the wife of the said Deceased
D. Fenger

Tracing of a receipt of payment for making a coffin.

first location of their progenitor when immigrating from Switzerland), thence to Chicago, Omaha, Ogden and Sacramento; and from thence to Redbluff, California, where they left the railroad and bought teams to continue their journey to Oregon. They arrived at Roseburg, Douglas County, Oregon, about June 10, 1872.

The Coos Bay country was new, and a wagon from Roseburg in was almost completed; going out that way some twenty miles they struck camp, and then mounted their horses, leaving the women and children, and started to explore Coos County. They found a very heavily timbered country, the river lands being exceedingly rich and productive and covered with dense forests of maple, myrtle, ash, alder, etc. None of them located here at that time, but returned to Roseburg and got houses to move into on Deer Creek, a distance of about seven miles east of Roseburg, and went to work in earnest. William P. Mast rented a farm that Autumn, but in the meantime they had traded a wagon for the tract of land where he moved in the autumn of 1873. Here was spent the remainder of William P. Mast's life, who was one of the brave veterans in leading the Mast colony of sixty-six members into unsettled regions of the far west in 1872. Abundant crops were harvested in the land which was purchased with a wagon. Finally they all moved into Coos County, but being unable to transport all their goods by wagons, they had to pack all their possessions of light burden on horseback, traveling a distance of four miles over hills on steep crooked trails with fir or pine timbers towering three hundred feet above them, and the brush densely thick about them Finally they had accomplished the task and were domiciled in a board shanty 12x14 feet with one acre of land in cultivation and about ten acres more covered with black logs from which the brush had been burned the summer before. They went to work with a will, cutting those logs and rolling and burning them. Soon they had a good plat of ground cleared, fenced, and under cultivation. The crops returned an enormous yield.

In a few years this Mast colony accumulated vast tracts of land which they cleared and developed into valuable farms with the aid of their brave sons and daughters. A postoffice and mail route were established in later years, bearing the name of Lee postoffice in honor of General Robert E. Lee.

In regard to natural sceneries these Masts were well favored with picturesque sceneries, having been adapted to those sceneries in Watauga County, North Carolina.

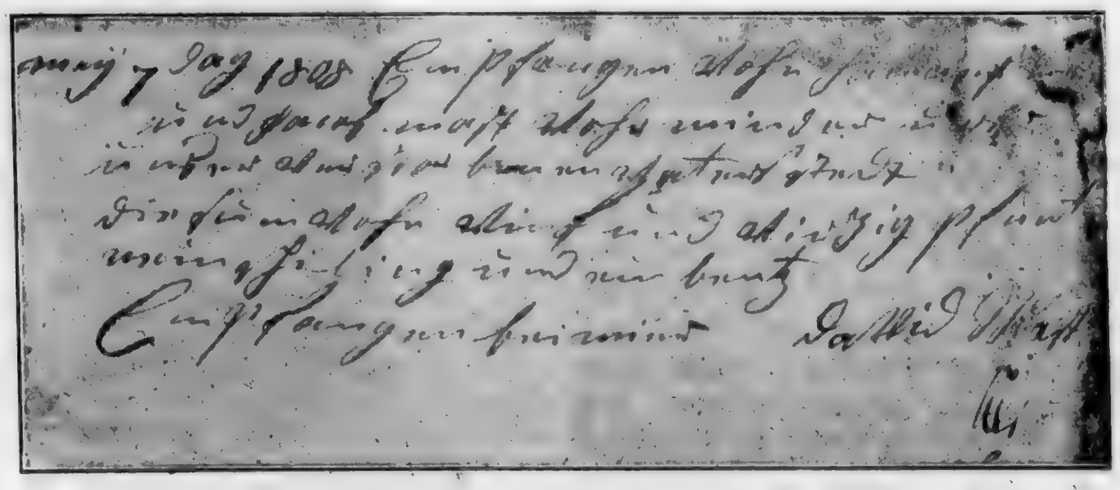
On the Leason Mast farm was a great precipice, known as the "Rock House," being about one hundred and fifty feet from the brow to the road at its base. In the face of this cliff are three caverns or rooms one above the other. The lower one was used by the cattle and hogs in winter. The next room about fifty feet upward is approached by a natural stairway and was used by the Indians, being warm and dry. But the other room can not be entered except by being suspended by a rope from the top.

Fifteen thousand living descendants mark the offspring of Jacob and his brother John. The continuous line of descent is enumerated with seven generations and the eighth has appeared in a few instances since 1910.

There are a half dozen or more distinct families in the United States bearing the name Mast, being variously spelled Maust, Mest, and Moist; Mast is the original form of spelling among all the immigrants who had arrived between the dates of 1727-1776. We learn by tradition, from letters, and from different personal interviews that three Mast brothers named Jacob, Christoph and Abraham, Amish Mennonites, migrated to America from the Palatinate in Europe, although according to colonial archives they did not leave the shores of the Fatherland at the same time. Abraham, who was undoubtedly the youngest of the group, being less than sixteen, was not legally requested to sign his name to the following declaration:

"We subscribers, natives and late inhabitants of the Palatinate upon the Rhine and places adjacent, having transported ourselves and families into this Province of Pennsylvania, a colony subject to the crown of Great Britain, in hopes and expectation of finding a retreat and peaceable settlement therein, Do solemnly promise and engage that we will be faithful and bear true allegiance to his present MAJESTY KING OF GREAT BRITAIN, and will be faithful to the proprietor of this Province; and that we will demean ourselves peaceably to all his said Majesty's subjects, and strictly observe and conform to the laws of England and of this Province to the utmost of our power and the best of our understanding."

We are not able to give the date of Abraham's landing. His brother Jacob arrived in 1737, on the same vessel as Jacob Beiler, the progenitor of the Beiler family which is very prominent in Amish Mennonite communities. A sketch of this family will be written for the Monitor during the present year. These three brothers previously mentioned settled in the region of Upper Bern township, Berks County, Pa. Abraham had one son, Joseph, born in 1764, who while living in Somerset County, Pa., became one of the first Amish to cross over into Ohio, just a few years after Ohio became a state. In 1810 Joseph Mast, in company with Jonas Miller, John Troyer, Christian Yoder and perhaps a few others, also from Somerset County, settled in Tuscarawas county, Ohio. Joseph Mast finally located along Walnut Creek in the eastern part of Holmes County, where are found many of his descendants bearing the family name. He was driven back by the Indians during their incursions of the War of 1812 to his original home in



Tracing of a receipt given by David Mast

Pennsylvania, and returned again to Ohio at a later period. He died May 20, 1846. A vast number of his descendants are connected with the Old Order Amish. They are most densely settled in the states, Pennsylvania, Ohio, Indiana, Iowa and Oklahoma.

Jacob Mast, brother of Abraham Mast, was sick at the time the vessel arrived at Philadelphia, on October 8, 1737, with one hundred five men, twenty-five boys, one hundred seven women and children. A great number of his descendants are residing in Berks County, Pa., especially in Oley and Upper Bern Townships. A few are residing in the states of Missouri and Kansas.

Christoph Mast, the last named of the three Amish brothers who came from the Palatinate, married a Seeze and settled in Virginia. He arrived at a later period, landing at Philadelphia on September 27, 1752 in the ship President. See Hochstetler family history for descendents of Christoph or Christian Mast.

We have endeavored to write a brief account of five early Amish Mennonite pioneers, being a production twenty-five years in process. This pen could proceed with other early Mast arrivals from the kingdom of Bavaria, Germany and others who were not affiliated with the Mennonites. We estimate the five early Amish Mast pioneers have about thirty-five thousand living descendants.

Elverson, Pa.

THE LAND OF SACRED STORY

A. M. Eash

IV

From Bethany to Jericho

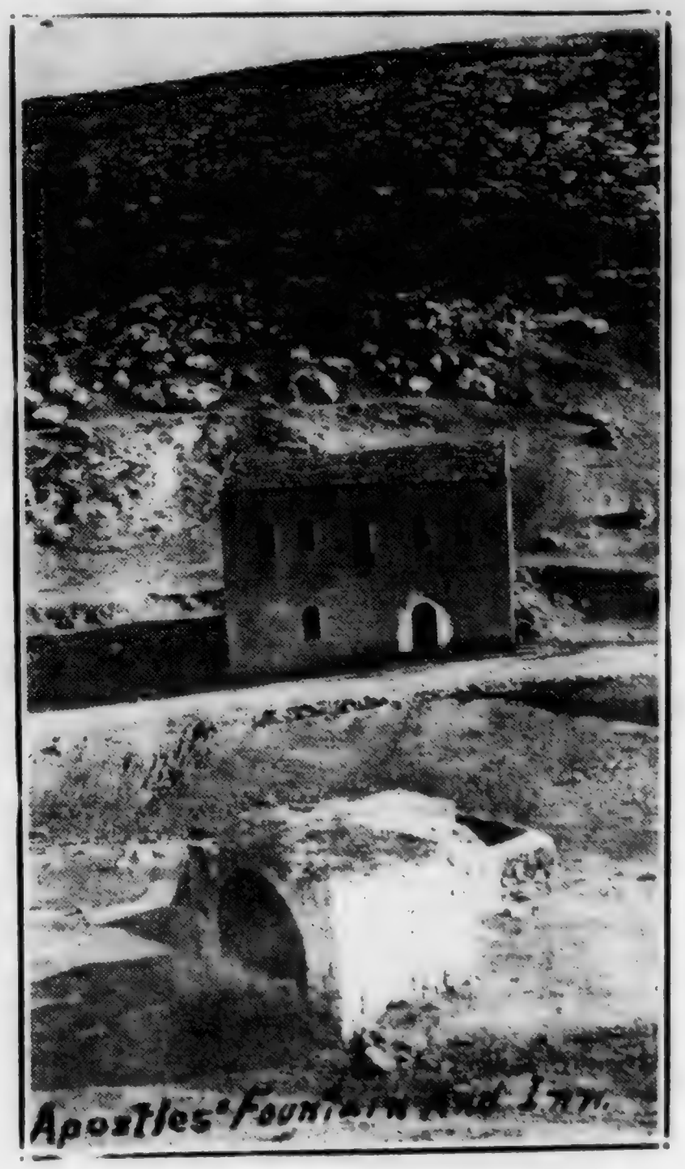
We go from Bethany down to Jericho. As the crow flies the distance between these two points is about fifteen miles and the direction northeast. As one needs to travel, because of steep and rough hills and deep valleys, the distance is about twenty miles and the expression, "going down to Jericho," is literally true since the descent is nearly four thousand feet. Until recent years the Turkish Government maintained a force of native soldiers at the village of Abou Dis (at one time a village of thieves, later "converted" into "law-abiding citizens" by being employed as soldiers) who could be secured as guards for any who desired to make the perilous journey down through the barren and robber-infested Judean Hills. Except for a very few weeks during the rainy season this section of Palestine is a veritable wilderness of hills of stones. That short rainy season, however, transforms the otherwise barren hills into one magnificent wild flower garden. For almost the entire distance there is no evidence of human life except at the three inns along the way and as afforded by the travelers on the road. A trip from Jerusalem to Jericho formerly meant a slow journey, either on carriage, horseback, donkey-back, mule-back or on foot, with a probable night stop at the Good Samaritan Inn, midways between the two places. Today it is easily made in one hour by the hardy—though less romantic—Ford. Many of the former inconveniences and not a few of its thrills are no longer experienced.

It will probably be in order to insert this brief paragraph explaining the frequent references in this series of articles to the Ford rather than to automobiles in general. There are probably two reasons for this. In the first place the writer's automobile traveling experiences were all by way of the Ford. The greater reason, however, is the fact that the Ford is the most practical automobile for Palestine and is the one always used by tourists. A number of British Government officials, the representative of the Standard Oil Company and a few other similar individuals who either have money in abundance or else have a Government or corporation that pays their automobile bills, ride in Sunbeams, Cadillacs, Dodges, Buicks, etc., but the public generally rides on the Ford. It climbs over hills and stones, it wades streams; it jolts over the stones of dry river beds; it runs with or without tires; if it accidentally jumps over an embankment and lands on its head, its driver can turn it right side up and proceed on the journey; it quickly learns to know its driver—or vice versa; it is admirably suited to the Arab temperament—irritable and irritating but readily pacified. The Ford is the automobile for the Holy Land.

It will be of interest to note some of the landmarks along the way. Leaving Bethany, the last place of interest is the church marking the site where Martha met Jesus at the time Lazarus was dead It is called the Church of the Meeting and stands about one-fourth mile east of ancient Bethany. The traditional stone on which Jesus sat on that memorable occasion is shown in the church and many a worshiper devoutly, but blindly, worships before it. There is a sudden turn in the road. Bethany is lost from view and in a series of "hair-pin turns and curves" the road rapidly descends. Miss Margaret Slattery in her "New Paths in Old Palestine," in the following words describes a not altogether unusual experience on this road, "Lower and lower into the valley we went. The road now had a thin covering of soft gray mud. Suddenly, turning to avoid a huge rock that rolled down the hillside into the road, the car skidded. A second and the light machine had crashed into the retaining wall of rock and cement. (This should have been, "rock and dirt"—A. M. E.) The axle bent, the front wheels were turned at an angle, and we were thrown back and forth on our shaky seat. The car stopped. We heard the sickening thud of the rocks as they fell to the dry bed of the stream below."

The first distinct landmark on the way is the "Apostles' Inn and Spring." This spring has been so called since the Fifteenth Century, from the natural conclusions that the apostles must have refreshed themselves here since it is the only spring along the road between Bethany and the Jericho Plain. The inn, as shown in the picture, is partly in ruins. In common with other buildings in the country, its doors, window-frames, etc., fell an easy prey to the Turk and German armies at a time when the need for fuel was imperative and the land was practically denuded of trees. The water from this spring is quite warm and not satisfying.

It might be well in passing to note the large rock by the roadside about six miles below Bethany. Guide books of Palestine do not call attention to this rock because it is so insignificant, and the average Palestinian forgets to tell you about it because it is so common in his daily life The tourist may see it in passing but to him it is only one among thousands of other rocks and he travels on, unconscious of its extraordinary virtues. A native Christian physician who has made the myths and superstitions of Palestine a subject of careful study is my authority for writing what follows: You will note in the accompanying illustration the numerous small stones piled on top of and lying about the larger rock. The belief among the Palestinians is that laying a small stone on the larger one



"The apostles must have refreshed themselves at this spring"

is a sure cure or preventative for rheumatism. You will probably smile when I state that I made a special trip to this spot on one of my last days in Palestine in order to place a stone on the charmed rock. Fourteen months passed by since that day and I have not been afflicted with rheumatism. (You will be interested in knowing however, that I had not been afflicted by

"Laying a small stone on this rock is a sure cure for rheumatism"

that disease at any time prior to visiting the charmed rock.) No doubt you will smile at the folly of the Palestinians for having faith in this rock and the trivial act of placing a small stone upon it, even as I did. Lest that smile be too critical I might remind you that, in common with many other children of thirty years ago I, as a child, crawled under a raspberry vine grown fast at both ends as a preventative for whooping cough (I have never had the whooping cough). I have heard of numerous similar cures for various child and adult ailments. Possibly the Arab needs our criticism—he certainly does need our pity—because of his faith in helpless, often harmless superstitions. Do not we need the greater criticism because we too allow superstitions to enter so largely into the beliefs and practices of our daily lives? We pass on.

On a height of land about half-way to Jericho stands the Good Samaritan Inn. Only a small room immediately inside the door is today covered with a roof. Prior to the advent of the automobile this was a regular stopping place for the traveler. Today it is a splendid watering place for a thirsty Ford and the delicious Arabic coffee served by the keeper has helped to lead many an abstainer from the coffee-habit to a life of "indulgence." On the hill just back of the inn stands a ruined Crusader castle. The Inn itself is in ruins. Tradition has very aptly identified this place as the setting for the parable of "the man who fell among the thieves" (Luke 20:30-37). The road on both sides of the hill is called, "The Ascent of Blood" (the common name of the inn is, "Khan el Ahmar," meaning, "Red Inn") from the red color of the rock and soil in the vicinity. The explanation is that on one of the numerous walks taken by Jesus and His disciples from Jericho to Jerusalem the conversation of Luke 20 developed and as they were going through these robber-infested hills He told this story.

Several miles farther on there is another small inn. A short distance beyond this the road forks. The right branch, which is the newer and better for travel, is called the "Nebi Musa" road and was built by the Turkish Government to facilitate the travel of the Mohammedans to their annual festival of Nebi Musa at the "Tomb of Moses." The left branch, the ancient route to Jericho, descends rapidly and is so rough and steep that it is seldom used except by foot travelers or donkey and camel caravans. At one point the traveler looks down several hundred feet into Wady el Kelt, a deep and precipitous gorge. The stream flowing at the bottom of this gorge is thought by many to be the Brook Cherith of the Bible and the lone monastery clinging on the steep mountainside is said to mark the place where Elijah hid and was fed by the ravens. The source of this stream is in Wady Fara nearer to Jerusalem and believed to be the scene of the 23rd Psalm. The road continues and soon the ruins of two houses are passed, called Beit Jabr el Fokani and et Tahtani, i. e., the Upper and Lower Houses of Jabr. These are believed to be on the sites of the castles of Thrax and Tauros which in ancient times guarded the pass. Only a short distance farther on and the road suddenly and unexpectedly breaks out on the hills and a magnificent view lies before us. Standing here on the last ridge of hills, with the Jericho plain lying almost at our feet and already several hundred feet below the level of the Mediterranean, let us "view the land." To the West, the direction from which we have been traveling, lie the Judean Hills. On our immediate left is the Cherith valley, now no more as deep as farther west. In a modern aqueduct completed only a few years ago the waters that farther up in the hills tumbled along in the bottom of the gorge are now carried on the hillside almost at our feet. A short distance ahead they cross the road and then tumble down to the Jericho plain in leaps and bounds, there to water the dry-sun-parched earth. Farther to the north among the hills there is one outstanding peak with the top enclosed by a stone wall. This is Quarantana—the Mount of Temptation. Still farther north and slightly east stand two lone mountains which an Australian soldier pointed out to me on my first trip to the Jordan with the information that they are Oreb and Zeeb. When I looked at him questioningly he dryly informed me that if I would read my Bible I could find out why they were called by these names. I did as he advised me and will in turn refer you to the record in Judges 7:24-8:3.

Directly to the east lies the Jericho plain with the New Testament Jericho ruins at the foot of the hill on which we are standing and the Old Testament and modern Jerichos a little farther on. Beyond this plain lies the broken Jordan valley through which the Jordan River like a slender ribbon of green threads its way across the foreground. To the south and east lie the waters of the Dead Sea. Farther to the east are the Moab Hills and outstanding in the almost unbroken sky-line Nebo raises its head, proud with the secret which no man—not even the Angels in Heaven—can disclose

Chicago, Ill.

SKETCHES BY THE WAY

Jesse N. Smucker

Dreamy Bagdad

It was in the early morning, before sunrise that I made my way from the little railway train into the heart of Bagdad. Even at that early hour there was already a stir of life in the strange city. Some of the rural Arabs were coming into the city with packs on their backs, or walking slowly along with their loose-flowing gowns waving in the morning breeze. There were Arab women with great loads of dried grass on their backs coming into the city to sell their grass as fuel or perhaps to use it themselves. And yet in spite of these signs of activity the city seemed to carry a drowsy dreamy atmosphere. First there were large palm groves on both sides of the streets; then I came to the bridge which spans the Tigris. The river seemed very quiet; queer shaped vessels were lying along the bangs. The main part of the town lay across the bridge. Palm trees and gardens and the low mud-brick building came came to my view from the bridge.

I found a good place to stay and for five days had an opportunity to become acquainted with Bagdad and vicinity. The town seems to have been built without the slightest regard for regularity. The streets are even more winding and intricate than the usual oriental city and in most places the interior of the town is a regular labyrinth of winding passages so narrow that two horses can pass with difficulty. There is one notable exception. During the late war it was decided to build at least one straight and wide street. So, after careful survey, they cut a wide passage-way thru the whole city about the width of an ordinary city street. This street was cut thru with no regard for buildings it might cross. As one walks along this New Street there are all sorts of queer shaped houses on both sides. In some instances only a corner of a building is left standing, in others half or more of the original building.

Famous Golden-domed Mosque of Kazemain, Bagdad

As there is no wood or stone in this region the houses are all built of dried brick or some of the finer ones from imported stones and pillars, especially from the ruins of Babylon. The dwelling houses are all built on a similar plan. The roofs are flat surrounded by walls just high enough to separate them from their neighbors. In the summer the people sleep and dine on the roof. The ground floor constitutes the winter residence, while the "Serdab," a cellar sunk a little below the level of the courtyard, is the place where most of the summer is spent. These are kept damp by frequent wettings. There are little half-windows in the upper portions and often these are covered with hurdles thatched with camel thorn and kept dripping with water to help cool the atmosphere, for Bagdad gets very hot in the summer.

The river scenes are very interesting. There are numerous rafts called "kelleks" which are made of several hundred inflated goat-skins held together by a framework of wood These rafts bring supplies from the north into the city. The skins are then packed on the backs of donkeys and carried back up the river where they are again inflated by the human lung and used for another raft. The wood constitutes the main fuel supply of the city. The characteristic craft, however, around Bagdad which is used for local service is the "kufa." It looks just like a large round basket. In fact it is nothing more than a circular boat of basket-work covered with bitumen. Some are large enough to carry a half dozen horses and a dozen men. They present a very strange appearance as they whirl and float around in the river. Along the sides of the river are seen numbers of boys filling goat-skins with the water from the river. These filled skins are then loaded on the little burrows and the water hauled to the different parts of the town, thus furnishing the city's water supply.

One of the main attractions of Bagdad is its tomb mosque of Kazemain. The two great domes and the four lofty minarets are thickly overlaid with gold which gleams and glitters in the bright sunlight. No Christians are allowed to enter its precincts and the inhabitants of that quarter are so fanatical that it is even difficult to get near enough to get a good view of the place.

A large portion of the inhabitants of Bagdad are Jews. They constitute the wealthiest and most intelligent portion of the population. They are the bankers of the country and a large part of the foreign trade is in their hands. It is said that they are the descendants of those Jews of the Babylonian captivity who preferred to stay in these regions rather than return to Jerusalem. There are many other nationalities represented. We visited Ismael Bay, the Yezedee Devil-worshiper, and were royally entertained. At another time the American counsel, another American who happened to be in the city, and I visited one of the wealthy Kurd chiefs He talked a good English and proved a splendid host.

One day while with the American Counsel in his office I met an American relief worker from Bakuba, perhaps 25 or 30 miles east of Bagdad. In talking with each other we learned that our homes in America were only about ten miles apart. He had been a missionary in Mesopotamia for a number of years and was now in relief work. I made arrangements to go with him to his place of work. I found on reaching our destination that Bakuba was not an ordinary oriental city but a city of small tents, hundreds of them, laid off in streets and blocks, and in these tents dwelt forty thousand refugees. They were divided into three general groups, the Armenians, the Mountaineers of Persia, and the Urumia plains people Here they were—waiting—until they could get back to their countries. The English had general charge of the camp but this tented city of refugees showed in terrible reality the awfulness of the condition of many thousands of people in this unfortunate country.

Smithville, Ohio.

According to an exchange, this is how a Mohammedan father in India wrote to his son when the latter became a Christian:

"If you were home I would give your flesh to the dogs. Now I shall be glad to hear that you are begging, or that you have been put into jail. I will certainly kill you if you come back."

"Think not the fruit of your prayers depends on the length of them."

A scene along a portion of the Tigris at Bagda

THE YOUNG PEOPLE'S MEETING

LOT'S CHOICE.—Gen. 13:1-13

Topic for October 8

MOTTO

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

MEDITATIONS ON THE TOPIC

I. **Abraham's Nephew.**—When Abraham left the land of Chaldea his nephew Lot went with him.—When Abraham came into the land of Canaan, Lot was in his company. It is a fine thing to be in good company. Because of Lot's good company he received many blessings. He also learned to love and serve God in his life. And God blessed him with much earthly riches. But as time went on the servants of Lot and of Abraham began to contend for the pasture lands because there was not room for all the cattle of Abraham and of Lot to be together. Then Abraham came to Lot that they might settle the trouble in peace. Abraham offered Lot his choice of the country for his cattle to graze. Abraham would take what was remaining. If Lot went to the right hand Abraham would go to the left hand. If Lot went to the left hand Abraham would go to the right. Then Lot looked out for the best pasture before he made a choice. He did not look at the bad company or the kind of pasture that would be left for his good uncle Abraham. He only thought of his own cattle and how he could get rich easy. He saw the good water and the fine pastures of the Jordan valley and chose that for himself and left Abraham take the hills of Palestine. Lot pitched his tents toward Sodom a very wicked city.

But after a while the wicked city became so corrupt before God that He was ready to destroy it. Abraham prayed for the city for Lot's sake and God heard his prayer and gave Lot a chance to escape with only his life. All his fat cattle did him no good. His daughters who were married remained behind in the city which was burned by fire from heaven. His wife looked back contrary to God's order and became a pillar of salt. Lot and His two daughters escaped to Zoar alive without any property. This was the end of Lot's selfish choosing. It shows what a poor choice we make when we think only of earthly gain without considering others and without considering whether we are choosing to please God.

OUTLINE STUDY

I. A Selfish Choice
1. Took the best after the flesh.—Gen. 13:10, 11; Mk. 8:35.
2. Brought into bad company.—Gen. 13: 12, 13; II Pet. 2:7, 8.
3. Brought trouble.—Gen. 14:11, 12; I Tim. 6:9, 10.
4. Brought loss.—Gen. 19:12-28, 29-37.
   (a) Lost all he had.
   (b) Lost his wife.
   (c) Lost some of his children.
   (d) Lost the strength of uprightness in himself and those who were left.

II. A Last Chance Choice.
1. Warning before destruction.—Gen. 19: 15, 16.
2. The final command to escape without looking back.—Gen. 19:17.
3. The best he could make.—Gen. 19:29.
4. How his wife missed it.—Gen. 19:26; Lk. 17:31-33.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Choose," "Chose,"** etc.
2. Tell the Story of Lot's Choice.
3. What Evils Came to Lot?
4. What was Lot's Last Chance?
5. How We are Making Choices Like Lot.
6. When to Remember Lot's Wife.

For Others
1. Gain that is Loss, vs. Loss that is Gain.
2. Our Last Chances.

PERSONAL THOUGHT

Those who choose selfishly choose only for their spiritual loss. But those who choose for God's glory and the good of others, choose for their eternal gain. "What shall it profit a man if he gain the whole world and lose his own soul?"

SEED THOUGHTS

Lot had a vision as he looked out upon the plain. He saw water and grass. In his imagination, he saw fat cattle and an easy life in the world. But he had a blind spot in his imagination that needed the touch of a divine hand that it might be opened. He was blind to the wickedness of the city of Sodom and of the effect it would have on his girls. He was blind to the awful doom of a city that became the downfall of his selfish vision.

Abraham also was given a vision as he looked out over the hills and plains at God's command. His was a vision which God gave, "Lift up now thine eyes, and look from the place where thou art northward and southward, and eastward, and westward; For all the land which thou seest, to thee will I give it and to thy seed forever."

God gave to Abraham and took away from Lot. Lot had grasped after the appearance of good and found his hand empty. Abraham had taken the way of peace and trusted in God and found his future full of rich blessings both temporal and spiritual.

Will you be a Lot or an Abraham in choosing a way in life?

THE BLESSING OF SONG.—Col. 3:16; Eph. 5:19.

Topic for October 15

"I will sing with the Spirit."

MEDITATIONS ON THE TOPIC

I. When Song is a Blessing.—Song is a blessing when it revives the discouraged soul and inspires it to renewed efforts in right endeavor. How often has the downcast soul revived and taken a fresh hold on life through the refreshing blessing of a song that aided the soul to get a new hold on life's true vision!

Song is a blessing when it impresses more deeply the great truths of the Gospel. After a message has been earnestly driven home by the ministry of the Word there is often a blessed service that can be rendered by an appropriate song that sets the words of truth into the soul in a way that brings conviction and action that often means a lifelong change for good.

Song is a blessing when it can take hold of the sentiments of the true-hearted who long to praise God and can set those sentiments in words and music which give it expression. Thus a number of souls can go out in united worship and together glorify God. United worship is always a means of strengthening the cause of Christ and not only edifies the hearers but renews the strength of the worshiper while it brings rejoicing in glory.

Song is a blessing when it saves a soul from the snare of the tempter. The Gospel songs which we sing daily and weekly in surroundings of religious activities may in after years awaken memories that will guard the youth from entering into temptations that would bring eternal ruin. Such influences are character builders unawares to those who hear. What testimony can you give to the blessing of song?

II. The Text.—Col. 3:16; Eph. 5:19.—These passages speak of song as a means of instruction to the hearer and a means of blessing to the singer. It is to be engaged in to express true-hearted worship to God.

OUTLINE STUDY

I. The Blessing to the Singer
1. Giving the heart expression of its sentiment.—Ps. 135:1-3; Jas. 5:13.
2. Giving opportunity to edify the soul. —Eph. 5:19.

II. Blessing to the Hearer
1. Receiving encouragement and instruction.—Col. 3:16; Ps. 105:1-3.
2. Awakening sinners to the truth of God.—I Cor. 14:26.
3. Joining many hearts in worship.—Ps. 96:1-9; 95:1-6.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Sing."**
2. Songs We Know and Love to Sing.

For Young People
1. The Blessing of Spiritual Singing
2. How Song has Been used in the Salvation of Souls.
3. Songs that have Delivered People Out of Difficulty.

For Older People
1. How Song May Lead Us to Worship.
2. The Blessing of Songs of Edification.
3. Memories, Awakened by Song, that Have been a Blessing.

PERSONAL THOUGHT

A blessed service can be rendered to God by singing. Have we fully availed ourselves of the opportunities that lie in real, edifying, worshipful, Gospel singing?

INCIDENTS CONNECTED WITH HYMNS

1. **The hymn, "Not all the Blood of Beasts,"** was found by an intelligent Jewess on a wrapper of some parcel she had received from a store, and made such an impression upon her mind that she was led to a perusal of the Bible and became a Christian.

2. The hymn, **"One Sweetly Solemn Thought"** was written by Alice Cary.

The following pleasing incident has been told of the influence of Miss Cary's hymn in a foreign land:

Two Americans, one a young man, the other over forty, were drinking and playing cards in a gambling house in China. While the older was shuffling the cards, the younger began to hum and finally to sing in a low tone, but quite unconsciously, this hymn. The older threw the cards on the floor and said,

"Harry, where did you learn that hymn?"

"What hymn?"

"Why that one you have been singing."

The younger man said he did not know what he had been singing. But when the older one repeated some of the lines, he said they were learned in Sunday School.

"Come Harry," said the older one, "come, here's what I've won from you. As for me, as God sees me, I've played my last game, and drank my last bottle. I have misled you, Harry, and I'm sorry for it. Give me your hand, my boy, and say that for old America's sake, if for no other, you will quit this infernal business."
—From "Stories of the Hymns."

CHOOSING ASSOCIATES.—Heb. 11:23-29; Prov. 1:10-19.

Topic for October 22

MOTTO

"He that walketh with wise men shall be wise."

MEDITATIONS ON THE TOPIC

I. Character Forming Choices.—"A man is known, by the company he keeps." This saying is a kind of proverb. The Scripture bears out the truth of it also. An intelligent man recently commented on the character of citizens who took part in making and drinking of unlawful whiskey, saying, "To be encouraging such work you are getting the very worst characters of the country into the association of your family." He was right in his conclusions. When we choose certain forms of indulgences that may please us and note to what class of individuals these indulgences cling and what effect it has upon their character and life, we can estimate as to the effect upon our own character. Those who delight in certain forms of pleasure are drawn together through the pursuit of that pleasure. Dancers meet at the dance hall. Drunkards meet at the drinking place. Fools meet in the house of mirth (Eccl. 7:3-6). Men and women of similar tastes are drawn together and enjoy one another's association.

What is true of evil associations is a law also in good association. If we take delight in things noble and true and good, we shall be drawn into association with that character of people and will receive encouragement upon the way of righteousness in the development of our character. A young man who enjoys the association of a giddy immodest young women is revealing a tendency in his makeup which leads to the road of unmanliness and uncleanness which will lead downward. Likewise a young woman who sets her choice upon the godless young man is marking herself for a downward career. The opposite of godlessness is piety and virtue. They who love it will delight in such companions.

II. **The Text. Heb. 11:23-29; Prov. 1: 10-19.**—These two Scriptures draw the comparisons for us of the two classes of choices in associations. Moses chose to suffer afflictions with the people of God rather than to enjoy the pleasures of sin. His choice of association marked him as a noble chooser and had a corresponding effect upon his future which is worthy of record in the inspired Book. The wise man marked the effect of walking in company with wicked men and what it would bring in the end if continued.

OUTLINE STUDY

I. Two Great Classes of Associates

1. Godly
   - (a) Reverence for God.—Ps. 119:63; Mal. 3:16.
   - (b) Love for righteousness.—Ps. 103: 3, 4; Ps. 1:1-3.
   - (c) Walk uprightly.—Ps. 15:1-5; 24: 3-5.
   - (d) Purity.—II Tim. 2:19-22.
   - (e) Sound in doctrine.—II Jno. 9-11; Heb. 6:12.
2. Ungodly
   - (a) Idolaters.—Josh. 23:12, 13; II Cor. 6:14-17.
   - (b) Wickedness.—Prov. 4:14, 15; 1: 10-15.
   - (c) Foolishness.—Prov. 9:6; 14:7; 13: 20.
   - (d) Uncleanness.—I Cor. 5:9-11; 15: 33.
   - (e) Perverters of doctrine.—I Tim. 6: 3-5; II Thes. 3:6.
   - (f) Works of darkness.—Eph. 5:11.
   - (g) Flatterers.—Prov. 20:19.
   - (h) Last day characters.—II Tim. 3: 1-7.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **"Company."**
2. Good Companions.

For Young People

1. Intimate Association that Brings Profit.
2. Intimate Association which Destroys Character.
3. Standards for Choosing Associates.

For Older People

1. Associates Who Have Blessed Me.
2. Preparing Ourselves for the Best Association.
3. Irreparable Loss from Evil Associates in Youth.

PERSONAL THOUGHT

We may sow to the flesh or to the Spirit in the choice of our association. May we realize that blessed end of right choosing and avoid the bitter end of evil choosing.

SEED THOUGHTS

"Evil communications corrupt good manners."—I Cor. 15:33.

Tell me with whom thou art found and I will tell thee who thou art.—Goethe.

You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are decidedly bad.—Lavater.

Good company and good discourse are the very sinews of virtue.—Walton.

There is a mighty gulf between those who love and those who do not love God. To one class we owe civility, courtesy, kindness, even tenderness. It is only those who love the Lord who should find in our hearts a home.—F. W. Robertson.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

(TOPIC TO BE SUPPLIED BY LOCAL COMMITTEE

October 29

(See Suggestions in booklet for February 26th)

THE CHRISTIAN'S PRAYER LIFE.—Matt. 6:5-15; Heb. 4:14-16.

Topic for November 5

MOTTO

"Pray to thy Father which is in secret."

MEDITATIONS ON THE TOPIC

I. A Life in Touch With God.—Prayer life is only another way of saying that the individual lives in communion with the invisible God who is a spirit, and who to be worshiped, must be worshiped in spirit. Prayer is more than simply **saying words** before God. The heathen can recite long prayers but that does not bring them any power or blessing. Almost any intelligent being can repeat beautiful phrases in the form of prayer and praises to God, but that does not say that they are thinking of an invisible spirit to whom they are speaking and from whom they are receiving blessings. The little child comes to its mother and pours out its joys and sorrows and the mother receives that child into her bosom and comforts and supplies its little heart and mind and body with all in her power to give. This is a picture of prayer with the invisible Father. We come into His spiritual presence and pour out our souls to Him in that childlike spirit and He receives us and gives us of Himself in all that is for our happiness and good, and He is infinitely more wise and more powerful than the mother of a child.

As the child grows in understanding it also learns the heart and will of the mother better and knows better what to pray for and what she is longing for it to do and be. It will spend much more time listening to her words and watching her works and receiving her teachings than when it was but an infant. So the prayer life of the Christian becomes more and more rich as the years go by because he not only comes to a God of comfort but He learns from His word and work how to please Him and how to work in harmony with His all-wise counsels.

The Christian's prayer life in an unceasing one. While there are special occasions when he is in the secret place in special meditation and waiting with all other things shut out, there is that continual life as in His presence doing all things to His glory and as events come before to think of Him and speak to Him and to use Him who dwells within our hearts continually.

II. The Text.—Matt. 6:5-15; Heb. 4: 14-16.—In these passages we have sugges-

(Concluded on page 700)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XXI. Pupils' Co-operation

1. Self-Activity.—Thus far we have been concerned with the work of the teacher but there is no learning without the co-operation of the pupil. The fact that the class is listening is no sign that they are getting the thought. To understand it is necessary to put forth real effort in thought. The active attitude is required to actually take hold of knowledge and assimilate it. The teacher must find some method of getting activity in the classroom and as much as possible during the week. Recitation calls for activity and can be employed in all grades, but other means can also be used in different grades.

2. Play.—The natural mode of the child to learn is in connection with play and in the beginners and primary grades the class activity should be of a playful nature. After the lesson story has been told the children can represent the characters and play the story, and thus make the whole more realistic. Representing some of the objects or events on the sand table or drawing pictures are often forms of expression that children enjoy. It is not important that the pictures be complete or perfect. Their imaginations will fill out what they can not draw, and they enjoy doing this.

3. Hand-work.—The juniors will be especially interested in making things and keeping records of their study. Coloring maps, locating places, tracing journeys, making objects, such as tents, clothes, temples, filling out blanks in texts, cutting out and pasting pictures to illustrate written work, all these and anything else that can be done in such a way as to use or illustrate the knowledge learned will help to keep them interested and fix the lessons.

4. Memory Work.—The beginners and primaries can learn a few short, easy verses, but the juniors should have this as one of their chief tasks. Choice passages of Scripture, that every adult should be able to repeat word for word, can best be learned now. Hymns, creeds, names of Bible books, outlines of Bible history can now be fixed and retained permanently in the memory. It is important that they understand the passages, read them correctly and then repeat often enough to retain them. Good, brisk, snappy drills will be enjoyed and will aid the memory. Constant review during the year will be necessary to make them a permanent possession.

5. Lesson Study.—The intermediate and higher grades should be encouraged to do some lesson study during the week. A half hour is too short a time to get many results, if the mind is unprepared, to start with, and does not return to it during the following week. An extra half hour of study will more than double the value received, since the class half hour can then be used to much better advantage.

One thing which the teacher can do is to show his class how to study. A whole lesson period may well be used to help them to follow a plan suggested by the teacher. This plan will depend upon the age and intelligence of the class but might well include reading the entire lesson, and thus getting the subject and main facts of the story. Then outline the lesson indicating the verses belonging to each part. This result can then be compared with that found in the lesson helps and reference books. In the more advanced classes the pupils should have access to some books that open up new view points and show that there is much of truth to be learned that is not evident at a first reading.

In addition to knowing how, it is, of course, necessary to somehow induce them to study. The best method is to interest them by good teaching so that they will be eager to study. This can be helped by assigning some special tasks in reference to which their curiosity has been aroused. In the intermediate grades a little rivalry may not be out of place. To see who can find the most information or the best answer puts zest into the work, which will help to get real active work.

It may be true here, as in the secular schools, however, that work must be assigned, required and expected, so that they feel under some compulsion to get their lessons. Much of the work of the world is done under the stress of the sense of obligation. If the pupil is made uncomfortable when he doesn't study he may be more inclined to do better next time. A teacher that holds the respect of his class and insists on lesson study usually gets it.

6. Examinations.—Written or oral examinations at the end of the quarter or at the end of the year may be a stimulus to real work. This review of a whole quarter's work at the close will help to relate each lesson to the whole and give a better view than simply going over it lesson by lesson. The feeling that all the facts learned are to be remembered and called for later, will also give a different attitude, secure more real study and desire to understand definitely and fix everything in the memory. If not all can be induced to take the examination it is better to excuse them than to drive them away, but those passing the test should be made to feel that they deserve special credit for faithful work.

BENEFITS DERIVED FROM TEACHER TRAINING

By members of the class at Columbiana, Ohio, who recently completed the first year course.

O. N. Johns, Teacher of Class

As our minds reflect over the past four years of "Bible Study Class" work we recall a number of experiences which we have had, most of them being very encouraging.

We find in this work that there need to be at least a few members in the class who are deeply interested and cooperate with the teacher, if the work is to be a success.

We meet once a week for recitation. During the threshing and silo filling season is our hardest time to keep up the attendance and interest. After a hard day's work, at such labor, it is often difficult to study or recite; consequently at this time the class is usually sifted down somewhat.

There need to be constant encouragements, that our young people may continue in the study of God's Word and not faint by the way, because this work calls for a continual sacrificing of self and its desires on the part of the members of the class. A frequent word of encouragement from the pulpit proves to be a great help in keeping up the attendance of the class. When the class work is mentioned in public prayer, in the hearing of the members, it gives them the assurance of the prayers of God's people in their behalf. Words cannot express its value.

We vary our roll call greatly. Sometimes we respond with Bible verses, characters, promises, questions, etc. We try to vary the class recitation so it may not become monotonous. We often have very interesting questions and discussions.

One very encouraging thing which we have experienced in the Teacher Training work is the fact that nearly all of the members are now actively engaged in Sunday school work as teachers and superintendents. Its work can be felt in the church, for it has been a means of developing our young people and equipping them for better service in the various church activities.

As teacher of the class I find it takes time, study and self-denial, that we might be in a condition in which the Lord can successfully use us in the work. We need to pray much for His guidance.

One of the real helpful experiences, that I have personally received, is the knowledge and information which I have gained for myself. Another is the privilege of meeting and associating with a class of young people who are willing to make sacrifies and spend some time in the study of God's Word (the entrance of which giveth light); a class of young people who are so interested in the cause of Christ that they come with questions of all kinds regarding the Bible and its teaching. It is a means of real inspiration and of spurring us on to duty.

My prayer is that more Teacher Training and Bible Study Classes may be organized and more young people be enlisted and trained for Christian service.

May we encourage them all we can and give God the honor and praise.

I believe the true value can hardly be estimated, because of the help it will be in later years. What each one has received is only as he put forth effort. The more time spent in studying the lessons, the greater was the value received. The study of the geography of the Bible has been especially interesting and helpful to me. It has been a means of much inspiration to me. Seth Yoder.

By studying the Teacher Training book I have gained much more than I can express in words. It has awakened an interest within me for more study of the Bible. I have gained a clearer knowledge of the Sunday school and its mission, the qualifications of a teacher, and the principles of teaching. I have also gained much inspiration through the study of Bible History and Bible Geography.

Edna Yoder.

I have learned of the great responsibility that has been laid on the Sunday school. I have gained a general knowledge of the Bible; first, of the Book and its books; second, of Bible History; third, of Bible Geography. Old Testament History was enacted on a field less than half the area of the United States. There is a river in Palestine that runs for miles below sea level.

I have gained some knowledge of the altar and its offerings and of other Bible Institutions; also some knowledge of Sunday school history, its aims, etc.

Walter Royer.

The study of Teacher Training has been a help to me in my Sunday school work. It gives an outline of the Bible. It makes the study of the Bible more interesting. Studying the history and geography has made a desire to search the events and places from the Bible itself. For myself I must say it has given me a greater desire to study the Bible as the Book of all books. Caleb Yoder.

Teacher Training has been helpful to me in awakening a greater interest in the Bible, by giving me a general view or background of "The Book," which is necessary in doing Sunday school work.

Bible History, Bible Geography, Bible Institutions, the needs of the pupil, and the qualifications of the teacher, are all of vital importance, for unless we first know how can we expect to impart to others?

Pearl Detwiler.

My course in Teacher Training has helped me in getting a better general knowledge of the Bible. It is a great help in Bible History and Geography. It helped me to class men in their order and general conditions under which they lived, and in getting a better idea of the comparative size and position of the different places. It also helps one to better understand the different forms and methods of early Bible worship. It brought before me more vividly the opportunities of the Sunday school and the responsibility of those on whom this work rests.

Lester Detwiler.

I was a member of the Bible Class at Midway last year and to do the course justice it would require a great deal more space than I am alloted. I may however say without exaggeration that I am unable to think of any single subject that I ever carried that I got an equal amount of benefit from in an equal amount of time. I have not taught a single Sunday school lesson since but that I felt its benefit. It awakened a new Christian spirit within me and created within me an ever growing love for "The Book."

Hayden G. Nichols.

By studying the Teacher Training Lessons I received a greater vision of the Bible. I think Hurlbut's Teacher Training Lessons are put up in such a plain simple way, which makes the Bible so much plainer to me. Sometimes I forget something, but by looking through the blackboard outlines which are very short and brief, it soon comes to my memory again. Now since I have completed the course, when I hear a sermon, or read any part of the Bible it is much plainer to me and I get more out of it than I did before taking the course. Earl R. Kurtz.

After taking this course I find that the Sunday school is not a modern institution as I supposed, but its germ was living and active more than two thousand years ago. Since then it has developed in varied forms.

Old Testament History and Geography have given me a better understanding of the lessons we are studying this year.

Some of the hints on teaching have been a great help to me in teaching junior pupils.

This book has also impressed upon my mind the great responsibility and opportunities of the Sunday school in leading souls to Christ. Sarah Metzler.

A Teacher Training Course is a great help in starting one in a systematic study of the Bible.

In teaching a Sunday school class it is not possible to do the best work unless we have a knowledge of Bible history and Bible geography. Even if we do not expect to impart the Word of God to others we should not deprive ourselves of an intimate knowledge of the Bible, that we may be able to say with the Psalmist, "Thy word have I hid in my heart that I might not sin against thee."

Elmer Lehman.

In taking a Teacher Training Course it naturally directs one's thoughts more than ever before upon the Bible; and the result will be, more Biblical knowledge.

The more thought that is given to a subject, the greater it will seem and our interest in it will increase rather than decrease.

The course has given me a better idea in general, of the Bible. It has helped me to receive a clearer and better knowledge of how to teach.

By studying together in the form of a class, opinions are exchanged, our views are enlarged and after finishing the course I realize more than ever, the work that is before us, and the responsibility that rests upon each one of us. The one thing that remains to be done is to do our best to meet the requirements. Rena Metzler.

To say all that might be said would require more space than is alloted to me. So in brief I can say, Teacher Training has given me needed information as a pupil in Sunday school, and also as teacher, in remembering that the Sunday school and Church must work together, and have also gained of the principles and arrangement of teaching, that not all pupils will be taught in the same way.

If week day teachers need more teaching along various lines, why should not we be more interested in a book that clearly teaches the Bible and concerning true Bible teaching in a more plain and simple way. I wish to encourage more Teacher Training classes. Elmer A. Kurtz.

"Whoever does not heed the heavenly call is lost."

WORLD WIDE SUNDAY SCHOOL NEWS

The Sunday School an Evangelizing Agency

From the Sunday school Secretary for Brazil, Rev. Herbert S. Harris of Rio de Janeiro, comes the very significant statement that the Sunday school must be used more and more as an evangelizing agency by the establishment of branch schools, thus pushing the work out like the spokes of a wheel, into the surrounding districts. He states that this purpose to evangelize through the agency of the Sunday school reacts most favorably on the teacher training work, making it necessary in order to carry on extension work. Mr. Harris is the representative in Brazil of the World's Sunday School Association and recently sent a photograph to headquarters in New York showing the seven branch Sunday schools that were carried on from one school at Lavras as a center.

An experience in attending a Methodist Sunday school in Rio de Janeiro in the Catette district—the oldest in the city—is described by Mr. Harris. "It was the occasion of their annual Children's Day, also observed as Decision Day. The pastor had asked me to speak to the school. There must have been about 200 children present besides 50 or more adults. During the singing of the last hymn, those who had not made a profession of their faith in Christ but who then desired to express their purpose to live Christian lives, were asked to come down to the altar and give their hand in testimony of their purpose, to the pastor and superintendent. There were eighteen boys and girls who responded. It was a touching sight to see these young lives dedicating themselves to the Master but I cannot help thinking how much greater is the responsibility now resting upon that church and school for training them up into that life which is Christ."

Sunday School Items from Egypt

A number of personal incidents are given in a recent letter, which are well worth quoting:

"A Bible woman in one of our Sunday school conferences volunteered to begin a ragged Sunday school in a certain district of the city. The first Sunday she collected five and taught them a Bible story and gave each a picture card. On the second Sunday twenty were present and in two months' time, seventy was the average attendance. So she had to hire a house and secure more teachers to help her."

"A teacher offered a Mohammedan boy of five a picture card. This he refused to accept, both on the first and second Sunday. When he was asked why, he said he was afraid the card would make him a Christian. The teacher explained that the picture itself had no such magic power and at last the boy accepted one. When he reaches home each Sunday after the class, his father asks him about the picture card and the boy proudly tells the Bible story."

"A leader who opened a ragged school found that he had only twelve pupils and try as he might, he was unable to increase that number. At last he divided the twelve into committees of two each and asked each committee to bring in a new pupil. When he had eighteen, he sent them out in nine committees. Now he has forty students each Sunday."

"The father of a girl pupil went to the teacher of the school and said, 'My daughter likes to attend your school but I am afraid of your religion.' The teacher invited him to listen to the lesson that was then being taught. This was the story of Stephen. When she described Stephen's prayer for his enemies, the man became deeply surprised and interested. 'I never thought,' he said, 'that you had such great principles and such good men. Now I am not afraid about my little girl but would like to come each week with her.'"

TEACHER TRAINING NOTES

Two new Teacher Training classes have reported this month and have taken their first examinations. One is located in the Johnstown, Pa., district, and the other at the Oak Grove Church near Grantsville, Maryland.

Is a Teacher Training Course worth while? If you are in doubt read the short articles in this department written by the members of the class near Columbiana, Ohio, which has just completed its work. This was an ordinary country district, so far as physical conditions at least were concerned, and all of the excuses so frequently given about the difficulty of getting a class to attend regularly in the country districts applied to this community just as much as anywhere. And yet, the work was completed, and thirteen members secured their certificates. And now the class is taking up Mission Study work. Where there is a REAL DESIRE to accomplish something, difficulties usually vanish.

Some folks think that when one takes up the study of Teacher Training there is apt to be an over-emphasis on methods and training, and a neglect of the study of the Word itself. Read over the write-ups of the members of the Columbiana class again and notice how many of them emphasize the fact that the course was helpful in giving them a clearer understanding of the Bible and a greater desire to study it more and to become better acquainted with it. Teacher Training serves as a stimulus and a key to Bible Study.

The class in Lawrence County, Pennsylvania, has completed its work during the last month, and nine of its members have been awarded certificates. This class has done excellent work. Those who were awarded the certificates are Sara Detweiler, Sara Zook, Elmer Detweiler, Clarence Kauffman, Edward F. Zook, Florence L. Zook, Ethel Zook, Elizabeth Kanagy, and Enoch J. Zook. Bro. Harry B. Kauffman was teacher. This is another country class that overcame the usual difficulties and found out that "Where there is a will there's a way."

Now is the time when you should be thinking of forming a class. The best time of the year will soon be here. If two or three people are interested and work carefully and prayerfully, it may easily be possible to start a successful class. Our own General Sunday School Committee now conducts examinations, grades papers, and grants certificates. If you desire further information write to Vernon Smucker,

Scottdale, Pa.

WHAT IS YOUR RIGHT NAME?

D. L. Moody said to a man in the inquiry room, "Are you a Christian?

The man replied, "I am a practical Christian."

Mr. Moody said, "A prcatical Christian! When were you converted?"

"I never was converted—don't believe in such stuff."

"But the Bible says you must be born again," replied Mr. Moody.

"I don't know anything about that. I don't believe the Bible."

"Don't believe the Bible, and yet you call yourself a practical Christian? Do you believe in Webster's dictionary?"

"Yes," answered the man.

"Well, Webster says that a man who does not believe the Bible is an infidel. You had better call yourself by your right name." See II Corinthians 6:15.—Selected.

Disappointed but Re-appointed.—A fine story of a rejected missionary candidate comes from England.

The medical examination showed that he was unfit for service in foreign climes, and he passed out bitterly disappointed. "If, then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's, and all the profits shall be devoted to His work in foreign lands."

He entered business life. His first year's profit was £75. This he sent to the mission board. The next year he sent £480, the year following, £1,024, and successively £2,500 £3,000, and last year £3,500. In these six years he has paid in £10,579, instead of the personal service he was not permitted to render. God is making him more useful than he ever could have thought!

There is still room upon this holy altar for other consecrated business men.—Record of Christian Work.

CURRENT EVENTS

Coal Strikes Ended.—By an agreement reached at Cleveland, Ohio, between the operators and miners, the bituminous coal strike was ended August 15. A few days later a similar agreement closed the anthracite strike. The settlement is little more than a truce, the bituminous agreement reaching until April, 1923, and the anthracite until August, 1923. It is estimated that the 155,000 anthracite workers lost $125,000,000 in wages, while the 450,000 bituminous workers lost $400,000,000 during the five months "layoff." According to the agreements, the wages in force before the strikes began are to continue until the agreements expire. The operators lost in that they were unable to secure the reductions in wages desired; the workers lost in that they had to accept a one-year instead of a four-year contract. A large majority of the workers have returned, and there are prospects that enough coal can be mined to supply the nation ere winter comes, provided transportation can be secured. It is feared that the settlements are only temporary, and that when the agreements expire, the problem will again arise. The miners have lost their wages; the operators still have the coal to be mined and a much better market than before; the general public will eventually pay the bill for the existing shortages. Many experts are advocating the establishment of a governmental tribunal, with powers of enforcement, whose duty it shall be to consider and adjust all disagreements before strikes occur.

The Railway Strike.—The strike of railway shopmen, in progress since July 1, has been partially checked. The strike began because of a wage reduction ordered by the Railroad Labor Board, but the main issue soon paled and the contention became that of seniority. The men would have been willing to return, but demanded the rank they had before striking. The operators were not willing to grant this, and wanted to place men in positions, depending on needs and conditions. The passenger and freight service were kept up remarkably well, though much coal and other freight still remains unmoved. The strikers refused to resubmit the question to the Labor Board for another consideration. Some companies suffered more than others, but there have been repeated cases of violence reported. The Federal District Court of Chicago issued a sweeping injunction, forbidding strikers to interfere with operations carried on by non-union men and strike-breakers who are returning to work. The operators tried to have the injunction made permanent, while the workers tried to have it dissolved. Ordinary criminal law would forbid lawlessness, but the injunction struck at the very root of striking, and this made it doubly objectionable to the union leaders. Enough cases of violence occurred to warrant such proceedings. By the agreement reached Sept. 14, shopmen voted to end strike and make individual agreements with their companies, provided they can return to the positions held June 30, where no charges of violence are held against the men in question. About half the shopmen would be satisfied with the plan. There are still a number of obstacles, but progress toward settlement seems assured. There is a growing sentiment that the government should establish a board similar to the Railroad Labor Board (consisting of equal representation by workers, operators, and the general public), vested with authority to carry out its decisions after sufficient deliberation.

The Graeco-Turk Conflict.—Greece and Turkey are in armed conflict over the possession of Smyrna and other parts of Asia Minor. Soon after the war, Greece was given control of the territory in question, and proceeded to take possession. Shortly thereafter, the Greek leader, Alexander, died, and in the impending election, Constantine, who had shown partiality toward the Central powers, was restored. This caused Allied powers to suspicion Greece. In March 1922, a commission of allied powers re-instated Turkey, giving her possession of the Asia Minor territory, and removing Greece therefrom. Greece was dissatisfied with this and rose in protest against Turkish possession. In the first encounters, Greece showed advantage, but of late the Turks have been making decisive gains. Technically, Greece is at fault, because the war was begun contrary to the latest treaty, but the Turkish history is so well known that popular sympathy turns overwhelmingly toward Greece. Large numbers in the regions are facing famine. At last reports, Smyrna was burning, bringing untold suffering. The patriarch of the Greek Church has appealed to the League of Nations for their protection. French leaders, in particular, are fearing that Turkey will take control of Constantinople and the Dardenelles and announce that such shall not happen. Large numbers of Christians have been massacred. The Near East has suffered much from inadequate protection. Most of the other nations seem to feel that others are welcome to the glory, as well as the responsibility, of furnishing such protection. The present situation threatens to bring another Balkan war.

Death of Irish Leaders.—Michael Collins and Arthur Griffith, the most prominent leaders of the Free State party in Ireland died recently. The former was killed by an unorganized party of Republicans that had been in ambush. Their death is a heavy loss to the Free State forces. Both were considered able leaders, among the best in Ireland. The Republicans showed their true colors in their killing of this man. It is estimated that at least ninety percent of the Irish people want peace, and as soon as they will be convinced that their state will be the same as that of Canada, they will accept. The greatest hindrance to any party gaining ascendency in Ireland is the inability to enforce the terms of its platform. The opportunity for peace and prosperity in Ireland has never been better than now if only the workers of the people can prevail against the intolerance of the comparatively few "bitter-enders." The League of Nations council would gladly admit the free state on assurance of order.

Prohibition and Bonus Bill Polls Close.—The "straw vote" recently taken by "The Literary Digest" on the Volstead Act and Eighteenth amendment and the Bonus Bill has closed. On the first measure, the following votes are recorded: For enforcement, 356,193; for modification, 376,334; for repeal, 189,856; total, 922,383. The votes were taken in representative industries and are considered quite representative. The smallness of the "for repeal" vote is encouraging. One lesson the country has not learned and that is that modification is simply an easy way to readmit the liquor curse. Since it requires a two-thirds vote to repeal an amendment, it is not likely that the Eighteenth amendment will be affected, though the Volstead law may eventually be changed. Out of 911,035 votes cast for the Bonus Bill, 466,814 favored it, and 444,221 opposed. This bill has passed both houses of Congress and is now in the hands of a conference committee appointed by both departments. It provides for three avenues of aid: Vocational training; land ownership; and cash payments. But it makes no adequate provision to secure the necessary funds. President Harding is expected to veto the bill, on the grounds that it must make provision for the finances before it can become a law.

Later.—The expected veto has come.

Herrin Offenders Under Arrest.—The Illinois Attorney General has entered a campaign to bring those responsible for the Herrin massacres to justice. It will be remembered that union miners attacked non-union men who were at work, and continued their onslaughts, even after peace flags had been raised. There has been a nation-wide protest against letting such uncivilized conduct go unpunished and the present action is the result. The head of the Illinois miners' union declares that his organization will protect all indicted men, and that he realizes the magnitude of national sentiment against the action in question.

A New Supreme Court Justice.—Justice John H. Clark of the Supreme Court recently resigned, presumably to further the principles of the League of Nations. He was considered among the most liberal of the judges on questions of industry and economics and was at times branded as ultra-radical. Ex-Senator George Sutherland has been appointed in his stead. He has been president of the American Bar Association and an advisory delegate at the recent Disarmament Conference. He is considered more conservative than his predecessor and the appointment has met general favor.

To Facilitate Rapid Mail Delivery.—The Postoffice Department at Washington has issued an order that beginning January 1, all persons wishing their mail delivered must provide special receptacles for receipt of same. This applies to city homes and business places. It is also estimated that more than forty percent of the mail in the United States is delayed or misçarried by improper addressing. This means an enormous expense annually.

Raid on Red Propagandists.—The Department of Justice recently raided a secret meeting of the communist party held near Bridgeman, Mich. There were twenty-one arrested, among whom were prominent labor leaders and former members of the communist internationale of Russia. Four of the prisoners have confessed to removing twenty-seven spikes from the rails of the Michigan Central Railroad, wrecking an express train, killing the engineer and fireman.

Primary and Election Results.—Senator Hiram Johnson was recently re-nominated for United States Senator from California. His nomination, with that of Ex-Senator Beveridge for Senator in Indiana and Gifford Pinchot for governor of Pennsylvania as well as similar instances in other states is considered rather a defeat for the existing policies of the Republican party. Senator Frederick Hale, Republican, has been elected governor of Maine. The Maine election is usually considered a barometer of national results, but often causes a disappointment to speculators on future votes.

Civil War in China Ended.—After conferences in Shanghai, with various leaders and factions, Sun Yat-sen, leader of the South China faction, stated that war in China is over. He is the leader of the republican forces and the president of the existing government has resigned in his favor subject to the consent of Parliament. The former says he will not go to Peking until the various factions have settled their differences. It is hoped the now government will help to open China to the outside world, thus developing the many unexplored resources of that country.

FAITH AND PRACTICE—ACTS

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and should so withstand the servants of the true Jesus. But such is the nature of all the subtle oppositions of the enemy, thru those who may rightly be called the children of the devil the enemies of all righteousness and the perverters of the right ways of the Lord. It is also remarkable that this evil person should be so closely in touch with the ruler of the country, enabling him to use all the force of the government to accomplish his purposes and to oppose the work of the Son of God among men. Thru the overthrow of this man's power the deputy was led to believe in the power of Christ and to accept His salvation.—Acts 12:6-12.

The next journey led the missionaries to the mainland of Asia Minor, in the district of Pamphylia. At this point one of the critical experiences of Saul and Barnabas occurred. John Mark left the company and returned to Jerusalem. What was the cause of John's return is not recorded. The scripture graciously omits the enumeration of people's faults when their relation affords no definite purpose. This is true Christian charity and a rebuke to the spirit of useless gossip. Altho this incident afforded the occasion of a later separation of Saul and Barnabas in their work, the direct cause of the return of John is not revealed. With Saul, his reasons for leaving them seemed not to have been sufficient. Barnabas seems to have considered his action excusable. It was evidently a difference of the judgment of individuals, and not a case of a violation of any spiritual obligation. The difference of judgment on the part of Saul was later reversed, and that, perhaps, when he saw a different manifestation of courage and zeal on the part of the man who had turned back. Let the Church learn the lesson of patience with such brethren and sisters who start well and are inclined to turn back. Let them return to the fold at Jerusalem, and let them prove themselves anew for the service to which the Lord would send them forth and in which they may later prove themselves to be profitable.—Acts 12:13.

The pruning off of sins will not of itself produce perfection. —Ex.

Y. P. M. TOPICS

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tions as to how to come to God and what to pray about and why it is possible for us to approach such a great God and expect to be received. We should earnestly meditate on both passages to let the full force of our privileges come before us and to receive instruction as to God's will in our behalf.

OUTLINE STUDY

I. The Importance of Prayer
1. God commands it.—Col. 4:2; I Thes. 5:17, 18; Phil. 4:6.
2. It brings needed blessings.—Jas. 4:2; Matt. 7:7-11.
3. It guards against evils and sin.—Matt. 6:13; Matt. 26:41.
4. It opens the heart to God's revelation.—Acts 13:2; Dan. 10:11, 12.
5. It enables one to talk with God.—Jas. 4:8.

II. What the Prayers Should Be
1. For Ourselves.—Lk. 21:36; Heb. 4:16.
2. For Our Fellowman.—Eph. 6:18, 19; I Tim. 2:1; Jas. 5:16.
3. Praises to God.—Ps. 105:3, 4.
4. Thanksgiving.—Col. 4:2.
5. Intercession.—I Jno. 5:16; I Sam. 12:23.
6. Waiting before God.—Isa. 40:31; Ps. 62:1, 5; 25:5.

III. Acceptable Prayer
1. In the name of Jesus.—Jno. 16:23-27.
2. Through the Holy Spirit.—Rom. 8: 26; Jude 20.
3. In harmony with the Word of promise.—I Jno. 5:14, 15.
4. With hindrances removed.—Heb. 10: 20-22.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Prayer."**
2. Praying Children.

For Young People
1. A Sincere Prayer Life.
2. An Acceptable Prayer Before God.
3. The Intercessory Prayers of God's Children.
4. Worshipful Prayer.

For Older People
1. The Waiting Devotional Life.

PERSONAL THOUGHT

Lord, teach us to pray! Help us to understand what unused power is within our reach through grace and lead us to understand how thou wilt be a supply for our every need, according to Thy riches in glory by Christ Jesus.

SEED THOUGHTS

True prayer is an earnest soul's direct converse with God.—T. L. Cuyler.

A life of prayer is a life whose litanies are ever fresh acts of self devoting love.—F. W. Robertson.

Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.—Octavius Winslow.

For "we know not what we should pray for as we ought;" but love leads us on, abandons us to all the operations of grace, puts us entirely at the disposal of God's will, and thus prepares us for all His designs.—Fenelon.

"You get life in conversion, and in sanctification you get life more abundantly."

MISCELLANEOUS

THE LATEST EXCAVATIONS AT JERUSALEM

Geo. A. Barton, Ph. D.; Ll. D.

The name of no other city in the world stirs so many and such sacred emotions in so many breasts as the name Jerusalem. At its mention one thinks of Abraham and Isaac, of David and Solomon, of heroic and inspired prophets, of devoted Apostles, and of One who spake as never man spake. It is this that makes every scrap of information concerning any period of its history so interesting. All research which enables us to make real to ourselves the ancient life of this place of holy associations is very important.

The latest systematic excavation of a part of ancient Jerusalem was made by Captain Raymond Weill, during the winter of 1913-14. The expense of the work was borne by Baron Edmond de Rothschild. When the work was suspended, in the spring of 1914, it was Captain Weill's intention to continue it the next winter, but the outbreak of the Great War made that impossible, and postponed the publication of the discoveries made in 1913-14 until the year 1920. The volume in which Captain Weill published his results is written in French, and published in Paris. Its title when translated is, The City of David. It reached the present writer early in 1921.

All Sunday school teachers should know that Jerusalem was built on two hills, one of which was called Zion. The name "Zion" is now applied to the western hill, but in Biblical times it was the name of the eastern hill. It was on this eastern hill, above the spring Gihon, that Jebusite Jerusalem was situated. This city David captured (II Sam. 5:6-8), and it was afterward called "The City of David." It was surrounded by a great wall which was built at the top of a steep hill, and was a strong fortress. In this city David was buried (II Kings 2:10), as were his successors down to the Babylonian exile.

King Hezekiah, about 700 B. C., cut an aqueduct through the solid rock under the City of David, in order to conduct the water from Gihon to a new pool inside the city wall. This aqueduct, discovered in 1880, is not straight; it makes a great bend westward into the hill and then turns southward to the pool into which it empties. A distinguished French scholar, M. Clermont-Ganneau, had conjectured that the aqueduct was cut in this crooked fashion in order to avoid the tombs of David and the other kings of Judah, which he supposed were situated in the part of Zion which, by making this bend, the aqueduct avoided. Captain Weill devoted himself in his excavation at Jerusalem, to an attempt to discover whether this theory was true, or, in other words, to an attempt to find the tombs of David and his successors. In this he was, at the best, but partly successful, but he discovered a number of other things of considerable interest.

The area excavated by Captain Weill was a tract about 290 yards from north to south and 75 from east to west, which covered the southern point of the ancient hill of Zion, now called by scholars Ophel. The excavation included the eastern slope of the southern point of this hill, opposite to which, across the Kidron Valley, the village of Silwan (ancient Siloam) rises. From this tract of land the earth was removed and the exploration carried down to the solid rock. Four sorts of ancient remains were found which are of interest to students of the Bible: fortifications, aqueducts, tombs, and structures of the Roman period about the beginning of the Christian era.

1. Foremost among the fortifications uncovered was a massive wall, evidently a part of the wall rebuilt by Nehemiah. A part of this wall, farther to the north, had been discovered by Guthe, in 1881; and a part farther south by Bliss, in 1894-97. The part discovered by Weill consisted of two structures—an inner portion, quite strong, and an outer portion, built against it. Perhaps the inner part is older than Nehemiah: a part of the pre-Exilic wall that Nebuchadnezzar did not succeed in breaking down.

Below this wall was a sloping series of fortifications made of brick, similar to the Canaanite fortification found at Megiddo by Schumacher. This was a part of the fortification of Jerusalem probably before the city fell into the hands of the Jebusites. Below this there was a network of walls and rock cuttings which show that through many centuries efforts had been made to fortify the hill at this point and that complete defense was only gradually attained. Nehemiah built on the top of many ruins.

Near the foot of this slope there was discovered the ruins of a round tower, 22 feet in diameter. The workmanship was of the late Jewish period, just before the Christian Era. Probably it had something to do with the fortifications. It was not far from the Pool of Siloam, and, if the structures on this slope were, like those on the opposite side of the valley, included in the name Siloam, this may possibly have been the "tower in Siloam" which fell on eighteen men and killed them (Luke 13:4), but this is by no means certain.

2. The water supply of ancient Jerusalem came from the spring Gihon, the modern fountain of the Virgin Mary. This spring not only supplied the city with drinking water, but its overflow was conducted out into the Kidron Valley to irrigate the gardens which at all periods of the history have been planted there. When the Canaanites held Jerusalem they cut a short tunnel through the rock in a southeasterly direction, through which water for the gardens was conducted out into the valley. This tunnel was discovered by Parker's expedition, in 1909-11. Later, either in the times of Solomon or Jehoshaphat, or at some period between, another aqueduct was cut through the rock in a winding course along the hillside, to conduct water to a pool at the south end of Mount Zion. This pool was outside the walls. This aqueduct of the early Jewish period was first discovered in 1886 by Dr. Schick, who explored a portion of it, about 75 yards long, near its upper end. The Parker expedition, 1909-11, found the source of this tunnel at the spring and examined its beginning for about 77 yards. This aqueduct ran directly across the section of the hill excavated by Weill, and thus the lower part of it was thoroughly explored by him. It was constructed by cutting small doorlike openings in the rock at intervals at right angles to the aqueduct, and then tunneling both north and south from these openings. The debris made by the cuttings was taken out through these openings. The height of this tunnel averaged about four feet, and its width was 18 to 20 inches. Weill proved that it conduced the water to the pool now called Birket el-Hamra.

A study of the workmanship of this aqueduct convinced Weill that it was constructed by workmen who were unable to tunnel in a straight line. The channel is full of curves which were clearly unintentional. Hezekiah later cut another aqueduct under the hill, as already mentioned, in order to bring the water to a pool within the walls, so that the city could endure a siege. This aqueduct Parker had cleared out, and Weill compared the workmanship exhibited in it with that of the one which the Jews of an earlier period had made. This examination convinced him that the great bend in Hezekiah's aqueduct was not made, as Clermont-

Ganneau had thought, in order to avoid royal tombs, but that it was accidental, and due to lack of engineering skill.

3. In spite of the conclusion just mentioned Weill made some interesting discoveries of tombs. These were of two classes. There were tombs deep down in the accumulated debris, which belonged the Canaanite time. One of these contained pottery of well-known Canaanite types, and had never before been opened when Weill found it.

Higher up, within the ancient citadel, he found three large rock-cut tombs, the size and character of which indicated that they once formed a part of the royal mausoleum. There were, however, no funerary remains in them. The place about them had been used as a quarry by some builders of the Roman period, and the tombs themselves had been turned into baths and fishpools. The presence of these tombs seems, however, to show that Weill explored a portion of the City of David in which the kings of Judah were buried.

In addition to these, Weill found a large tomb on the floor of which were many decapitated skeletons placed side by side in orderly rows. In another place he came upon a ditch filled with human bones, the decomposed remains of which stuck together. These were probably burials of the victims of one or more of the many sieges from which Jerusalem has suffered in the course of her long and agonizing history.

4. Allusion has already been made to the baths and fishpools of the Roman period. The builders of this time also quarried a good deal of stone for building. What sort of people were they who did this? They were evidently Jews, and they lived about the time of Christ, for Weill found here a Greek inscription set up by Theodotos, son of Vettinos, a priest and ruler of the synagogue, who was son of a ruler of the synagogue. He says that he had built a synagogue for the reading of the Law and the teaching of the Commandments, and a guest-house for the use of the needy from foreign parts.

Theodotos bore a Greek name and wrote in Greek, not Aramaic. He belonged, therefore, to the Dispersion. Professor Lagrange, of the French School at Jerusalem, thinks that Theodotos was a descendant of one of the Jews taken to Rome by Pompey as a hostage in 63 B. C. After living there a long time their descendants were set at liberty, and some of them returned to Jerusalem and built a synagogue. They were called Libertini, or "freedmen," because they had been set at liberty. In Acts 6:9 their synagogue is called the synagogue of the "Libertines." Some of their number disputed with Stephen and were not able to withstand his arguments. It is quite possible that Weill has revealed to us the part of Jerusalem in which this synagogue of the Libertines stood. Perhaps this Theodotos was one of those who disputed with Stephen. It is possible, though we cannot be sure.—S. S. World.

HOW BUTTONS ARE MADE

F. G. S. Morrison

The use of buttons as an article of dress is a product of modern civilization, as savages simply employ strings to fasten their clothing together. The Greeks and Romans also employed strings and girdles. Buttons were first fastened to the clothing for ornamental purposes. The next step was the use of loops and buttons, the evolution of the buttonhole coming last of all. Buttons were first employed in Southern Europe in the thirteenth or fourteenth century, and the manufacture of buttons in England dates only from the reign of Elizabeth as a trade of any importance.

There are, in general, three kinds of buttons: those which are sewed to the garment through holes in the button itself; those which have shanks of metal; those which have, in place of the metal shank, a tuft or layer of cloth. The last two kinds are usually made on the shell plan, there being two plates of metal with a filling of pasteboards or cloth between, each having the edges turned back, and the one securely pressed into the other by machinery. The face of the button may be covered with cloth or may be of decorated metal. The back has a hole in the center, through which the metal shank or cloth tuft is introduced.

In making the buttons which are sewed onto the garments through holes in the button circular disks, called "blanks," are first cut by means of fly presses or drills. The fly press consists of a vertical iron screw with a triple thread, to which screw is attached a horizontal arm, bending downward at the end to form a handle. A punch attached to the press rises and falls with the motion of this handle and rapidly cuts out the blanks. When large quantities of one pattern are required, a self-feeding, self-acting machine is used, which cuts out the blanks in rows at one blow. After being annealed, the blanks are next made convex by a blow from a stamp. The shanks are formed of wire by a separate machine, which cuts off pieces of wire or metal and bends them into loops of the required form. When these are soldered on, the metal buttons are dressed on a lathe. They are then gilded and burnished; some, however, are only lacquered; and some, though gilded, are finished in a dull or frosted style.

Metal buttons are a numerous class and include buttons for uniforms, trouser buttons, fancy buttons, which are gilt, stamped, chased, or enameled, and many cheap varieties in iron and other metals. Numerous kinds of composite buttons are also partly composed of metal.

Pearl, ivory, or composition buttons containing eyes are all made in a somewhat similar fashion. Fresh water mollusk or mussel shells are soaked in barrels of fresh water from three to six days, then sawed into blanks with saws formed by steel strips bent into tubular form. A fine spray of water plays on the shell to keep it cool and to lessen the dust. The back of the button is then ground, the front is polished, and the depression made by means of an emery wheel. The holes are then drilled, and the buttons sorted, carded, and packed.

Vegetable ivory has long been a favorite material for the manufacture of buttons, because it is readily dyed and turned in the lathe. It is the fruit of a South American palm called the coroza nut, and resembles in appearance true ivory, though it is somewhat softer. The nuts are first shelled by means of a rotary sheet-iron drum, provided on the interior with sharp three-edged irons. The nuts are then cut into halves, out of which buttons are bored, or into blocks which are formed into buttons by a shaping machine. The dyeing process requires much skill and chemical knowledge, and each factory has its carefully guarded secrets. The buttons are dried in wire trays, where they are subjected to certain degrees of heat. They are then polished by means of a large, revolting, felt-lined barrel, by polishing stones, and by hand.

So-called "horn" buttons are made from hoofs, which are boiled in large kettles and then cut into fragments. These are shaped into buttons which are then placed under a hydraulic press to stamp various patterns on them. Another machine bores the holes, and still another polishes them. An average factory produces from 1,500 to 2,000 gross per week.

Glass buttons are usually made by taking a rod of glass of any color, softening the end by heat, and pressing it into a mold, each half of which is fixed to one limb of a pair of pincers. The shank is placed in a hole in the mold before the glass is inserted.

Composition buttons resemble those made from vegetable ivory and are manufactured from certain fossil and vegetable gums, combined with finely powdered carbonate of lime, feldspar, or mica. Composition buttons are also made of Irish potatoes, which, when combined with certain acids, become as hard as stone. Other materials used are the casein from skim milk, blood, and brown seaweed.

Shirt buttons are made of powdered steatite saturated with soluble glass; the mixture is forced into molds, and is then baked and polished.

Metals, celluloid, ebonite, shell, pearl, bone, glass, papier-mache, wood, jet, precious stones, and porcelain are the leading materials used in the manufacture of buttons, although it would be almost impossible to name a list that has not been used.

In China a knob, or so-called button, is worn on the hat as a sign of rank, there being nine ranks, each of them signified by the material of which the button is made. The highest rank is indicated by the ruby; second, by the coral; third, a sapphire; fourth, lapis lazuli; fifth, crystal; sixth, white stone; seventh, plain gold; eighth

and ninth, differently marked gold.—The Classmate.

MAKING THE WHEELS MOVE

It is ninety-one years since Matthias W. Baldwin, a young silversmith and jeweler, astonished Philadelphia with the exhibit of his first locomotive.

That mother of the American locomotive industry was a tiny affair built for Peale's Museum, where it ran on a circular wooden track, pulling two small cars carrying four passengers. But it was a real locomotive—a steam engine in motion—and it did the work.

Officers of the old Philadelphia, Germantown and Norristown Railroad, now part of the Reading System, seeing Baldwin's startling invention, immediately ordered him to construct a larger one for their six-mile trunk line.

The answer to that order came in the now famous "Old Ironsides," the first Baldwin engine to run upon a regular railroad and to pull a standard railway train. The initial trial was made November 23, 1832.

That was an epochal day and event. It put Baldwin for all time among the immortals. It began what for half a century or more was and still is the largest single industry in Philadelphia.

Baldwin himself lived for thirty-four years more, or until 1866, seeing his locomotive go upon almost every important track in America and to a great number of foreign lands. The old founder was as stubborn and tenacious as he was able and honest. No engine he ever built satisfied him very long. Improvements and betterments he insisted upon. He originated a vast number himself, while his associates who came into business with him from time to time also contributed heavily to the ultimate success.

But from the first, the story of the Baldwin Locomotive is a history of American or indeed world steam motor power.

Yet at first, this inventive genius who had turned from the output of watches, one of the smallest bits of mechanism then known to man, to building a locomotive, then decidedly the greatest, was so discouraged when "Old Ironsides" did not come quite up to his expectations that he thought no more could be built.

He was wrong by 54,000! The mighty plant he founded has built that many since then.

The first Baldwin locomotive weighed about five tons. It could pull a load of thirty tons on a level road. At once it put the horse out of competition for long and swift transportation.

You may now see in the gigantic Baldwin shops a locomotive that weighs 160 tons and will pull at high speed more than 1,000 tons over an ordinary track. Weight of engine and the load it can haul have both multiplied more than thirty times since Baldwin gave to mankind his first one.

That the founder did things right is proved by the first engine, a stationary one, which he ever built. It was made and running before Stephen Girard died, and it can still do more work, although it is carefully preserved as a mechanical treasure.

When E. L. Miller invented a method of increasing the weight on the driving wheels, Baldwin paid him a royalty of $100 for the use of it on every locomotive. That was two years after the birth of "Old Ironsides."

For many years, every locomotive had a name, such as "Black Hawk," Tiger," "Eagle," and the like.

When he had been building locomotives for three years, Baldwin moved his shop to that Broad Street site which it still occupies, although originally he owned but a small part of the nineteen acres now covered by this great plant.

After he had constructed seventeen locomotives during the first three or four years, Baldwin, always trying to better his product, put brass tires upon his locomotive wheels. He thought that device would add to the tractive power, but the brass wore out quickly and was abandoned.

During the first six years, wood alone was used in locomotives for fuel and it was not until 1854 that coal became universally adopted in place of it.

When President Jackson's partisan rancor in destroying the second United States Bank, aided by other causes, plunged the country into a panic in 1837, Matthias Baldwin could not pay for his bills. But such was the confidence his creditors had in him that they told him to defer their payment for three years.

No one of them ever lost one penny by the long-sighted policy.

If Baldwin was never satisfied with his own product, neither was he content to sell it in America only. So, after he had been at work only six years, he exported two locomotives to Cuba. They bore the shop numbers 104 and 105.

By 1850 Baldwin could turn out one locomotive in a week.

During the high tide year of its history, which was 1918, the last year of the great war, Baldwin's made 3,580 locomotives, an average of virtually ten great engines every day in the year.

The Civil War paralyzed business in 1861 so that Baldwin's made but four locomotives in that year, but after that business hummed and in 1864 the works turned out 130.

In the autumn of 1866, Matthias Baldwin died. Shortly after that, his plant took that name which has become known thruout all lands, "The Baldwin Locomotive Works."

Just at present, the works are making some fine locomotives for the state railway in Egypt. At the same time some stupendous oil-burners are being built for the Southern Pacific. These latter weigh 160 tons.

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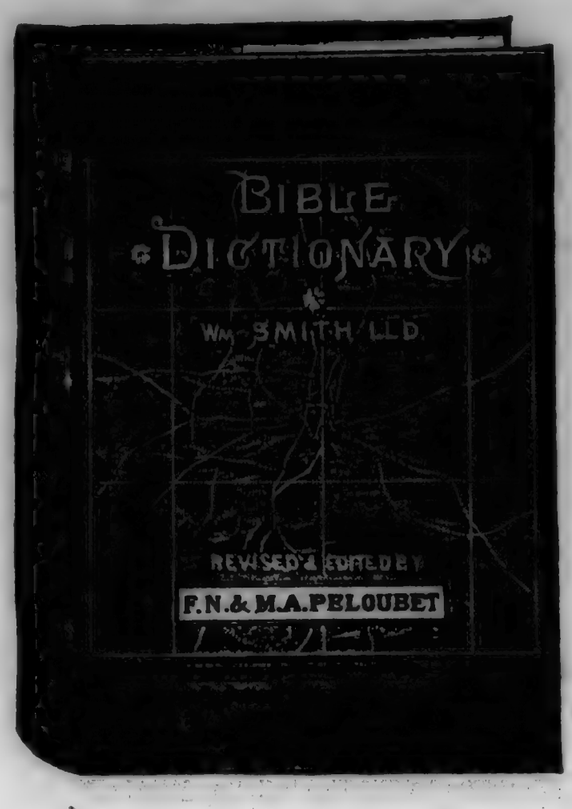

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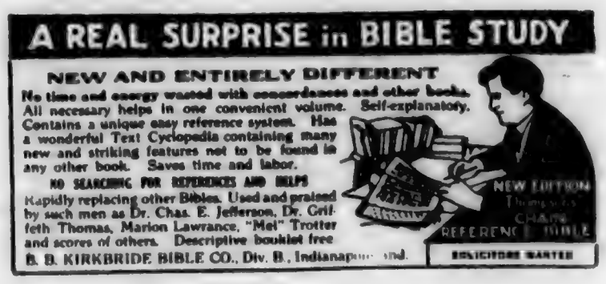
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CHRISTIAN MONITOR

NOVEMBER, 1922

THANKSGIVING FOR THANKSGIVING

Amos R. Wells

I thank Thee, Father, once again
  For many blessings gladly known,
And many more beyond my ken
  That Thou dost see and Thou alone;
But most of all my heart I raise
To praise Thee for the power to praise.

Thy bounty, it is wondrous kind;
  But oh, the smiling of Thy face!
My life is all in love designed,
  But Thou Thyself art grace of grace,—
Thyself, oh, infinitely more
Than all Thy bounty's golden store.

That I can feel Thy Fatherhood,
  That I can press my hand in Thine,
That I can know that Thou are good,
  And all Thy power is love divine,—
This knowledge every bliss outranks;
I thank Thee for the gift of thanks.

—C. E. World.

SELECT READING

ECHOES OF LIFE

Back Work

C. F. Yake

A student in a certain educational institution a number of years ago had been accustomed to give as an excuse "Too much back work" for not being able to respond to requests made for his help, until eventually it became customary among the fellows to ask him when meeting him "Any back work today,———?" The greeting did not appeal to him, but he was "game" and took the matter as a joke, and it was soon all forgotten.

Since then that little incident has often come to my mind, not so much from the excuse standpoint as from the back-work standpoint. You know there are people who continually are dragging along their daily duties instead of pushing them out of the way or dispatching them regularly and expeditiously. Their tasks make them go instead of they making their tasks go. What a joy in life such people have I do not know, but I well recall a boyhood experience that is somewhat typical of the whole bunch of them.

There was a certain farmer, owner and proprietor of his place, whom I often studied, and I believe now that I think about it, he did me a good turn, for he certainly taught me a lesson—a practical one that I shall never forget. This man would always have back work. I can't recall the time when he didn't have. Everything he did was done out of time it seems. His spring work was a week or two later than his neighbors'. He'd never have his corn planted until everybody else was thru. When haymaking and harvest came, instead of starting on time his corn had to be scraped or cultivated, or else it grew up without this necessary last attention. So naturally when people were done haymaking he was just beginning, and when people were thru in harvest his wheat was still standing, or else on shocks. Sometimes when untimely rains came the shocks became green before they finally were put under cover. It was the same when fall came. When other people had their corn husked and fodder hauled in some of his, many times, was still on the stalks and most of it to be husked.

I remember well the time this man moved on his farm. Both the house and barn were nicely painted and the fences were in a good condition. Little by little the weatherman took the color out of the paint and finally the buildings looked woodbare. Where the nice fences had been there were strips of briers four feet or so wide with staggering posts and leaning panels of rail fence, zigzagging along the brier strip. The farm became the happy abiding place of small game, and a choice gunning place for the rabbit hunter.

From the time I can recall learning to know this man until the day I emigrated from his environment, I can see him coming to church with the same suit of clothes. When first I saw him this was not conspicuous, but as years went by it was most easy to remember that suit as the one he wore when I first learned to know him, and it was the only Sunday suit I ever saw him garbed in. No one objects to the lasting qualities of a garment, but here was an incident where the life of the man and the way he did his work was typified by the way he dressed.

Back work! This man never knew what anything but back work was. And yet I sometimes wonder whether he really knew that it was back work. Possibly he was accustomed to it so that it wasn't back work to him anymore. But with this back work came back pay. There was a mortgage on the place, and little by little it was rumored that he had a hard time to make his ends meet. How I walked and drove by that place with apprehensions, pitying the man that was a victim of the circumstances of life, and wondering what would become of him and the children! And his wife, how I wondered what kind of a life she must have!

A few years or so ago word reached us that the barn burned, and with the sad news came a sadder unwritten message. We have since lost track of the man. How he is faring now we do not know, but our sympathy goes out to those who are his, his wife and children, and our pity to him. We wonder whether, when he gets over yonder, he will not find some back work there. If he doesn't, we are sure of one thing, that he will have a record of back work here to give an account of.

But he did me a good turn. He most indelibly impressed a lesson upon my mind which shall never leave me and I give him a star for that. Since then, back work has been one of the things I've hated with all the avarice a person can have, and I trust I may never learn to love it.

But this does not change the fact that once in a while all of us must face this problem. Back work stares us in the face sometimes. Sometimes it comes because of unpreventable or extraordinary circumstances; sometimes because of a vacation; sometimes because of indolence; and sometimes because of others upon whom part of your work is dependent. In all of these cases except the last the back work is strictly personal and temporary, and if it does face you, the quicker you get it out of the way the better it is. The fellow who hates back work will rout it in short order.

Just now the editor is on a vacation, and is expecting four days' grace after returning to his office to clean up his back work before returning to his avocation. Whether or not he will get the four days' grace we do not know, but we do know that that back work will go nevertheless, and just as quickly as possible. That is the way to handle back work when it stares you in the face because of circumstances, a vacation, or of temporary indolence.

But when you face the back work issue because of the fact that part of the work you are responsible for falls upon others, that is a different proposition. Sometimes this is due to the circumstances of others, sometimes because of the vacation of others, and sometimes because of the in-

(Concluded on page 720)

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A Monthly Magazine for the Home

Vol. XIV NOVEMBER, 1922 No. 11

THE CLEMEN FAMILY

John Horsch

Chapter VII

The Landvogt of Willikon

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

On the evening of the same day Arnold Martin came to report to the Clemens concerning developments in Willikon.

"The priest," said Martin, "announced after Mass that there was something of importance to communicate to the people. To his sorrow he had become aware that there was a family in his parish which was given to heretical tenets. He need not mention the name, for doubtless all knew to whom he had reference. These people held the most dangerous heresies. He had already made his report to the bishop. Meanwhile all true children of the holy Christian Church were earnestly warned not to enter the house or precincts of Andrew Clemen, nor have any intercourse with him or with any one of his family. I do, as a matter of fact, not mean to obey the priest in this," concluded Martin, "yet I did not deem it best to come up hill in broad day light." The remarks which he added were anything but flattering to the priest.

On the following morning the Landwogt of Willikon (the highest secular official of a district comprising several villages) was seen coming up the road. He carried a gun and was accompanied by his dogs, as if on a hunting expedition; his object, however, was to call on Andrew Clemen. Landvogt Walter was a friend of the family ever since his son Hugo had, together with John and Henry Clemen, received instruction in the Latin language from Andrew Clemen.

"I will without ceremony tell you of the intent of my coming," said the Landvogt, having entered the house. "My daughter was at church yesterday and informed me of the announcements made by the priest."

"We received the news late in the evening, yesterday," replied Andrew Clemen, "and have counseled among ourselves as to the steps to be taken for our safety. You do not think that there is immediate danger for us, Landvogt, do you?"

"No; I am disposed to believe that there is as yet no cause to be seriously alarmed. In all likelihood I shall receive orders from the government in Zurich, either to have you arrested, or, what is more probable, to make an investigation and report on it. In the former case I shall go to Zurich myself in behalf of this matter and shall at the same time send you word. Should it become evident that the authorities insist on your arrest, I shall be careful to avoid undue haste in attempting to carry out their orders. If the authorities merely call upon me to report, it will be easy for me to avert trouble."

The good people were touched by the generosity of the Landvogt. They thanked him in warm words. Lydia Clemen told him she was confident that the Lord would reward him for what he might do in behalf of the least of His people.

"However," said Andrew Clemen, "you doubtless agree with us that whatever steps may be taken should be such as will in no wise burden a Christian conscience, and that improper means should not be used to avoid persecution."

"Quite right," replied the Landvogt, "the question is simply whether or not you people are heretics and whether heretics should be persecuted. It depends on what is meant by that term. There are certain persons of whom I know that they are unbelievers, but, in order to avoid trouble, they observe the sacraments and other religious forms. Such would in my opinion pass as heretics. As concerns you, I know you desire to be guided by the Holy Scriptures. If I can prevent the government from persecuting you, I shall gladly do so. I do not propose to burden my conscience by having any part in religious persecution. It is my sincere conviction that the civil government is out of place when it undertakes to regulate matters of religion, although it would never do to say so in public. I am of the opinion that persistent heretics should be excluded from the Church and I know you people would be glad if the ecclesistical authorities would recognize the fact that you do not desire to profess the Roman Catholic faith which to your understanding is unscriptural. Let the authorities of the established church excommunicate you and let you alone. This would not be persecution but it would be doing you a favor. A person who does not uphold the doctrine of the church with which he is identified should not complain if he is denied the right of membership in it."

"You know," replied Clemen, "that I fully agree with you on this point."

"There is one thing yet that I desire to speak of," said the Landvogt. "It is rather an open secret that you people have held religious meetings. Now if I may offer a word of advice I should say that there ought to be no meetings held, at least not for the present time. If you will follow this advice and occasionally come to church down at the village, I am in hopes that serious trouble may be averted. But it is time for me to proceed on my hunting expedition."

CHAPTER VIII

Waldensian History

The place chosen for the next appointment for worship was located a considerable distance from Willikon. In view of the persecution which was threatening, the brotherhood decided that regular meetings should be discontinued for one month, or longer, if at the expiration of that time the storm should not have subsided. The pastor however reminded those of his flock who were heads of families, of their duty to hold services with the members of their household. Many fervent prayers were offered that the congregation might not be broken up through persecution, and, if a time of severe testing was to come, that no one might prove untrue to the faith, but that all should be found ready to endure persecution and to give, if need be, their lives for the sake of the truth.

In the afternoon Daniel Clemen consented, on the suggestion of his brother Andrew, to give a talk on Waldensian history. It was believed that a knowledge of the history of the Church would in these troublous times be of great value, particularly for the young people. The missionary suggested that questions should be asked on the subject under consideration.

"When began the decline of apostolic spirituality in the early Christian church?" asked John Clemen.

"It was about the middle of the second century," replied Daniel Clemen, "that a decline of primitive power and purity became noticeable in the church. After apostolic spirituality, the world-overcoming Holy Ghost power had been lost, the outside influences which were brought to bear upon the church, proved too strong to be effectually resisted. Various principles of the Gospel were gradually lost sight of, and in their stead unevangelical doctrines were adopted which were, in course of time, accepted by the leading Christian teachers. As for discipline the opinion began to prevail that excommunication ought to take place only in the case of heresy or false teaching."

"Were there not some Christian churches which endeavored to maintain the primitive purity of the church?" some one asked.

"Yes, indeed. The Montanists and Donatists realized that the church at large was falling from her first estate. They proposed to stand faithfully by the principles of the Word of God and maintain strict discipline."

"Did not Constantine exert a far reaching influence to secularize the church?"

"Yes. Emperor Constantine of the great Roman Empire brought about a union of the church with the state. He realized that Roman heathenism (which had up to that time been the state religion) had outlived itself and was fast declining, while Christianity possessed a wonderful vitality and was destined to spread over all the Empire. It was believed that the state could not prosper without some religion being united with it. Hence Constantine resolved to make the Christian church the state church. He succeeded in the attempt to unite the church with the state on the same principle on which Roman heathenism and the state had heretofore been united. The effect of this union on the spirituality of the church was disastrous. The Motanists and Donatists, however, protested against state churchism and the prevailing apostasy from apostolic principles."

"Did not persecution of those who refused to unite with the state church, begin at that time?"

"Constantine forbade the exercise of the heathenish religion by law, while his sons and successors went so far as to persecute both the heathen and those Christians who opposed state churchism. Hence the heathenish population submitted to baptism. Their old belief was in no wise worthy of suffering persecution for its sake. The consequence was not only that the state church lost what was left of the apostolic standard of life and practice, but various pagan ideas and principles were gradually adopted from Romish heathenism by the Christian church. The principles of state churchism and priest rule and salvation through outward forms were accepted from heathenism, also the worship of images and saints, ritualism, and various other doctrines and practices. Thus the primitive Christian church developed (or more correctly degenerated) into the Church of Rome."

"Were not some of the new principles, such as that of a priestly class, adopted through Jewish or Old Testament influence?"

"No; all indications point to the conclusion that such was not the case. We should remember that the Jewish Temple had been destroyed in the year 70 A. D., by the Romans, under Titus. Since that time the Jews were without a sanctuary, hence there was neither priesthood nor any offering of sacrifices among them. Moreover, very many Jews had perished in the terrible wars that had been waged against them, and those who survived found themselves scattered and despised and without prestige. Those new departures in the Christian state church were the result of heathenish influences."

"Were there evangelical denominations at all times, during the Dark Ages?"

"This is an important and interesting item," replied Daniel Clemen. "We should note that one of the ancient reformatory churches, the Donatists, perpetuated themselves down to the seventh century. During the following four centuries, namely till after the year 1100, there is no historical record that evangelical churches were in existence, although there is an ancient tradition to the effect that the Waldensian Church has existed ever since the times of the Apostles. If this tradition be correct, the Church can not have been very active during the period referred to, for otherwise some record of their existence and persecutions would doubtless be found. Possibly future investigation will throw new light on this question."

"Were there not so-called heretics, i. e. those who differed from Romish teaching, in all centuries?" inquired John.

"Yes, indeed. Few of them, however, founded new churches. Some had received light in one or a few points only, while others advanced views which were as unscriptural as popery itself."

"The fall of the Church," continued Daniel Clemen, "had been caused by the departure from the Holy Scriptures. A reformation could be accomplished only by a return to the Bible and its teachings and principles. The Bible must once more be placed into the hands of the people instead of being used merely by theologians, as far as it suited their fancies. The first requirement for a reformation was, that the people had the Word of God and made faithful use of it."

"You said there is historical evidence of the existence of evangelical churches after the year 1100. What were they?

"The Petrobussians of France were an evangelical denomination. Their leader, Peter de Bruys, who died in 1124, preached the necessity of a return to the pure teachings of the Scriptures. He protested against relic and image worship as idolatry. Images and altars, he contended, should be destroyed. Wherever there is a holy person, there is a holy place, and God may be worshiped everywhere, for was not Christ born in a stable? At one time he cooked his dinner with relics and crucifixes. He rejected purgatory, celibacy and Mass, as well as infant baptism. Peter de Bruys was killed by the people who felt that he was an enemy of their gods. His followers were numerous."

"Did not Peter Waldo live about the same time?"

"Yes. Peter Waldo, a rich merchant of the city of Lyons, in southern France, was led to have the Bible translated into the tongue of the people, the Romance dialect. In 1170 he employed two learned men for that purpose who translated for him the four Gospels and different other books of the Old and the New Testament. Waldo and his friends accepted the Bible, and it alone, for their spiritual guide. This is generally believed to be the origin of the Waldensian church. There is, however, as already stated, an old tradition to the effect that the name is not derived from Waldo, but from the word designating valley (hence, Vallenses; many Waldenses have for centuries lived in certain valleys of the Cottian Alps) and that the beginning of the Church reaches back farther than the time of Waldo. However that may be, it is certain that the all pervading principle of the early Waldenses was a return to the Bible and to primitive Christianity. They set themselves against the superstition, priestcraft and worldliness that had come to prevail in Christendom."

"What is known concerning the spread of the early Waldenses?"

"The history of their spread is known almost exclusively from the records of their persecutions which were kept by their enemies. Within seventy-five years the Church spread over a large part of Europe. Before the year 1200 they were found in Spain and northern Italy. By the year 1250 they appear in various parts of France and Germany. They had many adherents in these countries. Certain valleys of the Cottian Alps came to be their principal strongholds. Many suffered death for their faith, but never was the Romish Church successful in crushing the movement fully."

"What is known concerning the life and practice of the Waldenses of former centuries?"

"A Catholic opponent (Pilichdorf) writes concerning them in 1395: 'Among all sects that have hitherto existed none has been more pernicious to the (Roman) Church than the sects of the Leonists (Waldenses of Lyons), and this for three reasons. First, because it reaches back the furthest; for some say that it exists since the time of Sylvester (who was bishop of Rome at the time of Constantine). Secondly, because it is the most universally spread; for there is hardly a country where they are not

found. Next, because while other sects appeal to the hearers by the blasphemous character of their doctrines, the Leonists maintained a great show of piety, they led a pious life before the eyes of men, are quite orthodox in their doctrine concerning God, and adopted all the articles of the Apostolic Creed. They only abuse the Church of Rome and the clergy and, in doing this, they find ready hearers among the people.' The same author thus describes their mode of living: 'They are orderly and modest in their manners; their dress is neither expensive nor mean. They are never found hanging about wine shops; they attend no balls nor other vanities. They govern their passions; they are always at work, etc."

"Will you give a synopsis of the principal points in which the teaching and practice of our Church differs from that of Romanism?"

"The most notable points of teaching of our Church, as distinguished from Romanism, are these: The Sacred Scriptures, to be explained from themselves, are the only authority in matters of faith and practice, and any teaching that can not be proven by the text of the Scriptures is without authoritiy. The New Testament is the highest revelation of the truth and will of God; it is not only the source of the Christian faith but contains also the rules of life and practice. The Old Testament is a part of the Word of God; its worship and law, however, as was clearly taught by Christ and the Apostles, have been superseded by the Gospel. The church to whom the Scriptures are given and by whom they should be used is not a hierarchy but the Christian people."

"The doctrine of the seven sacraments," continued Daniel Clemen, "of Mass, purgatory and indulgences, the worship of images and of the saints, as well as many other unchristian ceremonies are to be emphatically rejected. Every Christian is a priest. Celibacy of the ministry should not be made a law, although it has been the rule of our church that traveling missionaries should be unmarried. Infant baptism is unscriptural; there are however some Waldenses who baptize infants. Military service (war) and judicial oaths are held to be forbidden in the New Testament. A true Christian church is to be separated from the world. Worldly amusements are not worthy of a Christian. 'Dancing,' said the early Waldenses, 'is the procession of the devil and drink-houses the school of Satan.'"

(To be continued)

THANKSGIVING AT HOME

His home was in the East, but he acquired an involuntary residence in several states. He served a seven years' sentence in Washington, and five in Colorado; and when he completed a two years' sentence in Deer Lodge, Montana, the memory of his crime was so recent that state officers escorted him to the state-line, and warned him never to return.

He had been a train robber and a bandit. As the railroads furnished him a living, so once they nearly procured his escape. He was working in the prison brick-yard, and had smuggled two revolvers into jail. The prison-made brick was loaded on flat cars; and usually once a day a locomotive backed into the yard, drew out the loaded cars, and then backed in empty ones. One of the prisoners said that he knew how to run an engine, and so the plot was formed.

One day the train crew was overpowered, and the prisoners captured the train; but the amateur engineer threw the lever the wrong way. The train backed farther into the yard, and exposed the insurgents to a murderous fire from the rifles of the guards, that filled the prison hospital and enlarged its graveyard and subdued the spirit of rebellion. But the man who formed the plot escaped unharmed.

His companions in evil came to think of him as leading a charmed life, for more than once his confederates were killed, and he escaped. What was more, he made a good prison record, and always got credit for "good time," although he was at the bottom of more than one plot that brought others to grief.

Out of prison again, after a five years' incarceration, he went to California, and escaped from that state just in time to save himself from arrest for another robbery. And so his criminal record, grew in length.

But this hardened criminal, in the days when his recklessness was beginning, and before he had seen the inside of a jail, heard a theater sermon one Sunday afternoon. It was an unconventional preacher who spoke, and neither the sermon nor the surroundings suggested the ordinary church service; but things were called by their right names, and the reward of sin was described in blunt Saxon speech. The love of God for sinful men was told also, and the grace that can save men to the uttermost; and in all those black and sinful years the memory of those words remained, not constant, but coming to mind now and again, with a vague wonder whether there was "anything it it."

The Pacific coast was no longer safe, and the man made his way back East. But the police were notified, and he was not a stranger even there.

One night in an Eastern city he attempted a burglary, and was wounded and arrested. He made his escape, but was clubbed and bruised till he thought he must die. Seeking some place of escape, he crept into a midnight mission, and they cared for him.

In the hospital he had time to think, and he remembered all the shameful years. He thought of the sermon in the theater; he remembered the prayers of a mother, who might be either living or dead—he did not know; and he resolved to test the love that can save to the uttermost.

Day by day he counted the days of his new life, living his new religion from hand to mouth, and praying for grace for one day at a time. Not till he had tested it well did he seek out his few remaining friends; he wanted to be sure that he would not disgrace them. But when two years had gone by of the new life, and the grace had proved sufficient day by day, he sought his old home.

On Thanksgiving day of 1906 he sat down with his gray-haired mother at a table loaded with the best she could prepare, and heard her choked and tearful prayer of thanks for a son who had been dead and was alive again.—Youth's Companion.

IN REGARD TO THE CARE OF BOOKS

Frank Monroe Beverly

There is a growing tendency toward carelessness in handling books; they are thrown or kept just anywhere, soiled, torn, or the covers broken, as if they were of no value. This comes of a certain laxity, or disregard of true economic principles. It may be said of some that there is practically a total disregard of all care in handling books, more especially those that belong to others, that is to say borrowed books. It would appear that the high cost of books in these days of costly paper, not to mention scarcity, and labor, should safeguard them against destructive handling.

The average person who borrows a book seldom thinks of returning it. The writer has around two thousand bound volumes, which, be it said without ostentation, make something of a showing for a private library, especially where libraries are scarce, and naturally, those of his neighbors who read by borrowing, think that a book or two will not be missed. So he has found that in most cases the borrowers do not intend to return books at all—nor do they like to be reminded of their delinquencies. Now, the writer has felt himself forced to hang a placard in each shelf, bearing this inscription:

DON'T ASK TO BORROW
READ HERE

In case the would-be borrower says, "Now, I see your sign, but I would like to have 'Tanglewood Tales,' or 'Black Beauty,' for a few days, I have resorted to the expedient of dropping a card or slip into the book, upon which has been typewritten this inscription, found neatly written by hand before the days of the machine, in an old volume:—

If knowledge you seek
In a book from my shelf
Remember next week
I may need it myself;
Oh haply, the book
Today you may borrow
I vainly may seek
To find on the morrow.
If not the rhyme
At least the reason
Suggests a prompt
Return in season.

Bonnywicket, 1922.
Freeling, Va.

EDITORIALS

Thankful for What?

Of course we are thankful! None of us would admit, even to ourselves, that we are otherwise. But for what do we render thanks at this auspicious time of the year,—the time set aside by our own national government as a thanksgiving time? And are we really grateful, or do we merely profess thankfulness with our lips.

Giving thanks is more than a mere lip process. It requires a heart condition,—a grateful spirit. And to be really grateful implies perhaps more things than we often realize or think. It seems characteristic of us as a people, and of our age and times, that we claim certain virtues or desirable qualities in a superficial way, without really examining ourselves to see whether deep down in our hearts we are what we profess to be, or whether we really have those things which we profess to have.

But of course we are thankful! Let us not question that or the genuineness of our feeling for a moment. There is, however, another question which merits consideration. What is the nature of our gratefulness, and for what are we really thankful?

Some people's thankfulness extends only to the material things of life. They are grateful for prosperity, for good crops, for financial success, for good health and pleasant surroundings. That is about as far as their gratitude goes. It is an important phase of gratitude of course,—and one that we too often neglect,— but unless it goes farther than that it has not touched the really vital issues of life. It is merely a gratitude for the material things of life.

There are others who go deeper than that. They are grateful for the material things of life to be sure, but also for the opportunities and privileges which have been theirs in the spiritual realms. They thank God that they are what they are, and that they were not born in a land across the sea where God is unknown; they are grateful for Christian homes and Christian neighbors, and for the fact that they are not as are their unfortunate brethren in the other lands, or as those who have not experienced the joy and satisfaction of a godly life. It is sort of a "Holier than thou" attitude, typified in the parable of the Pharisee and the Publican. Theirs is a selfish gratitude.

For what are we really thankful? Let us examine ourselves candidly at this season and let us see that we are not merely grateful for the material things of life which have come to us, or for the fact that our "lines are fallen in pleasant places" and that we are better than our fellow men, but let us see whether we can really thank God for a deep and abiding experience with Him, for chastenings and trials which seemed grievous to bear but which kept us close to the Master, for a sincere desire to walk with Him and to follow Him wherever He may lead us, and for a passion for souls that will cause us to take a deep interest in the welfare of those about us who know not the joys of the Christian life, as well as for the heathen across the seas who have never heard of a redeeming, loving Savior.

If we have had such experiences as these and can be truly and sincerely thankful for them, we have caught something of the spirit of true gratitude which makes us supremely happy not only at this season of the year but at all times and under all circumstances.

Grateful? Yes. But for what are we grateful?

Our Spare Time

Of course we are all busy!

It would be very wrong for us to be otherwise. God has given us the time which we are spending in order that we might use it to the best advantage.

Let us take for granted that our business is legitimate and Christian, and that the hours we spend in our daily vocation each day are well and profitably spent. But there still remains the question as to whether or not we are improving our leisure time or spare moments.

To be sure, most of us will at once deny that we have any leisure time. There are no "spare moments" for us. We are so busy day by day that we haven't the least time for anything except that which absolutely must be done.

And yet the Editor seriously questions whether the great majority of individuals can make such sweeping assertions in strict truthfulness. There are comparatively few people who are not wasting more time than would be required to accomplish many things which they now consider impossible for them because of lack of time.

Eight hours of sleep is enough for the average mature person. Few of us work more than ten hours daily, especially during the winter season. Of the six remaining hours out of the twenty-four, let us say that four are required for small miscellaneous duties not included in our regular work. This seems like a generous allowance, but even then there still remain two hours daily which are not accounted for.

What are we doing with these two hours? Of course they cannot be located in one uninterrupted stretch of time. They are made up of five minutes here, ten minutes there, and fifteen minutes at another place. It may be in going to and from our work, in the evenings we spend by our firesides, or in any number of a hundred different ways which come to all of us. It is these moments that may determine the course of our lives and which will enable us to accomplish many of the things which we would like to do but which now seem impossible for us. For them we must render an account; when once they

are lost they can never be regained. They are precious jewels put into our keeping and they offer us opportunities and possibilities without number.

One of the most fruitful and helpful ways of spending odd minutes these days is by reading. Fifteen minutes each day spent in reading along a certain definite line will enable one to acquire a most valuable and worthwhile store of knowledge. Half an hour daily with the Bible will make it a new book to us. A pocket Testament will enable you to profitably employ moments that might otherwise be wasted. A few moments applied to any task daily and persistently will accomplish almost unbelievable results.

Let us be sure that we are improving our spare moments.

Be Loyal

Nobody admires the individual who belongs to a voluntary organization of any kind and yet is continually finding fault with or apologizing for the same.

Disloyalty to our country, whether in word or deed, is considered one of the most serious offences that can be committed against it, and in times of national stress or danger is subjected to serious punishment.

Disloyalty to one's home, if it is the right kind of a home, brands the individual in the eyes of society and places him outside the ranks of respectability.

Disloyalty to the Church is equally serious. An attitude half-way between acceptance and defiance of certain principles for which the Church may stand is not looked upon with favor by anyone, nor does it lead to the esteem of such an individual by those with whom he may come in contact, even by those who are not religious by profession. Most everyone will respect a sincere and a consistent conviction on the part of someone else, even though it may differ radically from his own; but a half-hearted, apologetic, disloyal attitude never wins any friends.

Wherever the insidious monster of disloyalty raises his ugly head he is condemned and hated. No disloyal person is respected anywhere.

Be loyal!

Be loyal to your country. You have been nourished and protected by her institutions and her ideals. Too many there are who esteem lightly the privileges and advantages which they have enjoyed under her protecting care and who do not live up to the best for which she stands. No Christian can really be a traitor to his country. Of course it is possible that one's country may take steps of which he cannot consistently approve, but even then his concern should be for her highest good.

Be loyal to your home and to your parents. They may not have had all the refinements and the advantages which they have so unselfishly provided for you, but the spirit and the motives which prompt their lives can probably not be surpassed anywhere. You will never find anyone anywhere who is more genuinely and unselfishly interested in you. Be loyal to them.

Be loyal to your Church. The principles for which she stands have come down through the ages. They are eternal and based upon the Word of God itself.

And, above all, be loyal to God and to His eternal principles by which you profess your life to be guided. Any other course will be disastrous.

Be loyal!

Missionary Day

The third Sunday in November is again designated, by the General Sunday School Committee, as Missionary Day.

Every Sunday school ought to observe that day in a special way for the purpose of calling attention to the missionary problems and opportunities confronting us at this time. Moreover, the occasion presents another opportunity for impressing our boys and girls with the mission idea, and with the fact that everyone, old or young, can play a definite part in this work.

Parents should see that the children who have accepted quarters from the investment fund are ready to turn in their earnings at this time, and Sunday school teachers and superintendents should arrange appropriate exercises for the occasion.

Pastors in many cases find it advisable to preach missionary sermons, planting the seed deep in the hearts mellowed, perhaps, by messages brought in the Sunday school hour. Missionary prayers, as well as missionary sermons, should play an important part in the service.

Young People's Meetings too should emphasize the missionary spirit. The Y. P. M. Topic Committee has provided a missionary topic for the evening, and its careful consideration by able and earnest speakers can do much toward putting a climax on the other activities of the day.

But above all, be sure that the genuine spirit of Jesus Christ, which is the real missionary spirit after all, permeates and pervades every exercise and program of the day. No program or exercise, however elaborate and carefully planned it may be, will avail anything if such is not the case. Whatever special observance of the day there may be must after all be the result of the outpouring of a real missionary conviction on the part of those who take part and plan the work.

In union there is strength. With a great many of God's people thinking, praying, and agonizing over the same problems and for the same Cause, there will be released a power unfathomable and unsearchable, and the Cause of the Lord will prosper in a very special way.

A New Offer

Owing to the large number of new subscriptions received as a result of the special offer announced in previous issues, the supply of back numbers is now exhausted and they can no longer be furnished to those who subscribe from now on.

In order, however, to accommodate those who still desire to take advantage of an exceptionally favorable offer, it has been decided to offer the Christian Monitor to new subscribers for the balance of this year and all of next for fifty cents.

This is an exceptionally favorable offer and you will confer a favor upon your friends, as well as upon the House, by calling their attention to it.

CHRISTIAN LIFE

BE THANKFUL

By Violet Hadley Travers

How often when shadows surround us
And dark clouds are hiding the blue,
When tempests are raging around us,
Concealing the storm from our view;
We look for the storm to be passing,
The sky to be smiling again,
And always we're glad for the sunshine,
But yet, we thank God for the rain.

When trials are crowding our pathway
And burdens seem greater each day;
When sorrow has nearly o'erwhelmed us
As we travel the shadowy way;
We look for sweet rest in the distance,
From all of the anguish and fears,
And we're glad for the word of His promise,
But do we thank God for the tears?

O friend, with your burden of sorrow,
O friend, with your burden of pain—
Just ahead is a brighter tomorrow,
Soon the sun will be shining again.
And though the dark cloud may o'ershadow,
And grievous the trial appears,
The soul will be nourished and strengthened,
So let us thank God for the tears.

—Selected.

HOW MUCH MUST A CHRISTIAN GIVE?

John L. Yoder

Under the Mosaic Law tithing is commanded at least eight times and giving is commanded at least four times. In the New Testament, giving is commanded at least ten times but to my knowledge only in one place is there any specification as to how much to give, and this was not given in a general way but for a particular collection (I Cor. 16:1, 2).

There is no doubt in my mind that giving is as much taught in the New Testament as the breaking of bread and the drinking of the cup, feet washing, nonconformity to the world, or any of the ordinances which the Christian Church observes. But I know of no church which has a specific rule whereby all the giving of its members is governed.

In spite of these facts comes the question: "How much shall the Christian give in these times of great need."

There may be some hints in Scripture as to the proper method for deciding this question. "Lay by in store as God has prospered," is given by Paul as a means of obtaining the money for the church at Jerusalem. Christ says, concerning the giving of spiritual benefits: "Freely ye have received, freely give;" and this would apply to material benefits as well.

Yet we have no specific amount or proportion stated. What is "giving freely?" What is, "As the Lord has prospered?"

If we wish to be under the Law and be justified by the deeds we do, by the sacrifices we make, by the oblations we perform, then the Law is plain and simple: Give the tenth of all thine increase. If however we are under Grace and wish to obtain favor with God thru the merits of our Intercessor, then we are still under the law but the "Law of Love."

How apply this "Law of Love?" Let us give an example. The basket is passed for relief funds and I throw in a nickel or a dime. Is that all I love those starving people—four or five cents' worth? If it were my boy or my girl, my brother or my sister, my father or mother, What would I give? How can a Christian love God and his neighbor as himself and leave his neighbor starve and not help him? Do we not read, "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Yet we must be good stewards of what God has given us, that we may have to give when needed. One would not invest in a business enterprise unless dividends were promised but yet why would anyone invest if the dividends ruined the business. God expects as much of us. We must be good stewards.

Christ, before He went back to heaven, told His disciples that it was necessary that He go away, that He would send the Comforter and that though He had many things to tell them which they could not then bear, the Holy Spirit when He came would guide them into all truth.

Here we have the answer to our question. To every real Christian who desires it the Holy Spirit is given for the asking. The Holy Spirit it is who is God's spokesman; who tells men what to do and how to do it. It is He who directs our mind, heart, and conscience to perform His will. It is He who condemns when we do wrong or fail to do our duty. He is the One, and He alone who can tell us when, where, and how much to give. Every Christian through the ministrations of the Holy Spirit may know if he is pleasing God with his giving or not.

Man is not a machine subject to a set code of rules. Man is a living entity governed by principles and each man is accountable to God, not to men, for before God men stand or fall.

Why then is it that funds are so hard to raise, that souls are neglected that are within easy reach, that men within our circle are dying because of a lack of natural benefits? Is it because of lack of money in the hands of members of churches? Is it because men do not know of the need? Is it because the opportunity is not presented? No! It is none of these. Here is the answer! We as a church have taken too little time to stop, to think, to listen, to what God has to say to us.

West Liberty, O.

DO YOU KNOW?

That pride is the danger signal of positive destruction of your service.

Those who ride a high horse will experience an awful tumble.

That the mightiest weapon of the Christian is his cry to God in time of distress, for He has promised never to leave nor forsake His children.

That Mary was praised not for sitting still, but for sitting at Jesus' feet.

That it is terrible to behold the aimless wanderings of those who are destitute of the light of the gospel.

That no one can do anything for Christ until Christ has done everything for him. His invitation is "Come" and after that His command is "Go."

That the Bible speaks of three wonderful gardens; the Garden of Eden at the very beginning of the Book, a better one at the end of the Book, and the Garden of Gethsemane in between. Who cannot see that He is the Gardener?

That the Bible and the world are always in open contradiction; we Christians grow rich by losses; we live by dying; we become full by being emptied, and we get by giving. The world urges everyone to get all they can and keep all they get.

That sometimes we become impatient because He does not disclose what He wants us to do NEXT year when He is busy trying to show us what He wants to be done right NOW.

That the resurrection is not a doctrine, but a FACT. Hand-made and man-made religions rest upon a foundation of human philosophy and metaphysics, but the empty tomb in Joseph's garden is the keystone of the arch upon which rests the whole structure of Christianity. — Arthur Rehfedt.

"Where God is all, self is nothing."

"There is a wide difference between knowing about God and knowing Him."

MISSIONS

THE STORY OF A COBBLER

Once upon a time there lived in England a schoolmaster who had a son. This boy was like most of the other boys of his village with one exception that he liked school and was very eager to learn. His father intended to send him to college some day and make a great teacher of him. When the boy was fourteen years old, however, the father had become so poor that he had to send his son away to a shoemaker to learn a trade.

Now this would have discouraged most boys from trying to reach anything higher and they would have settled down to patch shoes the rest of their lives. Not so with this young shoemaker. Having received an old Latin grammar from a friend, he began to study that language, and soon he was able to read and to translate readily as if he had gone to high school. In the same way he learned to read Greek, then Hebrew, and Dutch and French. At the same time he made his shoes so well that his master kept a pair on exhibition as a sample of his good work.

When he was twenty years old his master died, and he undertook to carry on the business for himself. Through one of his fellow-workmen he learned how Christ came to save men from their sins and he became a Christian. Soon after he was asked to preach, which he did first in his own village, and later in a near-by town. His salary, however, was only about $75 a year. In order to provide for his family (for he was now married) he taught school during the week days and mended shoes at night. He used to say that his business was to preach about Jesus Christ, and that he patched shoes merely to help pay expenses.

One day he came across a book which described the discoveries of the explorer Cook, and he began to read everything he could find about these new far countries. He made a big map of the world and hung it up in his shoe shop. On this he wrote everything he could learn about the different countries and the habits and customs of their people. There was thus born in him a burning desire to go to help these people who were in such ignorance and whose lives were made miserable by cruel customs and superstitions. He tried to interest other ministers in sending missionaries to those heathen lands but they thought him crazy.

After some years he succeeded in getting some of his friends to form a society which should send out missionaries and he volunteered to be the first to go. His wife, however, would not consent to go along, so he decided to go alone and to take his oldest son with him. The society decided to send him to India.

The ship on which he was to sail was owned by the East India Company. This company controlled the territory in India which Great Britain claimed. So great was its power that it could make war and conclude peace without the interference of the mother country. This company was not at all anxious to have missionaries go to India for they were in business to get all they could out of the natives, but did not care at all for their welfare. In fact, they were bitterly opposed to having the natives taught for fear they would rise up and rebel against the cruel practices of the Englishmen. When they learned that this shoemaker was going to India to teach the natives they warned the captain of the ship not to take him on board, and the ship sailed away without him. Moreover, they refused even to give back all the money he had paid for the voyage.

He was about to give up in despair when he learned of a Danish ship which was sailing for India, and with the help of his friends he succeeded in raising enough money to take him and a few others along. His wife, too, consented to go along, provided he would take her sister. The regular fare was $500 for adults and $250 for children. The captain, however, consented to take the whole party, consisting of four adults and five children for $1,500.

In order to support his family, (for the society sending him was very poor,) he took up farming. At the same time he studied the Bengali language and soon begain preaching to the natives living about him. Later he was offered a position as superintendent of an indigo factory in Calcutta. This brought him daily into contact with about ninety native factory people, and he continued his teaching and preaching among them. After several years the factory was destroyed by a flood. He was obliged to look about for other work since he had relieved the missionary society of the expense for the support of himself and family.

About this time two other missionaries came to India to help him, but the East India company would not allow them to remain on British territory. They went to Serampore, a town about eighteen miles from Calcutta. This was in Danish territory. Here they were welcomed by the governor and they urged their friend to join them, which he did. He was later invited by the English governor to teach in a college which had just been started. Thus he was again able to support himself and his mission. He made it a rule to turn over to the work of the mission all the money he earned, except what he needed for the support of his family. During the forty-one years he served he paid to the mission itself in actual cash over $230,000 besides his own labor.

His greatest work, however, was that of translating the Bible which he did in whole or in part in twenty-four different languages and dialects. Many of these were only spoken languages and had had little or no written or printed literature. In printing the Bible in such languages he fixed the language just as Wicliffe did for the English and Luther did for the German languages. This work of his put the Bible within reach of over 300,000,000 people; three times as many as ever lived in our whole country.

Besides this work as missionary and teacher he was a great student of botany and worked very hard to introduce many new plants into India for the good of the people. He also became an expert on the plant-life of India and wrote a valuable book on that subject.

He was a good reformer and helped to break some of the cruel practices that bound the people. When he came to India he found the custom of drowning children to gain the favor of an angry god. Another cruel custom was the burning alive of the wife when her husband died. They did not bury their dead as we do, but burned them on a great pile of wood. It was the duty of the widow to climb on this mass of wood beside her dead husband and be burned with him. For many years our missionary worked to have England pass a law forbidding this cruel practice. Finally he succeeded. One Sunday morning they handed him a copy of the new law which he was asked to translate into Indian language. He was just getting ready to go to church to preach. Sending some one else in his place he took off his long black coat and sat down to translate the law in order to make it take effect at once. He finished it at sundown. His reason for doing that on Sunday was that the delay of every hour meant the sacrifice of some widows throughout the land.

This is the story of the poor boy who became a cobbler, but whom God used in such a wonderful way to bless the millions

of people who lived in far-away India. If you should go to that country and should visit the little cemetery at Serampore you would find a stone to mark his grave with this simple inscription which he himself asked to have put there:

"William Carey,
Born August 17, 1761;
Died June 9, 1834.
A wretched, poor and helpless worm,
On Thy kind arms I fall."

—The Friend for Boys and Girls.

EVERY MEMBER A MISSIONARY FORCE

Mary Zook

When a storm sweeps over the earth, leaving in its wake fallen trees, shattered buildings, and general devastation, that is an example of force in nature. Even storms may be of use.

But force is not always bluster and fuss. Some of the most helpful forces in nature do their work very quietly. A sunbeam, even all unknown to itself, exerts wonderful power. It never talks about it. It never seems to draw attention to itself at all. But where it falls, men and nature rejoice.

Many times we never think of the sunbeam at all—only the results. We thank God for them and forget the sunbeam. I like to think of a Christian doing his work the same way—quietly, unobtrusively, but effectively.

There is force, silent force, in the atmosphere—fourteen pounds of pressure to the square inch; yet that force is so gentle that not even a baby's hand feels its weight; no leaf or bird its pressure. Electricity is a master that may shatter or destroy, or a servant to spread light and heat and power. But the forces of nature are as naught compared to the atmosphere or personality that man carries. This force of a man's character is often exerted unconsciously. He may not even know what he is doing, but the results are the same.

Newell Dwight Hillis once said, "The selfish man fills his office with a malign atmosphere; his presence chills like a cold clammy day. Moody men distribute gloom and depression. Hopelessness drains off high spirits, as a cold iron draws heat from the hand. Domineering men provoke rebellion." There are others who seem to radiate good cheer like sunshine. They make life look brighter and faith grow stronger. Their presence makes right-living easy. "Be noble; and the nobleness that lies in other men, sleeping, but never dead, shall rise in majesty to meet thine own." Sometimes man's very best work is done unconsciously, automatically. The sun does not think of lifting the mist from the ocean, but the vapors rise skyward. If he is right with God, man's atmosphere lifts others higher.

Every Christian bent on spreading the gospel leads men to God and they in turn, influence others, as a pebble tossed into the water passes onward in ever enlarging circles.

By this force of character are transformed lives, whole communities, or even nations. Onesimus was only a slave, but you remember how living with Paul for a while changed him. One consistent life in a community has entirely changed its thought and life. It is said to have taken the leaders of Germany, through training in homes, and more especially in schools, just one generation to change Germany from the peace-loving Fatherland to the Prussian army we learned to know from 1914 to 1918. If the German nation could accomplish that, what could not the church of Jesus Christ accomplish if she bent her energies to one great purpose—evangelizing the world?

I wonder what kind of world we'd have if children in homes and schools and Sunday schools were diligently taught that their mission in life is not, as the German taught, being a soldier, or having dominion over others, nor even making a living, but making the world better by spreading the gospel?

Every member a missionary force. That does not mean every member in the foreign field. It might perhaps mean more members in the foreign field. It does not mean every member doing home or city mission work. It does not mean every member doing something great or in a conspicuous place, but it does mean that the Great Commission "Go ye into all the world and preach the gospel to every creature," was not spoken only to the few followers of Jesus in Jerusalem over 1900 years ago. That message comes to every real Christian now.

If you really know Jesus Christ share Him with others. Of course you can never be really interested in bringing others to the Savior unless you know by experience what it is to be lost, really lost, and then saved by Him. Socrates once said "Let him who would move others, first move himself."

Sometimes a few in a church are pointed out as workers and the others are—oh, just "members." One may be a church member and not a Christian. But when the recording angel opens the great book the names of those will not be found there. You cannot slip into heaven on a church membership ticket. Cleanliness of thought, and words, putting off sinful habits, living daily in the atmosphere of prayer and Bible study, cheerful service for the Master, make one worthy to be called a Christian.

Every Christian is a worker. Their work is not always the same. Some are called to preach the Word; but what a sorry mess we'd make if we all wanted to preach. A preacher needs good listeners. Some are teachers in the Sunday school but if we all wanted to teach, who could be taught? A Sunday school class is neither helpful nor interesting without pupils who study and do their part that way. Some may but speak to a child and in that child may be slumbering a noble heart that shall stir the church in years to come, and in so doing influence many others to spread the Gospel, even in far countries.

Others use their influence so quietly, one can hardly say what they do, but they make men better because they make them love Jesus Christ. Then Paul so beautifully says, "The eye cannot say to the hand 'I have no need of thee,' nor again the head to the feet, 'I have no need of you.' In the work of evangelizing the world every member of the church and Sunday school, whatever his talent may be, is needed. The one whose life is really and fully Christ is doing Christian work all the time whether he is speaking or keeping still. His life because it is Christ's, is a gripping power to others. He does not hesitate to drop everything else for a while and devote himself to direct personal conversation with a needy one to show him the way of salvation. That is Christian work, too. God asks for living gospels and gave us the perfect example in Christ He lived what He taught.

One may cobble shoes for a living, or work in a kitchen, or school-room, on a farm or in a mine, at an editor's desk or in a pulpit, his real business is showing Christ to the world and winning souls for God. If your real business is showing Christ to the world how about that cigar God saw you puff? Or how about the money you spend for such useless things, when millions die for want of bread, both natural and spiritual? "I was an hungered and ye fed me not." Shall that be said to you or me just because we are vain or selfish?

So much missionary force is lost by trying to be half way Christians. God has a right to your whole hearted service. You belong to him by creation; then why not obey Him? You belong to Him because He bought you with a great price—His own life; then how can you help but love Him? You belong to Him, He loves you and is all-powerful; why not trust Him? You belong to Him and He is all-wise; why not be decidedly for Him?

God's servants do not shrink from duty. I like that story of the Scots Guards whose General asked for volunteers to step forward for an especially dangerous and difficult mission. He glanced away for a moment and when he looked back, the line stood solid as before. "What," he said, "the Scots Guards and no volunteers?" Another officer who had been watching said, "General, the whole line stepped forward." There is strength or power in loyalty and consecration like that and it

should be the attitude of God's people toward Him and His cause everywhere, not only in the pulpit or in special places.

Every member working just where God wants him, regardless of whether the task seems easy or hard,—that is the secret of success. It seems to me if the Black Angel ever laughs it is when he can turn someone aside from the course in life God has planned.

United forces do great things easily. Divided forces are easily overcome. Lack of unity retards the progress of the kingdom. You know when your right hand pulls one way and your left the other way, you are apt to tear things to pieces. The same thing is likely to happen when one member in the body of Christ pulls one way and others the opposite. The church does its work effectively when every member does his work harmoniously with every other.

A machine's work is perfect when every wire, tube, wheel and belt does its own task. In some ways the church may be likened to a machine, the Holy Spirit being the directing power or force. Care must be taken that the rust of sin does not break the connecting wires. One wire broken or disconnected may stop the whole machine. The rust of sin may sever the relation of one or more members with God and retard the missionary force of the whole church.

A single drop of water exerts force, and gradually, scarcely perceptibly, wears away solid rock. Many drops produce quicker and greater results. In right channels they produce power for man's work; in wrong channels they mean disaster. The young people of the church possess a tremendous force. Used for God how many everywhere may yet see the light of the gospel. They can live so nobly upholding the teachings of Jesus so steadfastly, yet humbly, that the world must know that they have been with Jesus, yea that Jesus lives in them and that He is worth having. If that force be used in wrong ways, may we never see what they might do. They can make of the church a group of dissatisfied church members, living like the world.

Sometimes much force is wasted in harsh judgments or criticism. That is not the great commission. Human beings are not perfect and sometimes reproof and kindly correction are needed, but let it be given in the spirit of love not envy or jealousy or vengeance.

Sometimes men are so busy watching and talking about the mistakes of others they have no time and no power to spread God's gospel of love. With patience and charity let our forces be united.

Man may expend the energy of his whole life in making money. He may acquire a fortune. But at the end of life, what has he? He may live only for pleasure and for a while he may have what he calls a good time. But when time is all, what then? Man may use all his God-given powers to acquire fame. He may become known and lauded by his fellows for a short period of years but at the end of a few years, what? A man may live unselfishly for others and for God and at the end of time find awaiting him a crown with many stars and the Master's "Well done." Which really pays? Every member a missionary force. If we work unitedly in His name, what can we not accomplish in the foreign field, in our city missions, in our country churches and our communities? WE may, like the sunbeam, be forgotten, but Jesus shall remain. "Go ye into all the world and preach the Gospel" not with your words only but let your life speak for Jesus.

Sterling, O.

MRS. PICKETT'S MISSIONARY BOX

"That there missionary box," said Mrs. Pickett, surveying it with her head on one side, as it stood in state on the best parlor mantel, "that there missionary box is worth its weight in gold two or three times over to me. You'd never believe it, Mis' Malcom, the things I've ben alearnin' of, ever sence Mary Pickett, she brought it home, or rather the mate to it, an' sot it out on the dinin' room shelf, an' told me she'd brought me a present from meetin'."

"Do tell me about it," said the new minister's wife, with girlish pleasure at the prospect of a story.

"I've half a notion to," replied her hostess. You've got a real drawin' out way with you, Mis' Malcom. Some way you make me think of Mary Pickett herself, that was the beginnin' of it all; she that's missionary to Turkey now—my niece, you know. You've got jest her colored hair and you're light complected like her, and you laugh something like her, too. Mary Pickett always was a master hand for laughin'. I remember how she laughed that afternoon when she come in with them two boxes an' sot mine on the shelf out there. She knowed I warn't the missionary kind. I do'no but she done it jest for a joke. It was five years ago, you know, and I was scrapin' along with my boarders, an' rents was high an' livin' higher, an' I had hard enough times to make both ends meet, I can tell you, tho it warn't half as hard times as I thought it was. I was that down-hearted that everything looked criss-cross to me, and I'd got to have hard feelings against every one't looked's if they got along easier'n me, 'n I'd most give up goin' to church at all, for all I was a professor, an' I won't say but what I had murmurin's against Providence—fact is I know I had—if you BE a minister's wife! An' so it was work, work, from one week's end to another, an' I never thought of nothin' else. Then Mary Pickett she come home from school, where she'd ben ever sence she was fifteen, for she took all the money her pa left her, to get an edication, so'st to teach; an' she got a place in the grammar school an' come to board with me, an' she'd heard about missions to that school till she was full of 'em, an' the very fust meetin' day after she came, she walked out into the kitchen, an' says she:

"'Aunty, ain't you comin' to missionary meetin', down to the church?' says she.

"An' if you believe me, Mis' Malcom, I was that riled that I could have shook her! I says:

"'Pretty doin's 'twould be for me to go traipsin' off to meetin's an' leave the i'nin' an' the cookin' an' set along side o' Lawyer Stapleton's wife hearin' about—the land knows what! Folks had better stay to home and see to their work,' says I. But law! She jest laughed an' said good-bye, an' I stayed an' puttered over the kitchen work till I was hot as fire inside an' out; an' 'long about five o'clock, back she came with them two boxes.

"'I've brought you a present, Aunt Mirandy,' says she, settin' of it down, an' when I see what it was, I jest stood an' stared. 'Twarn't that one there, 'twas one jest like it, an' it had a motto written on to one end. 'What shall I render unto the Lord for all his benefits to me?'

"'Well, you're smart!' says I, an' Mary she jest dropped into a chair an' laughed till I couldn't help laughin' too. 'Great benefits I have,' says I, standin' with my arms akimbo an' lookin' that box all over. 'Guess the heathens won't get much out o' me at that rate!'

"'I s'pose that depends on how much you render,' says Mary, says she, 'you might try at a cent apiece awhile, jest for the fun of it. Nobody knows who's got this motto, you know, an' even a few cents would be some help,' says she.

"''Bout's many as grapes off bean vines, I'd get!' says I, for I was more than usual low spirited that night, an' I jest made up my mind I would keep count, jest to show myself how little I did have. 'Them few cents won't break me,' I thought, an' I really seemed to kinder enjoy thinkin' over the hard times I had, while I was settin' the table, with Mary helpin' an' I kep' sayin' little mean things, about how I s'posed she wanted me to put in a cent for the smoky stove, an' for the bread that warn't light, so't I knew all the boarders would be grumblin' at supper, an' plenty more in that line, that she never took no notice of. Mis' Stapleton said once that Mary was a girl of great tact, an' I guess I know it better'n any one else.

"Well, the box sot there all that week, an' I used to say it must be kinder lonesome with nothin' in it, for not a cent went in till next missionary meetin' day. I was settin' on the back steps gettin' a breath of fresh air when Mary come home, an' I called out to her to know what them geese

talked about today. That was the livin' word I called 'em—'them geese'! Well, she come an' set down alongside o' me, and begun to tell me about the meetin' an' it wass all about Injy an' the widders there, poor creeturs, an' they bein' abused an' starved an' not let to think for themselves—you know all about it better'n I do—an' before I thought I up an' said:

"'Well, if I BE a widder, I'm thankful I'm where I kin earn my own livin', an' no thanks to nobody an' no one to interfere!'

"Then Mary she laughed an' said there was my first benefit. Well, that sorter tickled me, for I thought a woman must be pretty hard up for benefits when she had to go clear off to Injy to find 'em, an' I dropped in one cent, an' it rattled around a few days without any company. I used to shake it every time I passed by the shelf, an' the thought of them poor things in Injy kep' a comin' up before me, an' I really was glad when I got a new boarder for my best room, an' felt as if I'd oughter put in another. An' next meetin', Mary she told me about Japan, an' I thought about that till I put in another because I warn't a Jap. An' all the while I felt kinder proud of how little there was in that box. Then one day when I got a chance to turn a little penny selling eggs, which I warn't in the habit of, Mary brought the box in where I was countin' of my money, an' says:

"'A penny for your benefit, Aunt Mirandy,' an' I says:

"'This ain't the Lord's benefit'; an' she answered:

"'If't ain't his, whose is it?' an' she begun to hum over something out of one the poetry books that she was always a reading of:

"'God's grace is the only grace,
And all grace is the grace of God.'

"Well, I dropped in my penny an' them words kep' ringin' in my ears, till I couldn't help puttin' more to it, on account of some other things I never thought of calling the Lord's benefit before. An' by that time, what with Mary's tellin' me about them meetin's, an' me most always findin' something to put in a penny for, to be thankful that I warn't it, an' what with gettin' interested about it all, an sorter searchin' round a little, now an' then, to think of somethin' or other to put in a cent for, there really come to be quite a few pennies in the box, and it didn't rattle near so much when I shook it. An' then one day, Mary she brought me a little purplish pamphlet, an' she says:

"'Aunty, here's a missionary magazine I've subscribed to for you, bein' you're so interested in missions.'

"Me interested in missions! But when I come to think it over, I didn't see but what I was, in a way, an' I said it over to myself, kinder curious, to see how it sounded. It was jest what they said about Mis' Stapleton, she't was the president of the missionary society. An' that night our new boarder he picked up the magazine, an' said:

"'Why, what's this?' An' I said, quite pleased, before I thought:

"'That's a magazine that my niece, Mary Pickett, she's subscribed to for me, bein' I'm so interested in missions.'

"'My mother used to take it,' says he. He was a young man, not much more'n a boy, an' homesick, I guess. 'I'd like to look it over, if you don't mind,' he says. 'It looks like home.' So I was so pleased to hear him say that, for the boarders they don't most generally say much except to find fault, that when I went out in the dinin' room, I jest put another cent in for the magazine itself, part for what he'd said, an' part for what I'd been readin' out of it that afternoon; an' while I was droppin' of it in, Mary she come up behind me an' give me a big hug.

"'You dear old inconsistent thing!' she says, an' then I knew she'd heard what I'd said in the parlor.

"Well, it went on that way for quite awhile, an' it come to be a regular thing that a cent would get in there every time I heard about the meetin'. I thought Mary would 'a' died laughin' the time I put one in because I warn't born a cannibal—an' one day—I'll never forget that day, Mis' Malcom—she was a tellin' me about Turkey, an' she told how some missionaries heard a little girl sayin' how the smallest thing in all the world wa'n't any smaller than the joy of her father when she was born. Them words went right through me. I was standin' over the i'nin'-board, an' Mary was opposite to me, but all of a sudden, instead of her, I seemed to see my husband's face, that had been dead ten year, an' him a leanin' down over our little baby, that only lived two weeks, the only one I ever had. Seemed to me I couldn't get over it, when that baby died. An' I seemed to see my husband smiling down at it, an' it lyin' there, all soft an' white—she was a white little baby—such a pretty baby—an' before I knew it I was droppin' tears all over the starched clothes, an' I turned round an' went an' put another cent in that box, for the look on my husband's face when he held her that time. An' Mary, she see somethin' was the matter, I guess, for she walked off and never asked no questions. But all the rest of the day I kep' seein' that little face before me, and thinkin' how I'd had her for my own, an' how I knew she was in glory—I'd only felt it hard that I couldn't keep her before that—an' before I went to bed I went out in the dinin'-room, an' I put in a little bright five-cent piece for my baby, because I couldn't bear to count her just like everything else, and I found myself crying because I hadn't enough money jest then, to spare anything bigger. I suppose it was from thinking about her so much, that that night I dreamed about mother. I could see her as plain, and father with her, and we was back on the old farm, an' while I was kissin' of 'em both, I heard some one sayin', 'As one whom his mother comforteth.' An' I woke up an' I was sayin', 'O Lord, I am a wicked, ungrateful woman!'

"'Mis' Malcom, I don't suppose you could understand—you that's a minister's wife, an' thankful to the Lord in course—what I thought that night. I laid awake, thinkin' and cryin', an' yet not all sorry, for half the night. I kep' thinkin' of all the things the Lord had ever done for me, an' the more I thought of mother and the old home, the softer my heart seemed to grow, an' I jest prayed with all my might an' main, an' that there box jest weighed on my mind like lead. 'A cent apiece!' I kep' sayin'. 'A cent apiece for all his benefits!' Why, they come over me that night while I laid there prayin' till they was like crowds an' crowds of angels all round me. In the mornin' I went up to the box feelin' meaner than dirt, an' I put in a cent for mother, an' a cent for father, an' one for the old farm, an' the rosebush in front of my window, an' for my little pet lamb that made me so happy when I was a girl, an' for heaps of other things that I had been forgettin' in them hard times. An' when I couldn't spare no more, I went to work, an' do believe I was a different woman after that. For there was the verses in the Bible, that I used to get up early to read them mornin's, an' there was the love of God, that I'd never rightly understood, an' there was church, that I couldn't bear to miss now, an' there was the daily bread, that I'd never thought of bein' thankful for till after that night, when I found out how much I'd had in my life, and begun to look about me for what I had now. An' so it went on, till the box grew heavier an' heavier, an' before the day come for it to be opened, three months from the time I'd had it, it was all full, an' I stuck in one cent into the slit at the top, an' said,

"'That's for you, Mary Pickett, for if ever I had a benefit from the Lord, you're one!' an' Mary she cried when I said it.

"So, when the day come, I said I was goin' too, an' I left the i'nin' an' we went off together, an' there was singin' an' everythin' jest as there always is, only it was all new to me, an' everyone seemed as glad to see me as if I'd ben as rich as any of 'em, an' at last it came time to open our boxes. An' I brought mine, an' I says, 'Mis' Stapleton,' I says, 'if ever there was a mean feelin' woman come to missionary meetin', I'm the one; for I've ben a-keepin' count of my mercies, at a cent apiece,' I says. 'It's all cents in here, 'cept one five-cent piece, that means somethin' special to me. An' I wouldn't let myself put in more,' I says, beginnin' to cry, 'for when I begun to find out what I had to be thankful for, I says to myself, "Mean you'd oughter feel, an' mean you shall feel! You'll jest finish this here box the way you begun!" 'An' here 'tis,' I says, 'an' every cent is one of the Lord's mercies.' So I set down cryin' like a baby, an' Mis

Stapleton she begun to count, with the tears a runnin' down her own cheeks, an' before she got through, we were all cryin' together, for there was three hundred and fifty blessed cents in that box, not countin' the little five-cent piece, that nobody knew what it meant.

"'An' now,' says I, 'for mercy's sake, give me anoher box, but don't let it have that motto on it, for I believe it'll break my heart!'

"So they gave me this one, with 'The love of Christ constraineth us,' on it, an' Mis' Barnes, that was the minister's wife then, she prayed for us all, about havin' thankful hearts, an' lovin' the Lord for what he's done for us, an' I went home with the new box, that's standin' there on the shelf, an' life's ben a different thing to me sence that day, Mis' Malcom, my dear, an' that's why that missionary box is worth its weight in gold."—Selected

WHEN THE DEACON TALKED IN CHURCH

We were not expecting anything unusual that day, but we got it just the same. It was a warm Sunday in June, and the annual foreign missionary sermon was to be preached and the collection taken. That didn't excite us any, for we had slept, I may say, through both sermon and collection many a time before. It wasn't the sermon either, for that didn't seem so different from usual, but that somehow it just happened to come home to the deacon. So far as I remember, the preacher took for his text that verse about "Go ye * * *. to every creature," only he dwelt considerably upon the "Go ye." He said it didn't say anything about taking up a collection, but it did say to go, and the Lord would never be satisfied until we went.

Our collections, anyway, he told us, didn't amount to much and always reminded him of the story he had heard of a little boy. It seems the little fellow was saving some of the best meat on his plate for his dog. The mother noticed that and told him to eat that himself, and after dinner he could take what was left on his plate and give to the dog. So after dinner he picked up the bits of fat, bone, and gristle that were left and took them out to the dog, and some one heard him say sadly: "I meant to bring you an offering, Fido, but I've only got a collection."

Well, it did kind of hit home, for most of us hadn't been giving much of a collection, only just enough to look respectable when the plate was passed.

But the preacher went on until he showed us that the command, "Go ye," meant just what it said; that we had to go. He told us that everybody had to go. Now, I had always thought that there was some special kind of call that comes to one here and another there; and then they felt that they had to be a missionary. But he said that was not in the Bible, that everybody was commanded to go unless they had a call to stay at home. And even if they had a call to stay at home, they were bound to do their best to find a substitute to go for them, and to help everybody to go that could.

Then he just asked us how we would feel if we had no Jesus to go to for forgiveness of our sins, for help in our trials, for strength against temptation, comfort in sorrow, for guidance in perplexity: no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God and where our loved ones are when the darkness of death shuts down upon them. This was what made life so dark for the heathen, and in our gifts we were to remember the Lord's command to us and the heathen's need for us to go.

Then he prayed a bit, and the choir didn't sing any that day, but the organ played a soft voluntary while the collection was being taken. Old Deacon Bright got up to pass the plate on his side. The old deacon was as fine a man as you could meet in a day's journey, as good a neighbor and as honest a man as ever lived—nice two-hundred acre farm and a fine family, all members of the church. Jim, the oldest, ran the farm, Jack, the second boy was just ready to go to college, and Mary had her diploma as a teacher and was studying to be a nurse in a Toronto hospital. The mother too was just as nice a woman as you could find anywhere. The old deacon had been getting considerably deaf of late years, and he sat alone in the front pew. I guess he got to—kind of dreaming over the sermon, for as he rose to get the collection plate he began to talk to himself, and to do it out loud. But, bless you, he couldn't hear himself, for you have to shout to make him understand anything.

So, as I said, he took the plate and began to talk. As near as I remember, this is what he said: "So that 'Go ye' means me and every one of us, and this is the Lord's plate, and what we put in is our substitute and shows how much we love Him and how much we'd have been worth to Him, seeing we don't go ourselves." Then he got to the back seat and passed the plate. Now, our back seats are always full of young men; and as they put their money on the plate, the old man went on: "Twenty-five cents from Sam Jones. My boy, you'd have been worth more than that to the Lord. Ten cents from David Brown, five cents from Tom Stone, and nothing from Steven Jackson. Forty cents for four boys, and every one of them could go, too. They're worth six hundred dollars a year to their fathers and only forty cents to the Lord."

In the next pew Mr. Allen and his family sat. Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, "The price of one of your dinners down town, half of that pair of gloves you wear, almost as much as you spent for ice-cream last week, a box of candy," were the deacon's comments as the coins fell from the hands of the judge and family.

Then Father John Robb put in a bill rolled up, Mrs. Robb put in another, Johnny Robb a little envelope bulging with pennies, and Maggie helped the baby to put in another little bag; and the old deacon said: "God bless them!"

You may be sure we were all listening by this time, though we didn't dare turn around; and there were lots of us mighty glad the deacon wasn't taking up the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty-five cents for the Lord doesn't match, Tommy McClay."

"Ah, Miss Eden, it looks queer for a hand with a fifty-dollar ring to drop five cents in the plate."

"A new house for yourself and an old quarter for the Lord, Alex. Bovey?"

"You take in washing and give five dollars to the Lord! God bless you, Mrs. Dean. What? Minnie has some, too, and wee Robbie?"

"Fifty, seventy-five, eighty-five, ninety. Ah, your dinner will cost more than you have given, Mr. Steele."

"A bright, new dollar bill, and spread out, too. Mr. Perkins, I am afraid ninety-five cents was for show."

"A check from Mr. Hay. It will be a good one too, for he gives a tenth to the Lord."

"Two dollars from you, Harry Atkins, is a small gift to the Lord that healed your dear wife."

"Ah, Miss Kitty Hughes, that fifty cents never cost you a thought; and you, Miss Marion, only a quarter, when both of you could go and support yourselves."

"Five cents from the father and a cent from each of the family. I guess John Hull and family don't love the heathen very hard."

"Ah, Mrs. McRunion, that means a good deal to you. The Lord keep you until you join the good man that's gone."

"Charlie Baker, and you too, Effie—I doubt if the Lord will take any substitute for you."

"Nothing from Mr. Cantile? Heathen at home? Perhaps you are one of them."

"Five cents, Mr. Donald. I doubt if you'd want to put that in the Lord's hand."

Then the old man came to his own pew, and his wife put in an envelope. "Ah, Mary, my dear, I am afraid that we have been robbing the Lord all these years. I doubt if we'd have put Jack on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So it went from pew to pew till the old man came to the front again, and there he stood a moment, the plate in his left hand, and after fumbling in his vest pocket awhile he said: "No, that isn't enough, Lord; You ought to get more than that; You've been very good to me." So he put the plate down, and, taking out an old leathern wallet, counted out some bills on the plate, and said: "I'm sorry, Lord, I didn't know You wanted me to go, and Jim will keep mother and me on the farm, now we're getting old; but I won't keep back Jack any longer; and Mary's been wanting to go too, only I wouldn't let her. Take them both, Lord."

Then while the old man sat down and buried his face in his hands Deacon Wise jumped up and said: "Dear pastor, we haven't done our duty. Let's take up a collection again next Sunday." And a chorus of "Amens" came from all over the church.

But the pastor got up, with tears in his eyes, and said: "My friends, I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different than it ever had before:

"Love so amazing, so Divine,
Demands my soul, my life, my all."

The organist said she believed it went through the roof, and I guess the Lord thought so, too.

I think that old deacon felt pretty bad when he found that his day-dreaming had been done aloud. And one or two felt pretty hard at first, but they knew it was true. So that was what started our missionary church, and we've kept on ever since. There have been fourteen members of our young people's society to go as missionaries in the last five years—six of our best young men and eight of our brightest girls.

Jack Bright? He married the organist, and they are on the border of Tibet. Mary Bright married the minister's son, and they went to Africa.

The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, but she's getting pretty feeble. You're much obliged? Oh, that's nothing. I'm glad to tell you. You see I have two of my own boys that are in the work, one in India and the other in China, and another getting ready to go. My name? John Donald. You're laughing? Yes, I was the one who gave only five cents that day. What the old man said about putting it in the Lord's hand struck me. But I hope to give the Lord a boy or a girl for every one of those five cents. Even my two youngest are talking about going already. You see the Lord said, "Go ye," so we're going. Good-by.—Publisher Unknown.

"There is nothing that you and God cannot do together."

INTERESTING NOTES

A young man about to leave for the foreign mission field gave the following testimony: "'I go because the value of a human soul can not be estimated, and I want to die rich."—Sel.

When Horace Tracy Pitkin stood before his Chinese butchers, as they were about to kill him, he left this message to be taken to his wife and only child: "When my boy gets old enough, send him out to fill my place."—Sel.

J. Hudson Taylor, founder of the China Inland Mission, once wrote: "The hatred and contempt of the Cantonese was very painful, 'foreign devil,' 'foreign dog,' or 'foreign pig' being the most common appellations; but all this led us into deeper fellowship than I had ever known before with Him who was 'despised and rejected of men.'"—Sel.

The joy of harvest is one of the keenest of Christian joys. It belongs to all who sow the gospel seed. They may never see the harvest, but they can safely rejoice in it all the same, for the word of God never misses of fruit in the end. The seed-sower may never see a convert; the reaper may gather the harvest years afterward; but the sower's part is sure, and his reward safe in God's hand.—Sel.

A converted heathen went to the missionary and asked for a picture of God, but was told there was no such thing. The heathen asked inquiringly, "God no have His picture take?" Then the missionary tried to explain to him that Jesus is the revelation of God to us. He is our glory. "We have the light of the knowledge of the glory of God in the face of Jesus Christ." What kind of a portrait of God are you giving to the world?—Sel.

The world today is at our very doors. The great commission Jesus gave to His disciples is still in force. Churches are feeling an enlarged responsibility for the salvation of the world. Men and women are moved by the call to them to go into all the world with the message of the gospel. There is wealth enough in the world to send the gospel to every community now without it. God comes to us and asks us as individuals what we are doing for the evangelization of the world.—Sel.

"The first time I went to a Christian missionary," said a Chinese evangelist, "I took my eyes. I stared at his hat, his umbrella, his coat, his shoes, the shape of his nose, and the color of his skin, and hair; but I heard not a word. The next time I took my ears as well as my eyes, and I was astonished to hear the foreigner talk Chinese. The third time, with eyes and ears intent, God touched my heart, and I understood the Gospel."—Biblical Illustrator.

Missionary statistics: There are 200,000,000 more heathen now than there were 200 hundred years ago; in French Congo, Africa, there are 8,000,000 almost untouched; in Kamerun, Africa, there are 3,000,000 not Christians; in Portuguese Guinea there are 250,000 unsaved; in French Guinea there are 1,500,000 not reached by Christian missionaries; in entire Africa it is estimated that there are 70,000,000 not claimed for Christ.—Sel.

Thirteen years ago, missionary Zahn of the Evangelical Lutheran Synod of Iowa, went to New Guinea and began work among the natives, who were then largely heathen. There were many cannibals in the territory. A letter recently received from Morobe, shows wonderful spiritual progress. A large proportion of the islanders have renounced heathenism and given up their instruments of witchcraft. It is estimated that eight thousand of them have been received into the Christian church.—Sel.

Only those are fit to live who do not fear to die, and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are a part of the same great adventure.—Theodore Roosevelt.

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—Jacob Chamberlain.

More Recruits Needed:—Southern Baptists are sending out this year forty-nine new missionaries to the following fields: Africa, Argentina, Brazil, Chile, China, Japan, Mexico, and Palestine. Encouraged as both the workers on the field and the members of the home churches may be to learn of these reinforcements, Rev. T. B. Ray, D. D., Secretary of the Foreign Mission Board, points out that this number is "pitifully below" the number that should be sent out this year. He says: "There is most critical and long-denied need for over a hundred more that should go out by all means at once.....The saddest thing about it is that we have not had the volunteers. We have accepted for appointment practically every one that was prepared and should be sent. The number of volunteers is short!.....I wonder if here is not one cause of our failure to raise enough money for our work during the last year. Maybe if we would raise more missionaries we would raise more money. The same spiritual atmosphere that will produce new missionaries will bring forth the money to send them."—Home and Foreign Field.

"Jesus would not have died to sanctify us if it had not been necessary."

BIBLE STUDY

FAITH AND PRACTICE—ACTS XVII

The beginning of the Gospel in Asia is full of interest, and important on account of it giving some of the most direct evidence bearing on the work of the Lord among the Gentiles and revealing the manner of the preaching of the apostle Paul, both to the Jews and Gentiles.—Acts 13: 14-52.

The first stopping place in Asia was in Perga, in the district of Pamphylia. There is no account given of any special work done by the missionaries at this place or in this district. John returned from them, while Paul and Barnabas passed northward into the next district, Pisidia, and preached the Gospel in the city of Antioch.

The introduction of these messengers of the Lord to the people of Antioch took place in the synagogue of the Jews on the Sabbath day. The usual course of the service was proceeded with—the law and the prophets were read by the leaders of the worship, or rulers of the synagogue. This was done because there were no other Scriptures for them to read. It does not establish the Christian custom of reading a scripture lesson from the Old Testament at the beginning of a service, nor does it make objectionable the reading of the Old Testament Scriptures because they were the Scriptures of the Jews. All Scripture is profitable and given of God for the admonition and instruction of believers, and they should be used in the most profitable way and in a manner in which the most instruction may be imparted by their use. After the reading of the customary lessons, the rulers called upon the visitors to speak to the people if they had for them a word of exhortation. By carefully noting the method of the Apostle, it may be seen that his address was an exhortation to the Jews of this congregation to be faithful to their own Scriptures and also to be careful not to fall under the censure of the same.—See vv. 23, 32-37, 40. In responding to the invitation to address the audience, Paul did not impose himself upon the people, but in a very courteous manner took occasion to expound to the Jews their own Scriptures and present to them the Saviour for whom they all were looking.

Paul's sermon to the Jews was an ideal one. The arrangement of his material and presentation of the thought is orderly and a model for sermons. In an analysis of the sermon we may find the subject, "God's mercies to His people, Israel." The first section may be classified under the heading, "Past Mercies," and under this subject he reviews the mercies of God to Israel in (1) delivering them from Egypt; (2) showing mercy in the wilderness, (v. 18); (3) giving them the land. (v. 19); (4) providing them judges (v. 20); (5) giving them a king (v. 21); (6) raising up King David (v. 22); (7) fulfilling the promise to David. The second section deals with the subject of "Present Mercies in Christ the Saviour." This subject seems to divide as follows: (1)John's testimony that Jesus is the Saviour (vv. 24-25); (2) His rejection and crucifixion a proof that He is the Saviour, (vv. 26-28); (3) His resurrection a final proof that He is the Saviour, the Son of God, (vv. 29-37); The third section deals with the "Mercies received through Christ," and these mercies are stated: (1) The forgiveness of sins, (v. 39); (2) a perfect justification, which was not possible under the law, (v. 39). The last section is a warning not to reject the mercies offered through Christ, (vv. 40, 41).

While the sermon which Paul preached to the Jews was of particular interest to them, it was also interesting and effective to the Gentiles who had assembled with the Jews on their day of worship. The Gospel is effective for all men. The sermon to the Jews was as applicable to the Gentiles as to themselves, because all were men with human passions and a sense of sin and the need of salvation. Yet, it is not always best to preach the same kind of sermons to all classes of people. Paul's letters to the Gentile churches differed greatly from those to the Jewish believers.

The effect of this sermon to the Jews was that they all left the synagogue to consider what he had preached to them. The Gentiles and proselytes remained to converse with the ministers and followed them. They became followers of their teachings—believers in Christ. There was no formality in this confession of their faith. There was no set form for their making a confession of their belief in Christ as their Saviour. The more simple the Gospel and the less formal the requirements of confession, the more real is the faith and the following of Christ by those who accept Him. Our manners of worship and service are inclined to become formal and uneffective.

We need not wonder that after this first manifestation of the Gospel and the forsaking of the synagogue by the Gentiles that there arose a stern opposition to the missionaries and their work on the part of the Jews. As result of this first persecution in Asia, the Apostle declared his purpose to fulfil the Scriptures further and preach the Gospel to the Gentiles, for even the Scriptures declared that the Gentiles, too, had a share in the blessings of salvation which God had sent to the world through Christ.—v. 47.

The Workers' Column

An Unselfish Life.—Philippians

(Junior)

November 12

I. Unselfish Toward the Brethren.—2:1-4.
  1. Give joy to others.
    a. By being peaceable.—v. 2.
    b. By loving others.—v. 2.
    c. By being agreeable with others.—v. 2.
    d. By accepting the opinions of others.—v. 2.
  2. Give preference to others.
    a. By not being contentious.—v. 3.
    b. By not seeking one's own honor.—v. 3.
    c. By being humble.—v. 3.
    d. By esteeming other better than self.—v. 3.
    e. By seeking the welfare of others more than one's own interests.

II. Be Unselfish as was Christ.—2:5-8.
  1. He was equal with God but took upon him the life of men.—v. 7.
  2. He gave Himself to die.—v. 8
  3. He accepted the death on the cross—the most shameful form of death.—v 8.
  4. Because he was unselfish, God gave him the highest honor of heaven.—vv. 10-11.

III. Ways of Being Unselfish
  1. Be obedient to the teachings of the ministers.—2:13.
  2. By seeking to honor the Christian life and the Word of God.—2: 14-18.
  3. By following the example of unselfish persons.—2:19-23.
  4. By serving others at the sacrifice of self.—2:25-30.
  5. By giving one's life, if necessary for the sake of the Gospel.—v. 30

IV. An example of Unselfishness—the Philippians.—4:10-19.
  1. They cared for the apostle Paul.—v. 10.
  2. They had not always the opportunity.—v. 10.
  3. They helped him when he was in great need.—v. 14.
  4. They helped him when others did not.—v. 15.
  5. They helped him often in his ministry at different places.—v. 16.

6. They helped because they loved to do so.—v. 17.
7. The blessing of the unselfish service.
   a. It was a pleasing service to those who received it.—v. 18.
   b. God would supply their needs abundantly.—v. 19.

The Church's Obligations to the Gospel.—Acts 1.
November 19

I. The Ministers.
   1. They are separated unto the Gospel of God—1:1-5.
      a. To unfold the promises of the Scriptures.
      b. To tell the Gospel story concerning Jesus Christ.
      c. To show that Christ was raised from the dead and was thus declared to be the Son of God.
      d. To show the place and power of the Holy Spirit.
   2. They are called to minister to all nations.
      a. The faith must be preached to all nations.
      b. All nations are required to be obedient to the faith.
      c. God gives grace for the preaching of the faith.

II. The Church
   1. She is called of Christ Jesus.—v. 6.
   2. She is the recipient of the grace of God—v. 7.
   3. Her faith in Christ is known through out the world.—v. 8.
   4. She is the centre of the affection and interest of all believers.—vv. 9, 10.
   5. She is the source of comfort and inspiration to all believers.—vv. 11, 12.

III. The obligation of the Church to the world.
   1. Through the Church fruit is gathered from the Gentiles.—v. 13.
   2. She is debtor to all classes of people.—v. 14.
   3. As much as is in her power she must be ready to serve the Lord wherever possible.—v. 15.
   4. She must boldly preach the only gospel of salvation.—v. 16.
   5 Her wealth and power must be used in spreading the Gospel to all the world.—Rom. 15:24.

A Gospel Psalm of Thanksgiving.—Eph. 1.
November 26

I. Blessing to God.
   1. The God and Father of our Lord Jesus Christ—v. 3.
   2. The giver of all spiritual blessings.
   3. Bestowing blessing from the heavenly places in Christ.—v. 3.

II. The Blessings for Which Praise is Given.
   1. For a possible holiness before God.
      a. Chosen for holiness, before the foundation of the world.—v. 4.
      b Holiness to be obtained through Christ.—v. 4.
      c. Believers in Christ are without blame before God, in love.—v. 4.
   2. For Adoption as Children.
      a. Predestinated in Christ as such.—v. 5.
      b. Adopted through Christ to God Himself.—v. 5.
      c. Adopted according to the good pleasure of His will.—v. 5.
      d. Such children of God are the praise of the glory of His grace which through Christ has made them accepted.—v. 6.
   3. For Redemption.
      a. Accomplished through the blood of Christ.—v. 7.
      b. Securing the forgiveness of sins, by His grace.—v. 7.
      c. God's grace for redemption abounds in all wisdom and prudence.—vv. 7,8.
   4. For Final and Eternal Redemption.
      a. It is God's revealed purpose—v. 9.
      b. It will be accomplished in the dispensation of the fulness of times.—v. 10.
      c. It will be a gathering together of all things in Christ, which are in heaven and on earth.—v. 10.
      d. It will include an inheritance of glory which God has predestinated for believers through Christ.—vv. 11, 12.
      e. Believers are sealed through faith by the Holy Spirit which is an earnest of the final inheritance.—vv. 13, 14.

III. The Nature of the Thanksgiving.
   1. It is continuous.—vv. 15,16.
   2. It seeks greater occasion for blessings and thanksgivings, through prayer.—v. 16.
   3. It is a desire to understand more of the blessings of grace to believers.—vv. 17, 18.
   4. It desires to honor Christ as God has honored Him by exalting Him above all other beings and powers, and acknowledging Him as the glorious head of the Church.—vv. 19-23.

Knowing the Father,—God.—John 8.
December 3

I. He is Known by His Witness of Christ.
   1. He sent Christ into the world.—v. 16.
   2. He was with Christ.—v. 18.
   3. He bore witness of Christ.—v. 18.

II. He is not Known by Those who Reject or Disbelieve in Christ.
   1. They who do not know Christ do not know the Father.—v. 19.
   2. Those who know Christ know the Father also.—v. 19.
   3. Those who do not believe that Christ is from the Father above shall die in their sins.—vv. 23, 24.

III. He is Known by the Words spoken by Christ.
   1. He spake the words which he heard the Father speak.—v. 26.
   2. By Christ's being lifted up men know that He spake the words taught Him by the Father.—v. 28.

IV. He is Known by the Works of Christ.
   1. He always did those works which were pleasing to the Father.—v. 29.
   2. Those who believe the works of God will believe on Christ.—vv. 29-32.

V. He is Known by the Authority of Christ.
   1. He had authority and power over sin.—v. 34.
   2. He had power to forgive sin and set men free from the servitude of sin, because He was the Son of the Father, God.—vv. 34-36.

VI. He is Known by the Works of Men.
   1. He is not always with those who claim righteousness.—vv. 37-40.
   2. Men of faith reveal God by their works.—v. 39.
   3. They who love Christ reveal the Father to the world.—v. 42.
   4. Those who hear God's Word are of God.

VII. Jesus the Eternal One—the Father.
   1. He was before Abraham.—vv. 56-58.
   2. He is the "I AM."
   3. Those who keep His word shall never see death.—v. 51.

"God would have us take His word for what it means."

BACK WORK

(Concluded from page 706)

dolence and neglect of others. In any event the matter is a very unpleasant situation, and calls for an extraordinary amount of patience, forbearance, and charity, especially when it delays work that isn't satisfactory unless it is done at the proper time. Sometimes problems of this kind can not be met. This should certainly be the rare exception. Most of the times they should be met and solved regardless of the extraordinary efforts required to solve them. But the point we would like to emphasize is that all of us should realize our obligations to duty and responsibility sufficiently to meet our end of a task that goes to produce a product. When one fails in this the product is not satisfactory. Where the work of fifty men enters into the construction of a single product, each must do his part right and on time or else the product will suffer, and not only the product but the work of the factory or institution as well.

We desire to drive this home as a personal matter—to you and not to others. If you have a hatred for back work, a love for duty well done and on time, a large sense of personal responsibility to the obligations that fall your lot, then no product that is dependent upon you for any one phase of its construction will suffer. And no one purchasing that finished product will have reason to object or be dissatisfied on account of you. Furthermore, let me tell you that you will make a decided success of life, and the institution or firm you work for will not suffer because of you. Should your work be of the kind that depends only upon you, which is rare, then assuredly there will also be no failure.

Any back work today? If you do have, chase it like the Old Dutch Cleanser Twins chase dirt. We will all be happier for it.

Scottdale, Pa.

Mormon Secret Temples: The ninth secret temple of Mormonism was begun in September, 1921, at Mesa, Arizona. The site was chosen some time ago by Prophet Grant, and high dignitaries of the faith attended the ground-breaking ceremonies. The building is to cost over half a million dollars, and is to be completed within a year.

The other temples erected by the Mormons are given as follows in the order of their dedication: At Kirtland, Ohio, in 1836; at Nauvoo, Illinois, in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii.

These temples are not used for public services but are devoted to the secret administration of endowment rituals and celestial marriage ceremonies, with baptisms and marriages for the dead.—Missionary Review.

EDUCATIONAL

OLD SETTLER STORIES

The Hooley Family

C. Z. Mast

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The Hooley family has been an industrious, useful, and aggressive one in various Mennonite communities. There are a very large number of descendants, but, owing to a superior number of female members in the early generations, the name Hooley is extinct in some localities, altho there may be scores and hundreds of the inhabitants who emanated from this pious family who left the shores of their Fatherland so that they might worship the God of their fathers according to the dictates of their conscience.

In every community there are giant oaks which are conspicuous for their strength, breadth, and height. So is the Hooley family, and scores of other pioneer Mennonite families, conspicuous in similar respects—strength of character, breadth of mind in the various affairs of life, and height of moral grandeur. The former are the pride and glory of the forest; so are the latter a glorious and sustaining pillar in the Church. And as the one is necessary for the mountains and the valleys in respect to water and air and the intercourse of mankind, so is the other necessary for the Church in respect to discipline, growth, service, and power.

While the Hooley family has not produced as many orators and preachers as some others, yet they have their blood coursing through the veins of a score or more of our home and foreign mission workers who do not bear the name but are lineal descendants. There are a few missionaries in India and one in South America who are members of this family.

The early generations of the Hooley family were famed for many years for their extraordinary talent for congregational singing. Even the fourth generation, with its few members still surviving, can be readily identified, in many cases, by the tone of voice in a conversation.

The family is supposed to have come from the same country as the Zugs (Zooks) and the Masts. In Canton Bern (Switzerland) may have been their home, in the region of Emmenthal (Emmen Valley), a beautiful fertile valley where agriculture was in a high state of perfection for many centuries. They were generally farmers. The city of Lagnau is located in this valley, with about 8000 inhabitants. Here they prospered, but refusing to bear arms, conflicts between them and the authorities took place and persecutions followed. Heart-rending stories will be given in connection with the story of the Zugs, or Zooks, to appear later, of the persecutions which our forefathers had endured in the Emmen valley.

The first immigrant ancestors of the Hooley family were Andreas and Michael Hooley with their families. Michael had one daughter, Magdalene, who was born in 1740 in Switzerland. She was ten years of age at the time of the migration to America, and the offspring include nearly ten thousand descendants. She was married to Bishop Jacob Mast, whom she survived ten years, and died on October 26, 1820.

An evidence of the difference in burial expenses of our day with those in pioneer days is a duplicate of the original receipt for payment for making the coffin at the death of Magdalene Holly Mast. It is here inserted in full:

"December 11, 1820. Received of Mr. Jacob Mast, one of the executors of the estate of Jacob Mast, deceased, Eight dollars in full for making a coffin for the wife of said deceased

(Signed) David Finger."

The lavish display that is becoming more and more prevalent among some of the lineal descendants of these sturdy and pious fathers is in striking contrast to the customs which prevailed among those humble tillers of the soil who had mingled in the development and progress of things spiritual and material and who had carved out their homes and subdued the land by dint of hard labor and exercising the utmost care and economy as stewards of the Lord's possessions.

Fanny Holly, another daughter of Michael Holly, married Joseph Johns, who became the founder of the city of Johnstown, Pa. A sketch of this family will appear in a later issue of the Monitor.

The Hollys came to America on the ship "Brotherhood," in company with Johannes Mast and his six orphans and about 300 other passengers. They landed in Philadelphia on November 3, 1750. The name "Holly" has been spelled in different ways by members of the family. Besides the original form it has been written "Holley," "Hoelley," and "Hooley." The latter is the spelling now almost universally adopted in the United States.

Andreas Holly, after coming to America, settled in Lancaster County, Pa., now Lebanon County. John Holly, his son, born in Switzerland, became the patriarch of a great family, numbering according to careful estimates about eight thousand living descendants. He is listed as one of the first taxables in Bern Township, Berks Co., Pa. He later located in one of the fertile regions along the Blue Mountains bordering the Rosenthal (Valley of Roses) in Albany Township. During the Indian incursions of 1754 to 1764 he left Bern Township, with the other members of the Holly family, and we have some evidence that they were in the flight with the Masts from a pursuing band of Indians and finally sought an asylum or place of refuge at the head waters of the "Conestoga" where he became joint owner with Bishop Jacob Mast of one hundred seventy acres of land. He later moved to Mifflin Co., Pa., where he died October 4, 1805.

The causes which led the Indians to their terrifying assaults on the white settlers of eastern Pennsylvania between the dates 1754 and 1764 were due to the French and Indian War. While the Quakers were in power in the Pennsylvania Assembly things were not so bad. But the Quakers lost their majority in 1756 and the assembly immediately voted to make war on the Indians. From this time on until the Revolutionary War the Amish and Mennonites in Berks Co., were in constant fear of their lives and property and of being forced to violate their convictions.

While John Holly, son of Andreas, was residing in Salisbury Township, Lancaster Co., Pa. he was rendered insolvent from his financial means by the depression which came from the issuing of Continental paper money. During the progress of the Revolution the government was compelled to resort to the emission of "Bills of Credit" with which to purchase army supplies, etc., to carry on the war. Gold and silver were not then known to exist in the country in any quantity equal to the demands of the war, nor could they be procured. Direct taxation, though practicable, was deemed impolitic. The only plausible expedient in the power of Congress was the emission of these bills. This was done, not once but repeatedly, until the total of the bills thus issued was twenty million dollars. The ease with which money was secured by simply striking off bills of credit, and the readiness with which the

people received them prompted Congress to multiply them beyond the limits of prudence and a depreciation of their value was an unavoidable consequence.

At first this depreciation was scarcely percepitble, but it increased daily till finally the currency became worthless. The exchange rate varied from two dollars of currency to one of specie in 1777, to one hundred fifty for one in 1780. It was finally no longer accepted for taxes or public dues, and this made it completely worthless.

The children of John Holly were John, Christian, Peter, David, Barbara, Magdalena, Christiana, Elizabeth, Fanny, Mary, and Catherine. The daughters were married respectively into the following families: Yoder, Yoder, Kauffman, Lantz and King, Kenagy, Kenagy, and Gerber. This will give some idea as to the number of families which today have strains of the Holly blood and it must be remembered that these are only from one generation. The writer is able to assist those in search of information concerning the descendants of the above with much family data. Anyone compiling a genealogy of the John Holly descendants would find a great deal of work and a vast number of families, but facilities would be excellent for any person who has a pleasure in such work.

Among the many departed members of the Holly family who left a marked influence for good we may mention John C. Hooley, 1809-1893. He reared a family of four sons and seven daughters. He often related to his children the difficulties of travel in his early life, and the means of transporting his farm products with the "Conestoga Wagon," drawn by six horses of an admirable type He always loved the squeaking sound of the huge wheels pressing their course through the snow when hauling grain to Philadelphia in the cold days of mid-winter.

The Hooley homestead, which is located near Reedsville, Pa., is owned by Stephen M Hooley, a son of John C., deceased. It was also owned and occupied by his grandfather Christian Hooley, who had married Elizabeth Mast

The writer's grandmother had often repeated some of the playful incidents which had stamped themselves on her memory while in company with her mother Catherine, maiden name Holly, who was married to John Stoltzfus. They both died near Concord, Tennessee. At one time Catherine Holly Stoltzfus lived in the vicinity of Gap, Pa. The trip homeward to Mifflin Co was made by means of the "Dearborn" and the canal boat, and required two days and a half. The canal boat continued on the journey night and day. She once remarked "My little cousins and I sat at the stable doors of the barn and were much amused that we could take a clear view horizontally over Grandmother Holly's chimney, and when the chimney was smoking we knew that a delicious meal was being prepared 'Sie war am noch mae brode und kucha bocka.'"

Among the many nursery rhymes or lullaby songs in the early Amish Mennonite homes were such as the following:

"Patty, Patty Kucha
Voll sie moul fersucha,
Und ven sie rech gut schmocka
Mus die mommy noch mae bocka."

"Aunt Lydia" was another widely known character. Her maiden name was Holly and she was married to Levi King. Her home was one of several that received a great many callers from the neighborhood and a great many visitors from other states. She lived to the ripe old age of ninety years. Her memory of the events of earlier years was remarkably clear to the last. Many stirring events transpired in her native state at that time. It was at the time of the building of the canals and turnpikes, and some prophesied that the country would become bankrupt thru these projects. She often told of her experiences in days of prosperity and adversity. Hers was a beautiful spirit, and her cheerful optimism shone through all her relations with her fellowmen. She was fond of reading, and her favorite book, the Bible, was generally in her hands. It was refreshing to receive the influence of such an association, even though it was but for a chat of a few moments.

One of the first Holly migrations westward to cross over the state of Ohio and across the boundary line into Indiana was made in March, 1855, by Christopher Hooley of Mifflin County, Pa., (a great grandson of John Holly) in company with his wife and two daughters, Emma and Rachel. His early career in agricultural pursuits on Indiana soil was marked with the hardships and toils incident to early pioneer life. He started on a rented farm, and later purchased forty acres from Bishop Isaac Smucker on the "Hawpatch," now Topeka, Ind. Two more forty-acre tracts were purchased and cleared later. His experiences as school master in his earlier days, and then farmer, brought out many valuable traits of character. Later he rendered much service by acting as administrator in settling up of estates, writing deeds, wills, and various documents. He lived to the mature age of eighty-four years and ten months.

Elverson, Pa.

SKETCHES BY THE WAY

Jesse N. Smucker

XVIII. "How is Babylon Fallen!"

The country in the regions of Babylon was no doubt at one time one of the richest and most fertile in the world. Today it is a great barren waste, a mere desert. Yet as I crossed it on a little war-emergency railway train there were evidences which bore a mute testimony to its former grandeur The whole region is a vast network of old canals formerly used in conducting water between the Tigris and the Euphrates thus making irrigation possible. Very frequently one can trace several ridges or canal-beds side by side. The explanation offered is a follows: The bed of the canal would probably gradually fill up and needed to be cleaned out. After this was done for a number of times the banks became quite high and it became increasingly more difficult. Then it was found easier to dig a new canal by the side of the old, using one bank of the old and constructing only one new bank Thus one can trace parallels of ridges or canal beds.

Some Ruins of Babylon

The railway passes by the site of Babylon and there is a stop called "Babylon Siding" right at the ruins of the once world-renowned city. I did not stop here at this time but went on a little farther to a small place called "Hillah." This is a

quaint Arab city on the beautiful banks of the Euphrates. Many of the houses are built of brick, some bearing the stamp of Nebuchadnezzar obtained from the ruins of Babylon. There are beautiful palm groves

Ruins of the Palace of Chosroes, near Babylon

along the river banks, the cultivation of which forms part of the industry of this region. A large number of Jews are found in the city, descendants from the days of the Exile.

I found a guide who could talk a little English and together we started out on horseback for the ruins, less than an hour's ride away to the North. Here I found that there is much more to be seen than at the ruins of Nineveh Excavations have been carried on to quite a large extent and many curious and interesting things unearthed.

There are different mounds and groups of ruins but perhaps the most interesting place is the Kasr Mound, the site of Nebuchadnezzar's wonderful palace. Here are still great walls, streets and remains of buildings. There is the Great Sacred Way, remains of a broad raised road used for solemn processions of worship. Very interesting, too, are the raised figures of bulls and other animals on the walls These walls are of brick but each is so shaped that the figures of these various animals stand out in bass-relief. How it was possible to so fit the bricks together that the figures stand out clearly is an interesting problem. Each brick of these walls and ruins is said to have the stamp of Nebuchadnezzar upon it. Near by is the Lion, an immense figure of stone representing a lion with the figure of a man under it. Its head is broken off in accordance with the Turkish custom of breaking off the heads of all images. Just what it represents seems not very clear. Some think it represents Daniel and the lion.

The Hanging Gardens of Babylon were one of the Seven Wonders of the World. An immense artificial mound was erected the sides and top of which were transformed into beautiful gardens and groves. The foundation-work of this immense structure is still seen among the ruins. Great stone pillars and columns are seen standing in rows upon which the immense hill had been built.

There are other places of interest pointed out to the tourist, but as is usually the case at such places one is not certain of the correctness of the information given. Belshazzar's Throne Room is pointed out, as well as the den where Daniel was thrown to the lions. There are also other mounds which bear ruins even hundreds of years older than those of Nebuchadnezzar's Palace The earliest mention of Babylon of which there is any record is in a dated tablet of the reign of Sargon 3800, B. C. For hundreds and perhaps thousands of years it continued to be the capital city of western Asia, and for many years was the most famous city of the world. Yet I was strangely impressed with its present condition. Standing on the mound of ruins and looking over the vast waste of this once a wealthy city I could not see a single sign of human habitation. Not far distant from one side could be seen palm trees along the banks of the Euphrates, but in every other direction there was but a great expanse of waste desert with no signs of life. How complete has been the mighty city's fall! How fully the prophecies of Jeremiah have been fulfilled, "How is the hammer of the whole earth cut asunder and broken! How is Babylon become the desolation among the nations! ---and I will dry up her seas and make here springs dry. And Babylon shall be come heaps, a dwelling place for dragons, an astonishment, and an hissing without an inhabitant ---Thus shall Babylon sink and shall not rise from the evil that I will bring upon her. How is Babylon become an astonishment among the nations!"

Smithville, O.

THE LAND OF SACRED STORY

A. M. Eash

V. Mar Saba

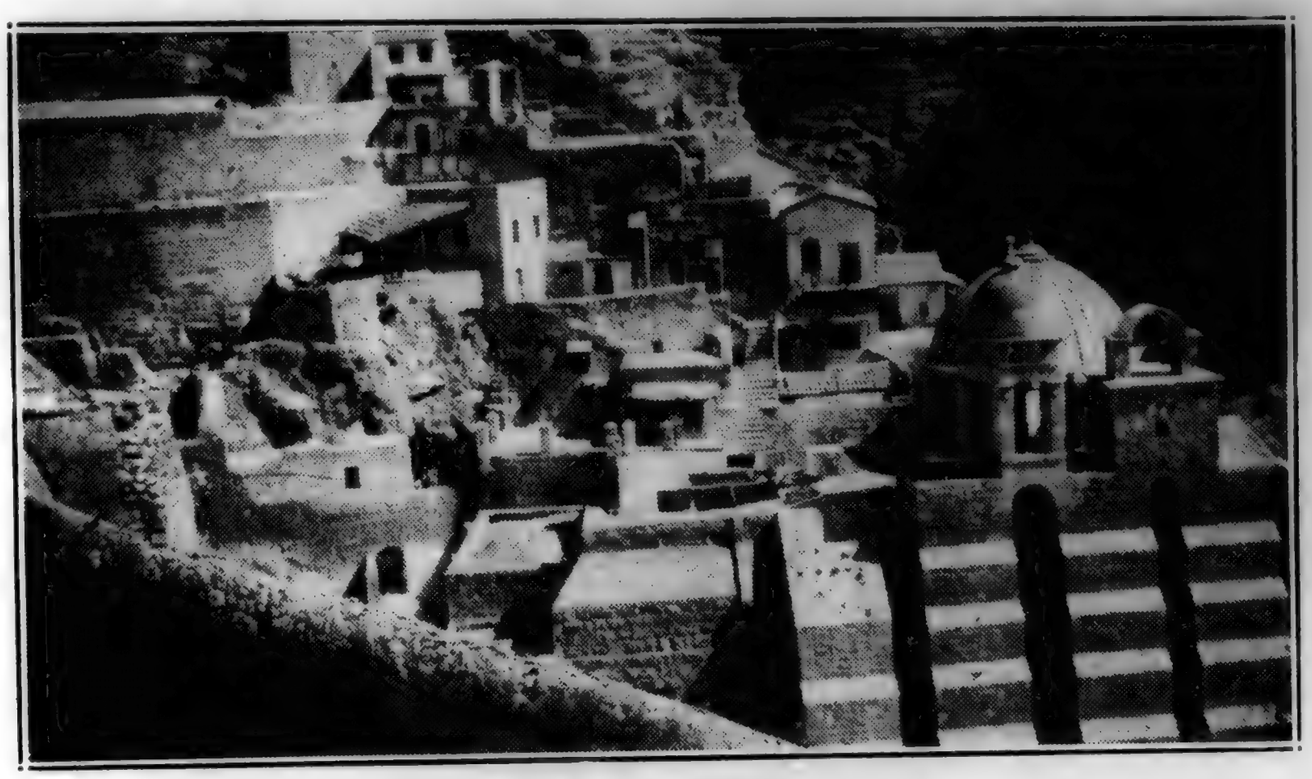
One of the rare show places in Palestine, so far distant from Jerusalem that it is seldom visited by tourists, is the Monastery of Mar Saba. Set on the side of a precipitous cliff where the drop to the valley below is nearly six hundred feet, and surrounded by the wild and desolate Judean Wilderness this prison home for Greek Orthodox priests contributes a most interesting chapter to Palestinian history. Baedecker says that early in the fifth century a Laura, or settlement of monks, was founded on the site of the present monastery by St. Euthymius. One of his favorite pupils was Sabas (or Saba) born in Cappadocia in 439. This pupil was early known as being especially holy and his reputation drew to him a number of anchorites who with him lived carefully ordered holy lives. The then Bishop of Jerusalem ordained him a priest and later the order of Sabaites raised him to the rank of an Abbot. He died in about 531 after having greatly distinguished himself as a theologian. In 641 the Monastery was destroyed and plundered by Russian invaders. Later because of the treasures which it contained other invading bodies destroyed it repeatedly so that during the ninth century it was strongly fortified to more ably withstand invasions

The above one can read in Baedecker. Old residents and visitors to the place tell us that it is the monastery of Palestine to which disobedient priests are sent as prisoners The account which I desire to give is the information and personal impressions received during a visit made to the place in company with a number of native teachers.

The trip was made by donkey. Three and one half hours of steady riding, start- the southeast from Jerusalem down the Kidron Valley and later in the Valley of Fire, brought us to the place. The Wilderness of Judea is a land of real desolation except as it is in the springtime dotted with the tents of Bedouins who have brought their flocks here to pasture on the sparse grass. The efforts to raise wheat are scantily rewarded. In spots where there is a little soil between mountain ridges the sun beats so mercilessly on the crops that they ripen long before they do

in the more favored places. There are no trees. One sees rocks until he almost believes the tale that all the spare rocks left during the creation were dumped on the Judean Hills.

On arriving at the Monastery one is at once asked to show the letter of introduction from the Greek Orothodox Patriarch in Jerusalem. This shown, he is informed that the ladies are not under any consid-



General View of the Monastery

eration permitted to enter the place but must remain in a tower near by. (Our fifteen donkeys were, however, admitted without question.) On solicitation the priest who guides you about the place informs

"Set on the side of a precipitous cliff."

you that the reason for not allowing women to enter is that St. Saba does not permit it. On several occasions women did enter, either disguised as men or else by force, and always St. Saba did some miraculous thing that terrorized or paralyzed them so that they could not remain inside the place. The priest insisted absolutely that something very calamitous would happen if any of our laides would step inside the door.

Here is the story. After Saba and the others had lived in the natural caves for some time, Saba one day entered a cave for prayer. After being there for some time he became aware of another presence and discovered that he was with a lion The lion tried to make him leave but he informed the lion that this was now his home and that he would remain. Thereupon the lion left and Saba remained. We were shown the cave and were shown how, when additional priests and disciples came an addition was built to the cave room and later a second addition. This was the beginning of the monastery. Later on at the time of the Persian invasion many of the resident priests were slain. The head of the Church in Jerusalem came to the place in person and had all the remains of the slain priests collected and placed in one cave. A new church was built (the Church of St. Nicholas) enclosing the cave in which the remains of these priests were placed The priest-guide takes great pleasure in showing you the pile of skulls kept in this church. Three of the most favored ones are kept in a partly enclosed tin box and always kissed by the priests when they enter the chapel. Still later another church was built by money sent from Russia. This newer church is georgeously painted and gilded—with possibly more glitter than taste. In an open courtyard is shown the tomb of Saba. Unless you have advance information that the remains of Saba were removed to Venice, the priest will make you believe that this is the actual place of his burial. In addition to that there is the guest room, with well cushioned divans, all around the side, a register for your name and any complimentary sentiment you wish to express—and fleas in abundance. The rooms of the monks occupy the remainder of the place.

An old palm tree growing on the grounds is said to have been planted by Saba himself It is said to bear seedless dates which are sold to visitors at fancy prices with a solemn assurance that they insure fruitfulness in childbearing. Since the tree either does not bear fruit at all or else the number of visitors is too great, dates are bought in the Jerusalem market to be distributed to the guests with the explanation that they are fruit from the very tree planted by St. Saba. (I am the happy possessor of three of these dates)

Our guide-priest very kindly offered to answer any questions that might be asked so I ventured to suggest to him that if the Greek Orthodox wanted to demonstrate a really practical Christianity it might be a good idea to remove the priests from a few of the monasteries, stop supporting them and fiill the places with orphans. (About 80 percent of the Syrian Orphanage children are of this faith.) He very quickly replied that they were living holy lives given to praying and that they were doing much for the orphan cause by praying for those who care for the children.

The guidebook further states that the main occupation of the priests is feeding wild birds, among which pigeons and blackbirds predominated. The story is told that when the priest rings a certain bell

Paintings on the Walls of the Dining Room at Mar Saba

the birds fly about him in large numbers to receive the food. We were bold to request that he might feed them while we

were present but he explained that on one occasion someone took advantage of the birds when they came for their food and killed a number and since that time St. Saba does not permit them to be so tame. It is easy to imagine our disappointment at not being able to secure a photograph of the priest feeding the birds—the chief occupation of the monastery.

Today Mar Saba stands as one of the relics of an age when men felt the great evil of the world driving them to places of seclusion in order to live lives of devotion and prayer. One cannot doubt the sincerity of many of them. The tourist sees it as such a relic. The priest life in the monastery today is largely a life of laziness and debauchery. It is a pathetic fact that there are forty-five men who today live in this secluded place and building, who have allowed themselves to either believe or pretend to believe that they are making a real contribution to the cause of Christ and His church by living as they do.

Chicago, Ill.

THE NATURAL BRIDGE OF VIRGINIA

L. J. Heatwole

It is estimated that thousands of tourists annually make the pilgrimage to the Natural Bridge of Virginia. Many of these since the earliest period of railroad travel, have made the journey by train, but in late years, as many more now go by the modern system of transportation by automobile.

By the latter method the writer only recently made his first visit to the place; though having lived nearly all his lifetime but eighty-five miles away. In order to make the trip going and coming within the period of a day, and also to have ample time for seeing all that is to be seen on the grounds, an early morning hour was chosen for starting.

The general course taken was a little west of south, going over macadam road by way of Harrisonburg, Staunton, Middlebrook, Moffat's Creek and Lexington, when without accident or missing the way, at 9:30 A. M. we entered the grounds of the Natural Bridge Company, where are located a number of large hotels, some mercantile stores, a bank, a livery, and residence homes, which together form quite a town.

The Bridge—A Remarkable Curiosity

After registering and paying our entrance fees of one dollar each, and a war tax of ten cents, we were directed to follow a pathway that leads far down into the depths of a forest of overhanging trees and a tanglewood of undergrowth. Finally, when reaching a dark and shady ravine, through which flowed a considerable stream, suddenly there came to our view two lofty walls of limestone that stood in awful grandeur before us, and rising an immeasurable distance above us. At their top appeared an almost perfect arch, above and below which, in looking up, we saw the bright, blue sky of a summer day.

By many others who have seen wonderful things in nature elsewhere in the world, this masterpiece of God's workmanship is said to stand without parallel of its kind, anywhere in the world. The devout student of nature here finds a structure that is not made with human hands—one that has stood throughout the ages, and bears but little or no mark of the wear and tear of time. Bridges that are constructed by men in all ages, in the course of a generation show early marks of decay, but here is a bridge that spans a stream and carries a highway over its top at a height that places it in rank with the highest bridges in the world.

Its Location and Comparison with Other Wonders of the World

The Natural Bridge is located in the James River section of the historic Shenandoah Valley, and occupies a table land that has an elevation of fifteen hundred feet above the sea. It is three miles from the nearest railway station, fourteen miles from Lexington, eighty-five from Harrisonburg and two hundred miles miles from Washington, D C.

Before the Yellowstone and Yosemite National Parks were generally known, it justly held the claim for being the greatest natural curiosity in America. Since it exceeds by more than half a hundred feet the highest point in Niagara Falls, and because of its towering majesty and awful sublimity, it has for more than one hundred and fifty years been visited by tourists who came not only from distant states, but from foreign countries. Statesmen, scientists, artists and students from many schools and colleges have come from far and near to see this great American wonder!

Like the writer, most people at home or abroad, have never had the benefit of any other information regarding this place than that which has been obtained through the geographies and histories of their school days. They have never had its wonderful reality mirrored in their own eyes, and hence the practical real can never take the place of the ideal, until the place is visited in person.

Some Historical Notes

The first mention we have of the place in history appears in Barnaby's writings of the year 1759 near the close of the troublous French and Indian War during which period a great battle is said to have been fought near the bridge It is referred to at that time, as being "A natural arch joining two high mountains, with a considerable river underneath." The original tract of land which the Bridge occupies first consisted of one hundred and fifty acres, and on the fifth day of July, 1774, was patented to Thomas Jefferson by King George III of England. The purchase of the tract was made at a consideration of twenty shillings of lawful money. In describing the metes and bounds, fourteen corners are mentioned, all of which indicate that the district was then covered as it now is, with a growth of forests.

In the year 1779 it is said that a bolt of lightning struck the western side of the arch and hurled down a mass of rock, and the effect of this may be seen today in the difference of coloring matter on the under side of the arch.

George Washington, some time during his career as a surveyor, visited the place and carved his name in the rock wal. high up and above all others.

Some Tragic Circumstances

Thousands of names are now seen and in places initials and full names appear deeply cut into the limestone. Men have been ambitious enough at the expense of their lives to scale the most dangerous heights in order to get their names above that of Washington. Within the past hundred years a number of tragic events have happened, narrow escapes and some instances where lives were lost. In 1818 a student at the college at Lexington succeeded in climbing far enough up to place his name above that of the Father of his country, and being unable to return, found that the only way left him to escape from falling was to climb higher and higher, when after hours of fearful anxiety and exposure, accomplished the remarkable feat of climbing to the top of the Bridge.

In 1833, and in 1843, and again in 1845 three men at the different times mentioned are said to have fallen from various heights at the Bridge and were killed. Still another in 1863 fell from a side crag but his life was saved by having been caught in the branches of a tree.

On the return trip we stopped long enough in Lexington to visit the memorial chapel in which repose the remains of Gen. Robert E Lee, where we were also shown the recumbent statue representing him as he lay in the embrace of death, or rather as it was told us, as was his position while reposing in sleep in his tent.

Dale Enterprise, Va.

It is estimated that there are now in the United States more than 1,500,000 radio-telephone receiving sets, and manufacturers in New York report that they still have more than $30,000,000 in unfilled orders.

The United States and Canada have 88% of all the automobiles used in the world.

THE YOUNG PEOPLE'S MEETING

BIBLE INCIDENTS OF UNSELFISHNESS.—(Jr.)—Phil. 2:1-11.

Topic for November 12.

MOTTO

"Let no man seek his own, but every man anothers' wealth."

I. Unselfishness.—Self is that indescribable part of us which we know so well and for which we are inclined to do so much even to the neglect and discomfort of others. Self is not necessarily an evil thing unless it becomes the center of all our thinking and doing. When every thing we think and do is for self pleasing, without thought of whether we are pleasing God or any one else, then we are selfish. But when self is not considered first, while God's glory and pleasure is first and also the happiness and welfare of others, then our life is unselfish. Self is not the center in an unselfish life. Jesus is our center around which all our actions and thoughts revolve. And when Jesus is our center we always think of pleasing Him. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" Those who live to please Jesus must learn the lesson which Jesus taught to the Disciples, "If any man will come after me let him deny himself and take up his cross daily, and follow me."

And when we follow Jesus in everything it makes us unselfish. He wants us to help and bless others for His name's sake. And when Jesus has blessed us with something it is that we might bless others. If we think of ourselves first and keep all His blessings for ourselves, we lose all the chance Jesus has given us to glorify His name with our life. Jesus told of how at the judgment He would call them blessed who had fed Him when He was hungry and clothed Him when naked and had visited Him when sick. (See Matt. 25: 34-40). But they could not remember doing it to Him till He told how the doing of it to the least of His brethren was counted the same as doing it to Him. Let us follow Jesus in an unselfish life.

II. The Text.—Phil. 2:1-11.—This gives Jesus as the example of unselfish sacrifice. He made Himself of no reputation and took upon Himself the form of a servant and was made in the likeness of men, humbling Himself to the most shameful death for the service that it would bring to needy men. This was true unselfishness.

OUTLINE STUDY

I. Jesus the Great Example.—II Cor. 8:9; Matt. 20:28.

II. Other Examples

1. Abraham.—Gen. 13:1-12.
2. Moses.—Num. 14:11-21.
3. Nehemiah.—Neh. 5:14-19.
4. A Widow.—I Kings 17:10-16; Lk. 21:1-4.
5. Mary.—Jno. 12:3-8; Mk. 14:3-9.
6. Dorcas.—Acts 9:36-42.
7. The Church in Jerusalem.—Acts 4: 32-37.
8. Paul.—Acts 20:33-35.
9. Priscilla and Aquilla.—Rom. 16:3, 4.
10. Epaphroditus.—Phil. 2:25-30.

III. Find Others.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Goodness"**
2. Relate a Bible Incident of Unselfishness.
3. Recite a Scripture Passage Teaching Unselfishness.
4. Tell Some Ways in Which We May Be Unselfish.

For Others

1. What is Unselfishness?
2. The Blessing of the Unselfish Life.

PERSONAL THOUGHT

"I want to be like Jesus." He left all that was pleasant for Himself and endured the unpleasant things that others might enjoy the pleasures of His heavenly home forever with Him.

SEED THOUGHTS

"Be good my child, and let who will be clever;
Do noble deeds, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song."
—Chas. Kingsley.

Think of the happiness and welfare of others first. No matter if they do forget to think of you, think of them anyhow. Deeds that watch for pay by kindness from others are still selfish. "Do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be called the children of the highest; for he is kind to the unthankful and the evil."

"Do all in the name of the Lord Jesus." Self will then be a servant and Jesus will make our life a sweet flower of love and kindness.

THE CALL OF MISSIONS AND ITS CLAIMS UPON THE RESOURCES OF THE CHURCH.—Matt. 5:13-16; Rom. 12:1-8.

Topic for November 19

MOTTO

"Let your loins be girded about, and your lights burning."

MEDITATIONS ON THE TOPIC

I. The Mission Situation.—During the year we have considered the appeals from a number of the fields of activity in the Church of today. As we have noted the great needs of the fields and the remedy that is to be found in Christ Jesus, it would not be of much profit to us unless we have heard with Paul the call, "Come over and help us."

God wants us to listen to the many needs of the world, not in the way people are entertained with a story, but in the way you would be concerned if the one in need were the nearest and dearest of your own friends who could not be relieved without your earnest action. It is literally true that many souls will go down to darkness and despair when you or I have not contributed our part in God's great plan in bringing them the message of good tidings. When Christ said, "Lift up your eyes and look on the fields; for they are white already to harvest," it was that the disciples might feel the deep concern which He himself felt as He gave Himself in full consecration to the great task before Him. When He said the "Harvest truly is great and the laborers are few," it was that they might feel the need of the further command, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest." A fervent and effectual prayer implies that the one praying is fully consecrated to work in line with the prayer which they offer that God may work effectually for them and through them to the accomplishment of that for which they make petition.

II. The Text.—Matt. 5:13-16; Rom. 12:1-8.—1. It is God's plan that the believer should be to the world such a power in a spiritual sense as salt and light are in a natural sense. 2. It is God's gift to each individual believer that is to be exercised according as God has distributed. We are all responsible according to the gift we receive for service.

OUTLINE STUDY

I. Salt Needed to Meet

1. Corrupting standards of righteousness.—I Cor. 6:9, 10.
2. Corrupting standards of religion.—Rom. 1:20-25.
3. Corrupting lusts and passions.—Eph. 4:17-19.
4. Corrupting social conditions.—Rom. 1:26, 27.
5. Corrupting consciences.—Rom. 1:28-32.

II. Light Needed

1. To reveal sin in its true state.—Jno. 16:8-11; Eph. 4:20-24.
2. To reveal true righteousness.—Jno. 16:10; Tit. 3:4-8; Rom. 1:17.
3. To reveal judgment. — Jno. 16:11; Rom. 1:18; Acts 17:31.
4. Showing the way of salvation.—Jno. 8:12; Acts 26:18.

III. Claims Upon the Resources of the Church

1. God's ordained instruments.—Jno. 15: 16; I Pet. 2:9; Phil. 2:13-16.
2. Consecrated lives of her members.—Rom. 12:1, 2.
3. It means to give talents and powers. —Rom. 12:3-8.
4. Intercession.—I Tim. 2:1-4.
5. Money or property.—Phil. 4:15-18; I Tim. 6:17-19; Lk. 16:9.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Give."**
2. Blessings from God to Share with Others.

For Young People

1. The Call of God to the Church.

2. The Appeals of Needs as Seen in the Light of the Word.
3. Claims which Rightly are Made Upon the Church.
4. Resources Entrusted to Us as Stewards of Grace.

For Older People

1. Faithful Stewardship.
2. True Instruments of God.

PERSONAL THOUGHT

"Use me Lord as pleaseth Thee."

SEED THOUGHTS

"It is already too late for hundreds of thousands of souls. What if those souls were our own sons and daughters or brothers and sisters! What if their blood should be required at our hands while we still have the ability to do more than we are doing! These things should make us think. And lest we forget, they must be repeated again and again."—J. W. S. in "South America an Open Door."

Spiritual prosperity and progress may be gauged so absolutely by the measure of missionary activity, that the spirit of missions is now recognized as the spirit of Christ. The Scripture proverb is proven true: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty,"and Christ's paradox is illustrated: The life that is saved is lost, and the life that is lost is saved.—A. T. Pierson.

BLESSINGS THAT HAVE COME TO ME DURING THE PAST YEAR.—Ps. 145.

Topic for November 26

MOTTO

"The earth is full of the greatness of the Lord."

MEDITATIONS ON THE TOPIC

I. Personal Experiences of Blessing.—Not every blessing that I enjoy is enjoyed by all of my fellowmen. And some of my fellowmen enjoy some things that I do not. There are many blessings that all enjoy in common. There are some which all may enjoy if they will. There are some which others may enjoy if we will share with them of the bounties given into our hands.

In considering this topic it is well to remember the blessings that are often forgotten because they are so usual, as well as the special blessings that have been marked because they are not so usual. Some special blessings are very common in the experience of God's people but are nevertheless marked because of their significance in our life. The birth of a child may be common, but it is an experience that means much to all who come in touch with the child. The conversion of a soul is common, but exceedingly precious. Answers to prayer are common, but Oh, how blessed to the one who feels the special favor from the Father of spirits! Revealed truth from the Bible is a common experience but exceedingly important for the individual, affecting the whole life if rightly received. Deliverance from great danger is possibly not the usual experience of everyday life though very common to us all. How we do remember with gratitude any who may have been connected with our deliverance! Finding a friend is so common and yet means so much to us often as to change the whole course of life. Thank God for all good gifts.

II. The Text. Ps. 145.—This Psalm sets forth reasons for praise and thanksgiving throughout all generations both for natural and spiritual blessing.

OUTLINE STUDY

I. Blessings Temporal

1. Air, sunlight, showers, seasons.—Acts 17:25; Matt. 5:45; Acts 14:17; Gen. 8:22.
2. Food, clothing, shelter.—Ps. 104:10-15; Prov. 27:25-27.
3. Health, strength, faculties.—Ps. 67; Prov. 20:12.

II. Blessings Spiritual

1. A soul created in God's image.—Gen. 1:27.
2. Redemption of the soul in Christ Jesus.—Eph. 1:7.
3. Christian privileges:
   (a) The Bible.—II Tim. 3:16, 17.
   (b) Prayer.—Heb. 4:15, 16.
   (c) The Holy Spirit.—I Cor. 12:13.
   (d) Christian fellowship.—Eph. 2:6, 19, 20.
   (e) Church privileges.—Eph. 4:11-16.
4. Special manifestations of God's grace upon us.
   (a) The salvation of souls.—I Thes. 1:6, 7.
   (b) Growth in grace.—I Thes. 4:1.
   (c) Seasons of refreshing.—Acts 4: 23-33.
   (d) Enlarged understanding of the Word of God.—Eph. 1:18-22.
   (e) Deliverance in trial and temptation.—II Cor. 1:8-12.

SUGGESTIVE ASSIGNMENTS

For Children

1. **"Blessing"** as textword.
2. My Blessings.

For Young People

1. Temporal Blessings.
2. Spiritual Blessings.

For Older People

1. Special Experiences that Have Been a Blessing.

PERSONAL THOUGHT

May we seek to realize more fully that God is doing and has done and is willing yet to do for us, that our hearts may be filled with gratitude toward Him.

SEED THOUGHTS

The Will of God

Thou sweet, beloved Will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In Thee, I hide me, and am still.

O Will, that willest good alone,
Lead thou the way, thou guidest best;
A little child I follow on,
And trusting lean upon thy breast.

Thy beautiful sweet Will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird,
Imprisoned in such realms of grace.

Within this place of certain good,
Love evermore expands her wings;
Or, nestling in thy perfect choice,
Abides content with what it brings.

Oh, sweetest burden, lightest yoke,
It lifts, it bears my happy soul,
It giveth wings to this poor heart;
My freedom is thy grand control.

Upon God's Will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such sweet rest.

Thy wonderful, grand Will, my God,
With triumph now, I make it mine,
And love shall cry a jealous Yes,
To every dear command of thine.

—From "Hymns of Consecration," Selected from "Christian's Secret of a Happy Life."

GOD THE FATHER.—Jno. 14.

Topic for December 3

MOTTO

"Abba, Father."

MEDITATIONS ON THE TOPIC

I. Father.—The term father bears with it the idea of one who is the head of a family. One who is a father is looked to as the natural provider, and protector of his family. As a provider and protector, he has the qualities of kindness, faithfulness, and compassion toward his own. We also think of a father as one who has experience that enables him to instruct and train his children in the paths of righteousness and truth. Along with such instruction goes correction and discipline. Every fatherly father will correct and discipline or punish with the welfare of his child constantly in view.

When we think of God as the Father we may think of His fatherhood as a Creator of all men. And as such, we think of Him being the upholder and sustainer of all in the world. As such, He has a right to expect of all submission and obedience. He also has the right and power to punish and discipline as well as to instruct.

But the most precious sense in which God is the Father is when He becomes so in begetting children after the character of Jesus Christ the only begotten Son of God. When we are born again, we can truly say, "Our Father" because His Spirit is within us giving us the feeling of children. Before we are born again, we partake of the nature of our fallen ancestor, Adam and all his descendants who have come under the power of Satan to that degree that they will be forever banished from God without a plan of redemption in Christ Jesus. "Blessed be the God and Father of our Lord Jesus Christ."

I. The Text. Jno. 14.—Jesus taught the disciples more about God as the Father of Himself than they had ever known by any former revelation. Through the relationship of Jesus to God the Father, they were led to understand what He is to the believer also. It was easy to translate the love and compassion of Jesus into the terms of Father. And Jesus had but to say, "If ye have known me, ye should have known my Father also; and from henceforth ye know him and have seen him."

OUTLINE STUDY

I. The Father of Our Lord Jesus Christ.—Eph. 3:14; 1:3.

II. The Father of Jesus' Brethren.—Jno. 20:17.

1. Because of faith in Jesus Christ.—Gal. 3:26; Jno. 1:12.
2. Because they were begotten of God.—I Jno. 3:1, 2, 9, 10.
3. Because of the redemption and adoption.—Gal. 4:4-6.

III. The Father of Spirits.—Heb. 12:9.

1. Formed a spirit within man.—Zech. 12:1.
2. He is thus father of all spirits.—Num. 16:22.

IV. The Fatherly Character of God

1. Loving.—Jno. 16:27; Ps. 103:13.
2. Kind.—Jas. 1:17.
3. Corrects.—Heb. 12:6-11.
4. Provides.—I Pet. 5:7; Matt. 6:25-33.
5. Helps.—Heb. 13:6.
6. Teaches.—Ps. 32:8.
7. Saves.—Jno. 3:16.
8. Gives good gifts.—Matt. 7:11.

SUGGESTIVE ASSIGNMENTS

For Children

1. Textword, **"Father"**

(Concluded on page 730)

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XXII. Training of Teachers

The whole problem of the Sunday school is that of getting good teaching. Organization, building, supplies, devotional exercises all help, but with all these perfect, poor teachers will make the whole undertaking a miserable failure. Anything that can be done to get better teachers goes directly to the point for improving our schools.

1. **Need of Training.**—It has been said that, teachers are born, not made. It is true that some persons are naturally more "apt to teach" than others and this should be taken into consideration when prospective teachers are selected. But even if one is well adapted to a work it is still necessary for him to learn how to do it. One may be well adapted to the work of a physician and yet he must learn how to use medicine and treat patients. The public schools are more and more realizing that in order to teach one must be generally intelligent, know human nature and his subject thoroughly, and learn how to proceed to teach.

It requires just as much training to teach Bible history or literature as it does for American history or literature. And in fact there is more need of special training for this work, since the average person knows less of the Bible than of the common school subjects and has observed less good teaching in the former. It is important too, for the sake of the cause of religion that the Bible be as well taught as the secular school subjects, or else it will certainly be true that our children will be turned toward the secular rather than the sacred interests of life. We must give the Bible a fair chance in the lives of our children.

2. **How Conducted.**—Every Sunday school should have a teachers' training class in order to get enough teachers ready to fill vacancies in the teaching force If the regular teachers have not had the training, they should be included and then it will be necessary to have the class meet at some other time than the regular Sunday school hour. Only those who are in earnest about teaching and will attend regularly and do the work should be admitted. When the regular teachers are not included this class may meet with the remainder of the school on Sunday. It would probably be easier to get a regular attendance at this time.

Much of the success of this work depends on the leader. He should be a person with good training, both as a Bible student and for teaching, also one who has had considerable successful experience in Sunday school work Very often the pastor or superintendent would be best qualified At some places a well trained Christian school teacher might be available. The work should be done thoroughly and in a devotional spirit.

3. **Course of Study.**—The course should include two general lines of study, viz., the Bible and Sunday school methods. A systematic study of Biblical history and geography should be included in order to give all events their proper setting in time and place. Book study gives the best results, since only in this way can we get the point of view of the author and get his complete line of thought.

The subjects to be included in the Sunday school methods are indicated in the table of contents of this book In addition to such a text there are many good practical books that should be read by individual members and reviewed for the rest of the class This work should be simple and practical rather than scientific and profound. We are interested in good teachers rather than great scholars.

4. **Teachers' Meeting.**—For the benefit of aiding teachers actually at work, a teachers' meeting should be conducted by the superintendent, meeting as often as found possible, but never less than once each quarter. The meeting should be limited to regular and substitute teachers and officers. Where uniform lessons are used they can be discussed in such a way as to strengthen and unify the work of the school and make it possible for the superintendent's review to fit the work of the teachers. In addition special problems of the school should be discussed and plans for the work be agreed upon.

The superintendent should use this meeting to unify, inspire and direct the teachers. The individual struggling alone may become discouraged, but the enthusiasm, helpful suggestions and sympathy of others will revive interest and courage and send him back with renewed purpose. Here also the superintendent and pastor can impart the devotional spirit, so essential for the real life of the school Consecration and prayer may often be needed more than pedagogical methods. But the latter, obtained in a real spiritual atmosphere, can be used to secure the real results desired

WHAT CAN OUR SUNDAY SCHOOLS AND YOUNG PEOPLE'S MEETINGS DO FOR THE MENNONITE MISSION IN THE ARGENTINE?

Lillie F. Lantz

In brief we might state just where the main station, Pehuajo is located. It is on the Buenos Aires and Western Railway, (F. C. O.—Ferro carril Oeste) 220 miles south-west of Buenos Aires, in a good farming and cattle-raising district.

The circle which the Mennonites should occupy has a radius of 60 miles thus having a diameter of 120 miles. In this territory there are a number of towns having a population of from six to ten thousand inhabitants, besides many smaller towns with hundreds of inhabitants, which have no gospel privileges whatever.

Four mission stations have been opened within the last four years namely: Pehuajo, Trenque Lauquen, Santa Rosa and Carlos Casares. These towns each have a population of from seven up to fifteen thousand inhabitants. In three other towns the people have asked us to bring them the Gospel, BUT THERE IS NO ONE TO SEND.

There are seven funds or ways in which the Young People's Meetings and Sunday Schools can help the Mennonite Mission Work in the Argentine.

1. **The Sunday School Fund.**

We now have eight Sunday schools in operation in the four towns, and the expenses such as the rents, benches, chairs, books and papers must be met. There are also opportunities for opening more schools in the towns just mentioned.

2. **The Evangelistic or Bible Coach Fund.**

Touring from town to town, especially the smaller towns, is a splendid way of spreading the Gospel by conducting open air meetings, giving out tracts, selling Bibles and Testaments and opening new Sunday schools. A few weeks ago the workers with a native preacher went to a

small town some ten miles east of Pehuajo where about one hundred men, women and children listened to the Gospel which was preached in the open air. They asked us when we were coming back again. This is one of the many towns to which we should be going monthly, if not oftener with the Gospel.

3. **The Literature and Book Fund.**

The majority of those who can, are fond of reading, therefore the mission needs to supply them with good, sound literature, books, papers, tracts, such as the True Way, "El Camino Verdadero," which is edited in Pehuajo.

Going from house to house, reading the Bible, and leaving good Gospel literature have resulted in conversions and increased attendance at the various Sunday schools and other services.

4. **The Church Building Fund.**

There is no fund more worthy than this one. We realize that there is no place more sacred and hallowed to the child of GOD than a house set apart for His worship, and that those who desire to learn the plan of salvation should be comfortably seated. The Psalmist expressed his satisfaction and was glad when they said unto him: "Let us go into the House of the Lord." While we are thankful for the halls we have, but being used for school purposes, are not considered as sacred as a church, and we believe these people would have more reverence for the house built especially for worship and services. We believe that others also would attend the services who are interested and need salvation.

5. **The School and Kindergarten Fund.**

An important way of helping the poorer class is through the School and the Kindergarten. There are many children who do not get an education simply because they are poor, and many of the teachers do not take interest in them as they should. Often some of the children do not have sufficient clothing to attend the city schools, and consequently they do not go. We find many children 10 and 12 years of age and over, who cannot read or write, some of these who are now coming to the mission school are only in the first and second school grades. Each morning the School is opened reading a portion of the Bible and with prayer. At regular intervals selected tracts are given to them for their parents. The kindergarten work offers a splendid opportunity to enter the homes getting acquainted with the mothers and their individual needs and paving the way for the Bible readers. The kindergarten is also a feeder for the Sunday school, seventy-five percent of the primary department being school and kindergarten children. You may ask: "Does it really pay to spend much time with these little tots?" "Train up a child in the way he should go: and when he is old, he will not depart from it." These children are bright and intelligent and learn quickly. They are taught to memorize scripture verses and sing hymns such as "Jesus loves me." Bible stories are told to the children, and they are taught to count, tell the time of day, name the days of the week, etc. They also learn to draw, sew, and learn to be useful with their hands.

6. **The Orphanage Fund.**

Up to the present time there has not been a special fund to take care of any orphans, but this country in common with other nations has orphans. The question is: Who will care for them, giving them a good home and training? Shall we leave them to be trained by the Roman Catholic priesthood who will deceive them and keep them, if possible, from reading the Bible and accepting the risen Christ as their Savior? NO. Here is an opportunity for the mission to teach and train them to be useful in the service of the Lord, helping themselves and their neighbors to be honest citizens. We all know the large amount of good that has been and is being done by the orphanages in the homeland and in foreign countries. The other week a poor man died, leaving a wife and four small children, to face the cold winter weather, without money, food or clothing, in a little hut with one room and with a poor roof which is not water proof. This is only one of many similar cases of which I could tell you.

7. **The Poor Fund.**

This as well as the Orphanage Fund has not yet been started. As for me, I personally think that they are two very much needed funds and should be prayerfully considered by all. We find that by helping the poor with material things that we not only relieve their physical suffering but also have the chance to help spiritually. Some months ago an old Christian went to the Catholic Old People's Home, coming from another town but we went to see him and he was a converted man. Not long afterward we heard that he was literally thrown out and went to another town. We might relate many worse instances. The converts in this country by no means receive any help, sympathy or welcome in any of the Roman Catholic institutions. Neither should they be compelled to go to them for help, since they have renounced the Romish religion and have accepted the plan of Salvation as given to the apostles by our Lord, to whom they are now looking, because He has promised never to leave nor forsake them.

Conclusion.

Oh that the members of the Young People's Meetings and Sunday Schools of the Home land may realize their opportunities and responsibilities and that the love of Jesus Christ and the working of the Holy Spirit may quicken their love, obedience and faith to meet the needs of the Mennonite Mission in the Argentine.

May all ask themselves the following questions: "What have we young people done for the Lord's work in the Argentine?" "What are we going to do for the Mission work in the Argentine from now on?"

If you cannot cross the ocean,
You can PRAY!
You show your heart's devotion,
You can PRAY!
Multitudes for Christ are crying,
Myriads of hearts are sighing,
And the heathen world is DYING,
You can PRAY!

Lillie F. Lantz.

Pehuajo, F. C. O.,
Argentine, South America.

A View on the Out-skirts of Santa Rosa, Argentina

Preaching to Fifth Ave. Heathen:—The oldest church in New York City has witnessed an unusual sight this spring—street preaching on Fifth Avenue. In the front yard of the Marble Collegiate Church, corner of Twenty-ninth Street, of which Dr. David J. Burrell is pastor, Rev. Edgar E. Strother, general secretary of the China Christian Endeavor Union, who is in America on furlough, had a pulpit erected, and preached the first day to an audience of five hundred people. Among those who have assisted him are Rev. K. J. S. Jayasoorina, a Hindu Christian, and Rev. Huey Kin, pastor of the First Chinese Presbyterian Church in New York City. Thus the mission lands are bringing back to "the heathen of New York" the gospel message which Christians in America sent across the seas. This pulpit is now being used daily by the workers of the National Bible Institute.

WHAT IT TAKES TO COMPLETE A TEACHER TRAINING COURSE

By members of the class in Lawrence Co., Pa., who recently completed a first year course

"A Few Thoughts on Teacher Training"

The benefits that one receives from this study are many. It opens a gateway of understanding to the Bible that a person can get in no other way.

To understand the Bible we should have a thorough knowledge of it in several ways. The history of the Bible helps one to understand God's dealing with the human race from the creation until the close of the New Testament era.

The next of great importance is Bible Geography in which we study the lands where all Bible events took place, and where God dealt with his people Israel, and the places mentioned in connection with Christ while here on earth, as well as the missionary journeys of St. Paul and others.

It is also a very interesting, as well as helpful, study for those who desire a better understanding of the Bible as a whole. In II Tim. 2:15 we read, "Study to show thyself approved unto God." Let us fulfil this command of Paul to Timothy.

Harry B. Kauffman, Teacher.

First, I may state that it takes sincere effort to complete a Teacher Training Course.

After we have started the course we must attend regularly and study the lesson in a thoughtful manner.

We must also sacrifice in other things in order to take this course as it takes hard work and sincere effort.

Since I have finished this course I do not regret the time I spent in taking it as it will help me in Bible Study.

Sara Frances Zook.

When we once have decided to take the Teacher Training course, we must study the lessons prayerfully. We should attend regularly, put forth all efforts, in fact we must have our soul and mind in the work, in order to receive from it a better knowledge of the Bible so we can teach the Word and explain it more definitely. I wish at this time to urge the young people to take the Teacher's Training course in their young years when their minds are active and clear from many cares of life. As I have completed the study I know that it will be a great help to me and others who take a course to further the cause of Christ.

Enoch J. Zook.

First of all, it takes effort to complete a Teacher Training course. We must sacrifice of other things in order to attend regularly.

After we have decided to begin the course it takes hard work. The lesson should be studied prayerfully and thoughtfully, so that the truth would be obtained to aid us in our Bible study.

One of my chief difficulties was to remember the thoughts and truths given. By constant reviewing and asking the Lord for help, I soon had the ideas planted in my mind.

We have now studied the book and we feel that our time was usefully spent and know this study will help us in the great work for the Master.

Ethel Irene Zook.

We have completed only a small part of a Teacher Training Course. Now we should make special effort to gain more training and knowledge of the Bible. The Bible should be the guide and aid in all Sunday school teaching. Since this is true we who are preparing to be teachers must make a thorough study of the Bible. In the course we have just completed, we have taken up a general view of the most important subjects necessary to receive knowledge of the Bible. To complete a course takes time, hard work, special effort, and we must continue our study in a thorough and systematic way. Many good books have also been written along the line of Sunday school work by men and women of experience who have given all their time to such work. One really never completes a Teacher Training Course as the Bible never grows old and we may constantly learn new things and gain better knowledge. Although we teach children the same Bible story, it always bears a message. As we become better acquainted with the Bible we also learn to know Christ as never before and our lives will grow richer and more beautiful spiritually.

Elizabeth Kanagy.

It takes lots of studying. It takes sincere effort and you have to attend as regularly as you can. A few times we had to take two lessons and we had to study a little harder. But I am very glad now that I took it since I have completed the course. I think it is going to be a great help to all of us that have taken it. In closing I wish that some more of the young people might be interested to take the course.

Clarence A. Kauffman.

To complete the course of Teacher Training one has many difficulties. When one begins to study, some of Satan's thoughts would drift into the mind and he would try to make us do something else that is more attractive; or he would say it is not necessary to study the Word of God, which the Teacher Training Course contains. Therefore I had to be determined that I was going to sacrifice something for God. Sometimes I would get tired studying, but by the help of God I succeeded to make my path through the course, for which I am very thankful.

In closing I encourage everyone to take this course that possibly can, because it is the Word of God and it will help everyone through life.

Sara Detweiler.

Y. P. M. TOPICS

(Concluded from page 727)

2. God, the Heavenly Father.

For Young People

1. God the Father of Saints.
2. God the Father of Jesus Christ.
3. God is Fatherly Toward All Men.

For Older People

1. Fatherly Things Which God Does.
2. Our Need of the Heavenly Father.

PERSONAL THOUGHT

Do I know the Father through a real living connection with the Son so that I can truly say, "Father?"

SEED THOUGHTS

"Fatherhood! what does the word teach us? It speaks of the communication of a life, and a reciprocity of love. It rests upon a divine act, and involves a human emotion. It involves that the Father and the child shall have a kindred life—the Father bestowing, and the child possessing a life which is derived; and because derived, kindred; and because kindred, unfolding itself in likeness to the Father who gave it. And it requires that between the Father's heart and the child's heart there shall pass, in blessed interchange and quick correspondence, answering love flashing backwards and forwards, like the lightening that touches the earth, and rises from it again.—Maclaren.

It is forever true in the nature of things that a tree is to be known by its fruits; and if we have entered into the Divine union we shall bear the Divine fruits of a Christian life and conversation; for "he that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him. But whoso keepeth His Word, in Him verily is the Love of God perfected: hereby we know that we are in Him."

Your emotions may be very delightful, or they may be very depressing. In neither case are they any real indication of your spiritual state.—Hannah W. Smith.

War Money:—The money cost of the World War has been estimated at $350,000,000,000, and the following summary has been made of what one fourth of that amount would accomplish:

"One million Christian missionaries could be put in the field, and maintained for ten years; a $40,000 school and a $1,000 church could be built in 1,000,000 towns and villages; 10,000 colleges costing $100,000 could be erected; in 1,000 cities, universities cost $1,000,000 each could be built; 100,000 social settlements cost each of them $50,000 could be established; 100,000 each could be set in the midst of heathen squalor; 20,000 hospitals costing $500,000 could be placed close to heart-breaking human needs; and 10,000,000 little children could be maintained in Christian orphanages at a cost of $500 each for five years. We cannot afford to do without a Christian world."—Missionary Review.

CURRENT EVENTS

Comparative Quiet in Ireland.—In the six weeks after the death of Michael Collins there were less disturbances in southern Ireland than in any similar period since the beginning of the revolution. The first reason for this is the widespread dismay that was caused, even among moderate Republicans, at the death of Collins; another is the precise and business-like way in which the Free State government has been proceeding with its work; another is the previous defeats of Republican forces. The Free State government has a majority of 65 to 23 in the Provisional Parliament, and has already adopted a number of measures to unify Ireland, to negotiate peace with the insurgents, and to protect the life and property of localities from which Republican forces have been driven. Another encouraging feature is the possibility that Ulster will finally adopt the Treaty as provided by England. According to the Treaty, Ulster has a month to decide whether it will become a part of the Free State after such is established. Three months ago the suggestion of Ireland being one dominion was disregarded among leaders in Ulster; now there are signs that it may not be impossible. Latest reports indicate that De Valera has lost his leadership in the dail eireann, and the present president, William Crossgrove, has stated that the Anglo-Irish treaty will be ratified.

Navy to be Dry.—According to a decision by Attorney General Daugherty, ships under the United States flag are not permitted to carry liquor of any kind, and foreign vessels are not to bring it within the three-mile limit. The latter decision is being generally questioned, and in case injunctions to searching and confiscating are entered by foreign companies, the validity of the decision will be tried by the Supreme Court. Late reports indicate that several companies have already sought such injunctions. By the terms of the recent tariff measure, foreign vessels are not to bring contraband goods within twelve miles of our shores, but by a decision of President Harding, this particular clause will be suspended, claiming that it would be too nearly a violation of international law to assume jurisdiction of foreign vessels beyond the three-mile limit—the recognized boundary of the country. If the curse of liquor is to be disposed of, there needs to be uniform subjection to all legislation against its use The sentiment for prohibition is increasing.

Nation-Wide War on Cancer.—It is estimated that cancer is exacting a heavier toll of human lives each year than did the World War. Up to July 1919, 76,433 American soldiers were killed, while in the two years in which our country was in war, 180,000 persons died of cancer. It causes one death out of every ten among persons above forty. Specialists do not claim that it can be cured, but many cases could be prevented if they were dealt with before adjacent glands are affected. The purpose of the drive (which is to take place Nov. 12-20) is to arouse people to the seriousness of the disease, and to urge them to keep a much closer view of conditions and act before the disease has made too much headway.

Smyrna in Dire Need.—As a result of the burning of Smyrna by the Turks, there are 1000 Americans in need. President Harding has recommended to the Senate that a special appropriation of $200,000 be made for their assistance. In the recent fire there, practically the entire city was destroyed and refugees from other sections are pouring into the surrounding country. The city is a vast sepulchre of ashes, and only the blackened walls of 25,000 homes and their victims remain to tell the story of death and destruction, unexampled in modern history.

Senatorial Changes.—Tom Watson, noted senator from Georgia died the latter part of September He had gained a national reputation because of the position he took on a number of important measures, most prominently his accusation of cruelties and injustices among our armies in foreign lands. He was regarded a champion of the rights of the oppressed and known as possessing much good sense. Like most men of his type, he often employed his talents in an inadvised manner. These facts brought him into nation-wide prominence. He was elected a member of Congress on the Populist ticket, was their candidate for vice-president and president in 1896 and 1904 respectively, and was elected Senator in 1920 over two strong candidates. The appointment of his successor Mrs. W. H. Felton, is also causing nation-wide mention. She is the first woman appointed to that body, though she is not expected to serve, as the primary elections are to be held before the next regular meeting of that body. Mrs. Felton is 87 years of age, has been noted in southern political circles for some years, and was an ardent champion of woman sufferage.

Herrin Massacre to be Investigated.—The special grand jury inquiring into the Herrin, Ill., massacre has issued 214 indictments, involving 74 men. Eight of the accused ringleaders were refused bail, but that of the others totaled $400,000. Bond has been furnished by local friends of the unions. The mine owners are being censured for operating when local sentiment was so strong against the non- union men, but the events connected with the massacre are a blot on the record of any country. It will be a very difficult task to select a jury as the law allows each side to make 20 peremptory challenges of jurymen for each defendant.

Country Recovering from Strikes.—Both the coal and railroad strikes have practically ceased, but the effects of the same are still quite evident. Neither was popular at any time Many workers "struck" themselves out of good jobs, and none can ever make up for the time lost. Winter is coming on with a fuel shortage, while many staple products cannot be moved because of the still sub-normal conditions. Plans are being formulated to avert profiteering on coal. The injunction against lawlessness in strikes is still in effect and is particularly odious to strike ledares as it makes the unions responsible for damages in strikes. The events of the past summer have increased public sentiment against striking and radical moves among laborers. Labor needs to be recognized, and there have been evidences of oppression by capital, but lawlessness and unbridled license that hold up progress at any time are exceedingly unpopular.

The War in the Near East.—The war in the Near East, which started between Greece and Turkey over the possession of territory formerly granted to Greece but more recently to Turkey, has resulted in a conflict involving most of Europe. The Greek king has resigned, and that country has been defeated so decisively that it is almost out of the conflict. The Turks have lived up to their reputation of heartlessness and cruelty, many Christians suffering because of it. The entire city of Symrna was destroyed. Refugees from the surrounding territories gathered there, making it a scene of famine and suffering. After the defeat of Greece, the Turks made an attempt to capture the Dardenelles, Constantinople, Thrace, and their former place in Europe. The Allies are being severely criticised for their lenient dealings with Turkey at the close of the World War, when that country was

practically helpless. France and Italy showed very little concern in the conflict, leaving England almost alone to keep the Turks in Asia. In the conference between the Turkish leader and Allied representatives, conditions on which the conference could be held were so overbearing on the part of the Turks that they would have been more suitable to consider at a peace conference rather than at a preliminary meeting. War was, however, temporarily averted, the Turks withdrawing from disputed territories. The Turks have occupied neutral territories against warnings of the Allies, and it is alleged that in case the Allies would offer resistance, the Turkish leaders would turn to the Mohammedan world with the plea that Christians have fired on them, causing a war between all Mohammedanism and the Christian nations. The Turkish forces and Russian bolshevists semed very friendly. America has maintained a strict neutrality. Many, even prominent churchmen, have appealed to the President to interfere in behalf of the oppressed in the Near East, but Washington authorities are not inclined to take part in European affairs until American rights are violated. So far, this country has taken some preliminary steps to guard such. While another world war is possible, the nations are still too tired of war and too heavily in debt to make it probable at this time.

China Seeking Liberty.—While the military activities of last spring ended with the defeat of Chang Tso-ling, the leader of the imperialist forces, peace is still far-distant. Friends of the former leader are still holding for their policies. Wu Pei-fu, the conqueror, is holding forth for a unified China, seeking the best terms possible with the imperialists. A new leader, Sun Yat-sen, a champion of democracy is holding for a complete liberation of the country. While the last-named may eventually have the largest following, radical steps toward liberation always result in chaotic conditions, and a conservative policy of unity seems by far the most needed. China has great possibilities if she is opened to the world, and at this time a reactionary movement by either the champions of imperialism or democracy would b detrimental.

Britain Determined to Hold India.—One reason for the firm stand against the Turkish imperialist, Kemal, on the part of Great Britain is the intention of the latter to hold India at all costs. Lloyd George, in a speech prior to the Turkish uprising, stated that the "Non-cooperative movement" is collapsing and that the coming elections will reveal its strength. M. K. Gandhi, the leader of this movement is still in prison, causing a partial breakdown in the policies he advocates. Newspapers also report a strong sentiment among India moderates against England, but these are in turn not in sympathy with the "Non-cooperators" which causes a division in India, making an uprising against England unlikely at present.

INTERESTING FACTS AND ITEMS

It is reported that a turtle weighing over 1200 pounds and measuring eight feet across his back was recently captured off the coast of Maine. This is said to be one of the largest turtles ever caught in New England waters.

Death Valley in California is said to be one of the hottest places in the world. The record temperature in the shade is 134 degrees. It is impossible to work in the sun during the hottest portions of the day in the summer months.

A new dye has been discovered in England which dyes two colors with one immersion of the goods. The result is due to the fact that the dye acts differently on different kinds of goods, dyeing silk one color and cotton another.

The commissioner of the Bureau of Labor Statistics reports that twenty-five per cent of the coal mines of the country, employing sixty per cent of the workers on full time, can produce all the coal consumed in the United States.

Enough letters are handled by the post offices of the country each year to make an average of 112 letters for each citizen annually.

According to the Humane Education Association, a national home for homeless and aged animals is to be established on a 150 acre farm near Washington, D. C.

Wall paper was first used in the United States in 1725 and was ordered specially from Europe. It came into general use about 1750.

For the first time in the memory of the oldest fire-fighters of the city of Philadelphia, a night passed recently without a single fire being reported in that city from nine o'clock in the evening to seven the next morning.

In an auto-race recently a new world's record was established when one hundred miles were covered in 52 minutes 10⅔ seconds, an average of 114.93 miles per hour.

Brazil is said to have a total of 265 waterfalls, totaling a capacity of fifty million horse-power.

An electric sand-hog has been invented for salvaging sunken ships. It burrows under the submerged vessel and draws with it a cable, being controlled electrically from above the water. When a sufficient number of cables have been placed, collapsible pontoons art attached and later inflated and the ship comes to the surface. It is estimated that fifteen million tons of ships, valued at eight billion dollars, lie buried in the sea as a result of the war, and the recovery of these sunken treasures is one of the problems of the day.

A new scheme for identifying registered cattle by means of noseprints, similar to fingerprints made of people, has been exploited in some parts of the west. Out of more than twenty thousand noseprints made in Minnesota no two were found alike. In this way it is claimed that fraudulent sales of stock will be impossible, as a noseprint of the animal sold will be placed on the identification and registry tag.

Male street-car riders in Argentina are required to have their coats on, and motormen are forbidden to stop when signalled by men who are coatless.

At the corner of Broadway and Franklin St., New York City, lie buried thirty-five lead covered telephone cables, with a total of forty-seven thousand wires. A moment's reflection ought to convince the most skeptical of the advantage of city ordinances requiring that telephone wires be buried under the ground instead of being carried on poles as was formerly done.

According to newspapers, seventy-five per cent of the liquor violators of New York City are said to be foreign-born citizens.

The coldest spot in the world is said to be in Washington, D. C. where scientists secured a temperature of 515 degrees below zero in an effort to liquify helium gas.

Very thin transparent Japanese paper is being pasted over every page of those newspaper files in the New York City library which it is desired to preserve for future use in the centuries to come. It is said that this makes newsprint absolutely impervious to the agencies that ordinarily destroy it.

The organ grinders so commonly seen on the streets of New York City secure their organs at a warehouse at a rental of so much per day. They are returned every evening and the men must be on hand early the next morning in order to get desirable instruments. It is said that they seldom make more than $3.00 per day, and out of this $2.00 must go for rental.

In Great Britain in 1921 only 1053 persons were naturalized.

"After we have surrendered all to Christ, we have the refining fires to go through."

"A true minister of the Gospel is a steward of God's mysteries."

MISCELLANEOUS

ALASKA

Vitus Bering, a Dane in the employ of Peter the Great, discovered Alaska in 1741, and in 1783 Russian priests were sent over to convert the natives to the Greek Catholic faith. Bering died in December of 1741 on the westernmost island of the Aleutian Chain. His remains were taken to Petropanlovsk, Siberia, for interment.

But that—

"Alaska is a land of ice and snow;
That is all we know and all we need to know,"

as the old verse has it, is not true and has been so proven long ago; for we know considerable about this snow-covered, ice-bound land of lonesomeness and silence. But there is much to learn still.

Fifty-three years ago when we took the inhabitants of Alaska into our care they were savages. Not, however, the savages of history who welcomed white settlers with tomahawk and scalping knife, for the food and climate of the far Northwestern peninsula are not conducive to warfare.

The aborigines of Alaska were a quiet, gentle, unresisting, people, glad of brotherhood with every passing stranger, for strangers were few and far between and came not to rob them of their homes and haunts.

When the Russian priest taught them the Russo-Greek religion, they accepted it because it added interest to the nothingness of their dull cold lives. When the white trapper wanted furs there were plenty of wild animals to supply all that were required. When other white men went crazy after the yellow mineral, hidden among the sands of their frozen creeks and rivers, it was nothing to the Indian and Eskimos. But when the white conquerors took their young women for mates and settled down among them, the aborigines of Alaska awoke. Their scanty language expanded to include the belongings of the whites, their rude colloquialisms, and a few glimmers of the great somewhere, whence the new settlers had come.

Gradually the Alaska school service stretched its broad arms over 590,000 square miles of territory, and undertook the task of fitting the descendants of aboriginal tribes, adults, as well as minors, for Alaskan citizenship. Had the twenty-five thousand and odd natives of Alaska been grouped in large centers as are the majority of white residents, the task of fitting them for citizenship might not have offered so many difficulties to the government school service.

But when it is realized that Atka and Metlakatla, the two southernmost schools are 4,000 miles apart; that Barrow and Wainright and Icy Cape, the three northernmost schools are north of the 70th parallel, and separated from six other arctic neighbors by many hundreds of miles of "white silence" and that at least a dozen to the westward are far beyond the limits of transportation and mail service, some idea is obtained of the scope and variety of the difficulties, so little understood by the people of the United States.

The school in which we were employed was not located in the land of the extreme long nights. We were some seventy miles south of the Arctic Circle and the sun was visible until about November 10th, then a short period of grey daylight, followed by darkness.

Oftentimes in deep midwinter we have seen the night ablaze with color. Like a huge volcano pouring ethereal lava over the surface of heaven flamed a wild aurora. Scintillant, florescent, waves of delicate opal, through which the stars mocked and danced, flooded the skydome, tinting the white expanse of earth and river with delicate reflection. Like ribbons about an old-fashioned Maypole, woven by unseen hands, aurora's brilliant streamers shaped themselves into a long funnel, from which burst immense sheets of living flame that stained sky and earth blood-red—a spectacular display never to be forgotten, never surpassed, and well worth all the discomforts of a polar night to witness.

One morning the children trooped into the school-room with the mercury registering 65 below zero. Two hours later the kerosene was frozen in the lamps. But tne children did not mind the cold; they only laughed at it and cried, "Look teacher, the sun! the sun!" It was the first day of February, exactly twelve o'clock. Through the southwest window of the school-room glinted obliquely, a yellow radiance that outlined the reflection of the window panes on the opposite wall and lighted up the room.

With one impulse we moved toward the window, blinking our eyes and shading them with our hands, the children laughing helplessly as they attempted to look at the upper rim of a pale yellow ball just showing above the edge of the horizon. After seventy-two days of darkness the human eye refuses to adjust itself quickly to the sudden brightness.

"Put on your things, children," we said. Swiftly they obeyed but before the foremost could reach the door the light faded. "Look, teacher! it is gone," they said, regretfully staring at the spot where the yellow rim seemed to rest, but only a lightening of the grey clouds remained in evidence of the glad fact that the polar night was over. It was 38 below zero. Three months of winter yet remained, but what mattered that? Their souls had thrilled once again to God's smile, and hope, joy and expectation, mingled with the regret on every youthful face.

Near our school was one of the many reindeer stations to be found in Alaska and the parents of many of our school children were employed in caring for the herd. Many of the reindeer men are Laplanders, too, who being acquainted with these animals came from their native country to take charge of these stations. The propagation of the reindeer is comparatively a new industry. Prior to 1893 the Alaska Eskimos were found eking out a precarious existence upon a few whale, seal, and walrus that they could catch across Bering Strait in Eiberia, but a few miles from Alaska, with climate and country precisely similar, were tens of thousands of natives. The flesh and milk of the reindeer furnished food, its skin provided clothing and bedding, and in winter the reindeer made possible rapid communication between the scattered villages. In 1893 our government brought a number over to Alaska as an experiment; it proved a success and at the present time there are approximately 150,000 reindeer in Alaska.

Within less than a generation the reindeer industry has advanced through one entire stage of civilization, the Eskimos inhabiting the vast grazing lands from the polar regions to the North Pacific Ocean; it has raised them from the primitive to the pastoral stage; from nomadic hunters to civilized, wealth-producing factors in the development of Alaska.

To my mind the civilization of the native Alaskan depends largely upon the introduction of the reindeer. In every locality where herds have been quartered for any considerable time, an air of prosperity prevails, and the morals are vastly better than those in remote districts. The reason is apparent. The men who have been and are instrumental in introducing this useful animal are Christians. They have shown those simple "children of the cold" that they are interested in them in no selfish way. They have by their kindness to and human treatment of them, driven away

their "shamen," with the hideous rites that belong to devil worship and are slowly but surely introducing into their lives the loving spirit of Jesus.—The Watchword.

GREAT SALT LAKE

In glacial times Great Salt Lake was a magnificent fresh-water lake the size of Lake Huron, that is, about eighteen thousand square miles, and had its outlet into the Port Neuf, the Snake and the Columbia rivers. This was at least many thousand years ago, but since that time the climate has become arid, and not enough water has fallen over the Great Basin to supply that lost by evaporation. Consequently the lake has ceased to flow from its outlet, and gradually dried up from over a thousand feet deep to fifteen feet, and from eighteen thousand square miles in area to less than seventeen hundred.

It is now seventy miles long and about thirty wide, but is beautiful still, and is the home of myriads of sea-birds and other water-fowl. It is the great resort of the people of Utah, for from three to five thousand visit its shores daily in the summer, and many bathe in its waters. The lake is salty, like all lakes that have no outlet. It contains about seven billion tons of salt.

When the lake is high the salt is so diluted that it has gone down to eleven per cent. When it is low, as it was not many years ago, it reached saturation which for the mixed ingredients of the water is thirty-six per cent. It is now about twenty-one per cent.

There is nothing mysterious about it any more than there would be about a teacup with a teaspoonful of salt in the bottom. If a tablespoonful of water were put in the cup on the salt it would taste very salty, but if the cup were filled to the brim with water it would not.

The salt has come from the water of the rivers flowing into it since it ceased to flow from its outlet. All river-water contains salt, and the annual evaporation of from two to five cubic miles of this water leaves large quantities of salt behind; and so it has accumulated for thousands of years.

Many years ago the great value of the lake in the study of meteorology was appreciated, and so for over a generation its waters have been the subject of most careful observations and study. These observations began in 1843, and are continued today by semimonthly observations. Its oscillations have been tabulated and compared with the rainfall, temperature, and so forth. It is known that the lake falls in summer and rises in winter and spring, due to the evaporation in summer and the rainfall and winter snows. Its annual rise is about sixteen inches, and its fall the same. In cool seasons or those with an extra rainfall the evaporation will not equal the inflow, and so the lake will rise more than it falls. It generally rises a foot for every extra inch of rainfall.

A tabulation of its oscillations for nearly sixty years shows that these periods of rise and fall follow the rainfall and go in cycles. Every two and a half to three years the lake will rise, and in the next similar period will fall; then every nine to eleven years there is a still larger period; and every thirty-five years or thereabouts a grand cycle. In the grand cycle the lake is about sixteen feet higher than it was at the beginning, and then it goes down to the lowest again in the next cycle.

These cycles are found to correspond with the periods of maximum sun-spots, which are doubtless due to the remarkable changes in the sun's photosphere causing abnormal rainfall on the earth. Just now, and for a few years back, the lake has been rising from the lowest point ever known. It is about eight feet above the lowest, and will have to rise eight feet more before it will reach the height of the year 1869. It is quite probable that the lake will rise several feet more before it begins its downward march again.

That it will never be as low again as it has been is probable from the fact that the government is bringing in water from without the basin for irrigation purposes, and this water will all settle in the lake and tend to make it rise.

Some serious difficulties are arising to two railroads that cross the lake from the fact that the builders of these roads would not listen to the advice of the men of science who knew the past history of its waters. They built the road-beds improperly and many feet too near the water, and consequently they are being swamped and washed out by storms. There need have been no trouble, for a stable road can be built across the lake anywhere.

The waters of the lake are very heavy and roll with a lazy motion, but with tremendous force. A person can lie flat on his back in the water, and a third of his body will still be above the surface; he floats like a cork, the only difficulty being that as his head is heavier than the rest, he is constantly trying to stand on it, which is not good for his breathing apparatus, since a single inhalation of the salty water will cause serious, although rarely fatal, inflammation of the lungs.

The water is full of animal life, even when it is at saturation; but the life is confined to a little shrimp about a fourth of an inch long, and a little worm, the larva of a fly which feeds on the shrimp, and a few species of alga, on which the shrimps feed. No other living thing exists in the water, but these are enough, for there are hundreds of shrimps in every bucket of water. Except when milky with shrimp eggs, the water is as clear as crystal.—Youth's Companion.

"Where anxiety begins, faith ends; and where faith begins, anxiety ends."

EXPERT INSECT PAPER-MAKERS

The first and original paper-makers were social wasps, particularly the slender-waisted true wasps and the hornets. It is not unlikely that man first learned the rudimentary principles of papermaking from these insects. Man has developed the art to a very high degree but it took him a long time to learn how to use the raw material—wood pulp—which wasps use exclusively. Wood fibers from the dead limbs of trees and other exposed wood surfaces are gathered by the wasps, worked by the mandibles and thoroughly mixed with the mucilaginous secretion of the salivary glands. This converts it into a crude kind of paper. To improve the quality of the product it is allowed to dry, then chewed up and mixed with saliva again. This process may be repeated several times if a particularly tough durable paper is desired.

The slender-waisted wasp with which most of our readers are familiar uses this paper to construct a comb of cells similar in form and appearance to the honeycomb of bees. A stem consisting principally of tough salivary paste is attached to a ceiling, the under side of an attic rafter or other support and the comb is built onto it, the bottom or closed ends of the cells up. An egg is deposited in each cell. Partially paralyzed insects are supplied to feed the young. Sweets from flowers and honeydew from aphids are also favorite baby-wasp foods.

Hornets which are stouter in appearance than the slender-waisted wasps use the same kind of paper to build large spherical nests which they suspend from branches of trees, bushes, etc. When the colony increases in numbers the workers rip out a side of the old nest and build more cells, carrying a new protecting wall of waterproof paper around the addition and cementing it to the old. There are several horizontal combs built together, separated by fine galleries. Hornets are industrious workers and excellent house-keepers. Their colonies are organized practically the same as colonies of bees and ants, being made up of a queen, workers and drones.—The Pathfinder.

A CONSCIENTIOUS HORSE

Dr. Paul, of Winnepeg, recently told a story about his partner in business for a score of years or more—his horse.

When the doctor and he were twenty years younger in practice, Dr. Paul received a "hurry" night call from one of the best families in his circle. They lived a mile or more away in a rural neighborhood, and although it was late at night and storming, the doctor rushed out there at full speed.

On arriving in the yard at the house, he threw the blanket hastily upon, or rather at the horse (which never required hitching), and dashed into the house with his

case of instruments. It turned out that the aged grandmother of the family had had a fall, that her shoulder was dislocated, that the pain was so great that ether had to be administered; in short, the doctor could not take his hand off his work for three hours. All this while a driving sleet storm, the moisture freezing as it fell and giving everything a coat of ice, was beating upon his partner out in the yard.

When the doctor finally emerged in the small hours, it was to find the horse where he had left him, except that the rig was headed round for home. A daylight examination revealed the fact, through the marks of the hoofs and wheels of the buggy, that during his long wait of three hourse in a pelting and freezing storm, the horse had, a score times, made up his mind to go home and had gone down the road sometimes a quarter, sometimes half, of the way, and then had thought this hard on the doctor, and had turned back to wait as in duty bound.—Boston Transcript.

SUGAR A MODERN FOOD

Ralph H. Butz

In the early colonial days, sugar was a costly luxury enjoyed by the wealthy, and used in medicine as a drug. It sold in the loaf for about seventy-five cents a pound, and granulated sugar was unknown.

With the increasing use of tea and coffee, sugar came into the list of principal food staples. In the last hundred years the advance in methods of refining has been such that sugar has become commonplace and essential. It is so plentiful and cheap that it is used lavishly and without special thought as to its real value.

Sugarcane has been grown since very early times. The art of boiling the juice was known in India before the seventh century, and in Egypt probably some time before this. When sugar was introduced in medieval times by travelers from the East, it was a rare and valuable delicacy known as Indian salt, the word "sugar" being of modern origin.

Portuguese and Spanish explorers of the fifteenth century introduced the cultivation of sugarcane to the New World, and early in the sixteenth century it was being grown in many parts of the West Indies and South America. During the next two centuries great wealth was derived from its cultivation, manufacture and export, especially in Brazil and Haiti.

WANTED

Four married men on fruit farms. Church members preferred. Experience not necessary. Requirements: ability and willingness to learn, work and grow up with the business.

ORRTANNA CANNING CO.
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A sugar refinery was built on Manhattan Island shortly after the arrival of the Dutch settlers, and that there was some sale of sugar in the early part of the eighteenth century is clear from an advertisement which appeared in the New York "Gazette" during the year 1730:

"Public Notice is hereby given that Nicholas Bayard, of the city of New York, has erected a Refining House for the Refining of all sorts of Sugar and Sugar Candy, and has procured from Europe an experienced Artist in that Mystery."

In 1747 the presence of sugar in beet and other fleshly roots which grow in temperate regions was discovered, though but little practical use was made of this knowledge until the Napoleonic wars cut off the supply from the West Indies. Then production of beet sugar was undertaken and flourished under the personal encouragement of Napoleon; but it was not until after 1830 that the industry was established on a firm footing. Since that date the industry has increased until now about one-half of the world's sugar supply is derived from beets.

Sugarcane requires at least a twelve months' growing season, and an absence of frost from the ground. The sugar beet can be matured in half that time, and as it is raised from seed each year, the frost does not affect it. The cultivation of sugarcane is therefore confined to tropical or semi-tropical localities, while beets can be grown in the temperate zone. Both are produced in this country, the former largely in Louisiana, Texas, and Southern California, and the latter in Colorado, Utah, and other Western states.

In the manufacture of sugar the juice is extracted from the cane, usually by crushing. This juice is then clarified by the addition of lime, boiled in vacuum pans which keep the boiling point low, and crystalized in centrifugal machines. This raw sugar is light-brown in color and is shipped in bags to the refineries. There it is washed and much the same process repeated. An additional step is filtration through animal charcoal, known as bone black, to eliminate any coloring matter.

The refinery, with its elaborate machinery, is necessary for the production of refined white sugar that is so generally used, but the final processes remove only about three per cent. of the impurities, the raw sugar being about ninety-six per cent. pure when it goes into the refinery.

A large part of the total sugar production is used in manufacturing candy, soft drinks, condensed milk, and ice-cream.

Since sugar began to come into common use, the increase in the world's supply has been rapid, and the growth and expansion of sugar refining has been one of the most striking developments of modern industry. In 1840 the total sugar production was but 1,150,000 tons, while the crop for the present year is estimated to be 13,000,000 tons.

The United States consumes about thirty per cent. of the world's sugar. Our domestic production is only one-fourth of the amount used, the other three-fourths being imported, chiefly from Cuba. During the last five years Cuba has been the leading sugar field of the world, with an output of 4,000,000 tons a year, almost one-third of the world's total.

In the United States the consumption of sugar has been increasing for many years. At the end of the eighteenth century it was only seven and one-half pounds per capita; by 1830 it had risen to eight and one-third pounds, and in 1915 it had reached eighty-six pounds and in the year 1919, in spite of the difficulty of obtaining sugar, the consumption was the highest in the history of the country, being approximately ninety pounds per capita.—The Classmate.

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Missions and the Kemalists: "The situation in Turkey does not improve with time. Mustapha Kemal broke the united front of the Allies a year ago when he signed with the French a secret treaty, under which the French were to withdraw from Cilicia, and the Kemalists were to recognize French authority in Syria. At present the Kemalists seem to hold the balance of power with the Allies, who are unable to establish an understanding between Turkey and Greece or to agree upon a policy that will protect the Armenians and the Greeks or satisfy the Turks.

"There are indications that Kemal's Government is not friendly to missionaries. On one pretense or another the majority of the missionaries in Anatolia two years ago are now out of the country. Requests for permission for these expelled missionaries to return to their interior stations have met either with silence or with refusal. The three missionaries who were at Harpoot six months ago, Miss Harley, Dr. Parmelee, and Dr. Ward, have been forced to withdraw, leaving no missionary of the American Board at the present time within the bounds of the old Eastern Turkey Mission. In the meantime the missionary work in Smyrna and Constantinople, with its wide environs, is being pressed with unexpected encouragement."—Missionary Herald.

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Krabill Mahlon 3 dec20

CHRISTIAN MONITOR

DECEMBER, 1922

At the Year's Close

In fault of mine, or pride, or fear,
'Twas lost or sad, or sin or dear,
One bitter pang, one burning tear,
May the dust die with thee, Old Year!

In sorrow e'er defeated me,
So that in pain on doubt's dark sea
One called on me despairingly,
Old Year! oh, hide that cry with thee!

In recklessness in anything
Was I enlisted some poor, struggling
soul,
Or heedlessness has left a sting,
O speeding Year, its pardon bring!

If I've e'er veiled, whose need was sore,
Opportunity's every power,
Selfish e'er been in store
[illegible]

[illegible]
Or failed e'en face no storm
[illegible] blessed and de-
[illegible] God's peace the soul
di[illegible]

SELECT READING

ECHOES OF LIFE

What Does Christmas Mean to You?

C. F. Yake

Christmas is coming. We feel the spirit of it creeping in upon us unawares. Just how it takes place would be rather difficult to explain, but the fact that the world is preparing for this festal season, indications of which are to be seen in the displays in the show-windows of the business establishments in village and town, may be one of the significant ways of helping to bring in the "Christmasy" atmosphere. Then too there is the coming of the winter weather that to us in the northern hemisphere is always suggestive of Christmas. The snow flurries that come our way all point to the coming of the great festal season, Christmas.

And because of the Christmas spirit creeping in, most of us are preparing for the keeping of this festal day. Few thruout the country could be found who are not thinking of the day and the time that shall commemorate the birth of our Savior. And in preparing for the keeping of His birthday we find an index of what Christmas means to the various individuals.

"What does Christmas mean to you?" we inquired of the little tot as he was playing about the house. And the little fellow with inquiring eyes demanded of us an explanation. "What do you think about when Christmas comes?" we explained.

"Toys, and candy, and turkey with fillin' and gravy, and pudding," he replied with beaming eyes of expectation. "I want Santa to bring me a train," he continued with joy.

Entering into a large office where many girls were clicking away upon noisy typewriters, we stopped at a desk where we thought our question might receive a welcome and asked, "What does Christmas mean to the office girl, to you who are doing the same day after day at the desk with notes and letters and forms?"

"Oh," came the answer, "I guess it means a day off from the monotonous work, a day away from the office, spent somewhere. It may be a dinner at some restaurant and then back to work again [illegible]. There is no end to the routine, I guess the day does really not mean much to me."

She spoke as if she were tired of the hard task of making a living and as if she saw no beauty in life, and we bid her good day with disappointment and pity for her and her like.

And upon our friend the business man, we called next. "What does Christmas mean to you?" we said.

"You mean what does Christmas bring to me, and what do I get out of it?"

"Yes," we replied, "just what does Christmas bring into your life?"

"Well, first of all an over-abundance of work, an increase of business, and an increase of duties. It reminds me of sending the yearly check for the Children's Home Christmas dinner, and another for the Welfare Society. Then for the day itself, it means a day home with the family, and out to the Club for a six o'clock dinner, and possibly to church in the evening."

Again we came away with disappointment. "Is that all that Christmas really means to these people?" we mused. "Surely we could find a better answer than that." And we hailed the college student crossing the campus.

"What does Christmas mean to you?" we said with special emphasis upon the 'you.'

"Oh boy," came the jolly answer, "it means going back home to the old folks for a week's vacation. It means eating at dad's board once more and filling up. My, I haven't had a good square country meal for half a year! Yes, Christmas will be a great time, meeting the dear ones again."

And much that we enjoyed the young chap's enthusiasm, we left him also feeling that we must seek farther for an answer to our question, and we turned our steps toward the park. Walking up to the down-and-out sunning himself on a bench, we ventured to inquire in an undertone, "Sir, what does Christmas mean to you?" As if desiring an explanation for asking such a question of him he said, "What?"

"What does Christmas mean to you who are out on the road? what blessing or pleasure or satisfaction do you get out of this day?" we said sympathetically.

"Nothing! Christmas means nothing to me. No home, no friends, no money—all alone in this world. How could Christmas mean anything to a fellow like me! All it means is vivid memories bringing back scenes of pleasant days unappreciated,—and sorrow. No, the day means nothing to me—nothing in pleasure, nothing in blessing. I wish it wouldn't come. It increases my sorrow."

"Poor man, is there nothing we can do for you?"

"Nothing," came the reply. And with a sad heart we assayed further to find an answer to our question.

Walking along, a sudden thought gave us hope. Surely the Shut-In could answer our question. And with hasty steps we hurried toward the little homely place where the Shut-In lived.

"Come in," came the cheery answer to our rap at the door. And immediately we felt that at last we were to succeed.

"Tell us," we said, "what Christmas really means to you—you who do not have the privileges that other folks have."

"Oh" she said with smiling face, "we Shut-Ins have privileges that other people don't have. You said that wrong.

"'What does Christmas mean to me?'" she continued happily without giving me an opportunity to reply. "Well, I always think of the coming of the Christ child, the birth of Jesus in the manger at Bethlehem. And this, the simplicity and beauty of it all, reminds me of the great love of a kind Father to His own. This is what Christmas means to me.

"How wonderful is His love," she continued, "that He has given us a Savior

(Concluded on page 765)

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THE CLEMEN FAMILY

John Horsch

Chapter IX

Expectations of Religious Liberty

This is a story illustrating a section of Waldensian history and the origin of the Mennonite Church. The story of the Clemen family, as here given, was not permitted to interfere with historical accuracy. All descriptions of historical personages (such, for example, as Frederick Reiser, John Huss, John Tauler, Matthias von Kunewald, Martin Luther, Ulrich Zwingli, Conrad Grebel, Felix Mantz, etc.) are strictly true to fact.—J. H.

A few weeks after the priest's visit to the Clemen's, Landvogt Walter received an important communication from the government at Zurich. Complaint had reached the government—so the document stated—that a certain family named Clemen, of the parish of Willikon, was given to heretical tenets and that religious meetings even had been held in their house. The Landvogt was instructed to report at his earliest convenience what he might be able to ascertain concerning the alleged conditions, and he was particularly reminded of his responsibility regarding meetings in private houses. The government was of the opinion that such meetings could not be held for any length of time without coming to the Landvogt's knowledge.

In his reply to the Zurich government the Landvogt admitted that rumors of private religious meetings had reached him. The matter had had his attention for some time. He was keeping a close eye on the suspected parties and should anything of the kind occur again, he would report it. As for the family Clemen, they were law abiding citizens; their life could in fact be held up as exemplary.

The Landvogt informed the Clemens of these developments. At the same time he warned them earnestly not to hold any meetings, at least not in his district, for it was his duty to report any meetings that might be held.

To the disappointment of the priest, the government took no further action in the matter. The priest knew the Clemens to be non-Romanists—heretics—and he had always held that such people are not to be tolerated in th land. He reported several times to the Bishop of Constance. The bishop however perceived that the time was quite inopportune to urge the demand for a heresy trial on the Zurich government. For in the course of that year (1520) were published the most famous and most radical reformatory writings of Martin Luther which in a remarkably short time were spread over the countries of Germany and Switzerland. The people were wonderfully stirred by these books. They became interested in religious questions as never before. Reformation was in the air. The bishop of Constance thought it best to write to the priest of Willikon, explaining that nothing could be done in he matter for the present. He admonished the priest to wait patiently for a more convenient season, and meanwhile to report from time to time any developments coming under his observation.

The Waldensian congregation soon resumed their meetings, although they observed the precaution not to hold meetings near the village of Willikon.

Early in November of that year Daniel Clemen returned home from a missionary tour. He had acquired on this trip what he considered a great treasure, namely a number of little books by Martin Luther. They were the **"Address to the Nobles of the German Empire Concerning a Betterment of Christendom," "The Babylonish Captivity of the Church,"** and **"On Christian Liberty"**—the three greatest and most radical reformatory books that ever came from Martin Luther's pen. They were issued between July and October of the year 1520. Without any compromising and with full willingness to take all the consequences and lay down even his life for the truth, if need be, Luther took in these books a noble and positive stand for evangelical Christianity, as far as he had received light. He feared God, but neither Satan, Pope, persecution, nor death.

Daniel Clemen gave, on his mother's request, a synopsis of the contents of these books of Luther.

"These are indeed wonderful books," remarked John. "Who would only a short time ago have believed that such books could be published and spread over the country, and that the author of such writings could hold a theological chair in a university and be protected by the government instead of persecuted!"

"That this is possible," replied Daniel Clemen, "is due to two facts; first that Saxony has an enlightened ruler, Frederick the Wise, and secondly that Germany has been, until a few weeks ago, without an Emperor. Neither can the new Emperor undertake any measures against the movement before a Diet or assembly of the princes and representatives of the realm will be held."

"As concerns the teachings of Luther," remarked Andrew Clemen, "one thing is evident, and it is the principal point as far as the Waldensian Church is concerned. It is this, that Luther is an advocate of liberty of conscience and the Voluntary Principle. There will be no religious persecution under the princes and governments who adopt Luther's principles; they will be tolerant, like Frederick the Wise."

"Quite true," replied Daniel, "Luther earnestly advocates the great principle that every Christian has the right to read and understand or interpret the Scriptures. This necessarily involves that the state should not meddle with affairs of religion by permitting certain teachings only and prohibiting others. It involves the acknowledgment of the fact that the great conflict between truth and error must be fought with spiritual weapons alone. It is only on the strength of this principle that Luther has a right to differ from the teaching of the Romish hierarchy."

"Think of it!" interjected John, "there shall be liberty of conscience. We shall worship God unmolested, according to the dictates of our conscience, and shall be permitted to put forth efforts to spread the Gospel, as we may desire and to hold meetings when and wherever we will, without persecution or molestation. We shall no longer be in constant danger of imprisonment and death."

"It must not be supposed, however," remarked Andrew, "that the powerful Romish party will yield without a great struggle; and the new Emperor also has pledged himself to support the Church of Rome, yet I do believe that the time is at hand when the people will throw off the yoke of bondage."

"I also believe fully," said Lydia Clemen, "that Luther is the harbinger of a new day. From my childhood," she continued, "I have hoped to live to see the day of liberty. My heart is full of gratitude to God that this long looked for day is dawning upon us. Oh for the golden opportunities that shall present themselves

to our young people. I feel that I want to spend the rest of my life in much prayer for our young people that they may make the best of their opportunities."

John Clemen read until late in the night in the books of Luther. Having retired to his couch, a thought came to him which caused him to lay awake for a long time. In the morning he suggested to his father the idea of himself going to Wittenberg, to study under Martin Luther. The reply which he received was to the effect that this matter should be thoroughly considered and prayed over. After due consideration in was concluded that since John was to attend some university to study the original languages of the Scriptures, Wittenberg was the most suitable place. His uncle Daniel was planning to go to Bohemia early in January (1521) and it was decided that John should accompany him as far as Franconia, and from there continue his journey alone to Wittenberg.

Mother and sister were busy, making clothes for John; comparatively little however was required in that line, since the journey to Wittenberg was expected to be made for the most part on foot. Time had never passed so slowly for the young man. On the day before his departure, his father had a talk with him, giving him some advice as to his life as a student. Especially did he take occasion to speak of the new influences under which John should be placed.

"While we know," said Andrew Clemen to his son, "that certain teachings of Romanism have been discarded in Wittenberg, we must not make the mistake to accept Martin Luther as an authority in matters of faith. There is only one authority —the Word of God. Whatever, when tested by the Word of God, will not stand, can not be accepted; and the word of even the most learned man can never make it right. Luther, however, is by no means the most learned theologian of our time; hence it is clear that if the understanding of the Bible were dependent upon great learning, there are certain Romish theologians whom we should have to follow before Luther. If the teachings of Christianity were to be determined by human authority, then we, as Weldenses, would be in the wrong, and the Romish Church with her indulgences, purgatory, intolerance and worship of the saints would be right. Never must we accept any religious teaching simply because some one may state it to us; we must prove everything by the Bible, by the Word of Christ and His apostles. More important than anything else for the understanding of the Word is, that our lives be in conformity to it and that the divine truth become a living principle in our own hearts. This requires much prayer and a life in the constant presence of God on our part."

It was a beautiful winter morning when John, with his uncle Daniel, bid farewell to his loved ones to go to the town of Martin Luther.

(To be continued)

CATHERINE CHARLTON'S VERY BEST CHRISTMAS

Frances McKinnon Morton

Catherine Charlton sat alone in her pretty room and looked out the window into the softly greying twilight. Her eyes were fixed on the far strip of light that marked the horizon's edge, and tired lines were faintly marked on her sweet young face.

The room was beautifully furnished with what comfort and luxury money can supply, and Catherine's clothes and well-kept hair and hands showed unmistakably that she had some leisure for the care of herself.

It was not worry about money, nor the use of money that brought the little tired lines into her face. It was something deeper than that and, while it was so vague and indefinite that Catherine herself could not have expressed it in words, it was so real a feeling that it gave her a dull ache between the eyes and a drawn feeling in her throat.

The steady buzz of the telephone receiver, in the hall and just outside of her door, recalled her wandering thoughts though, and the shadow left her face as she went to answer the call. Once more she was her alert and vivid self, with a striking look of hidden power in her fine-featured face.

"No," she said, in answer to the voice at the other end of the wire, "father has not come home yet, and will not be home until late. He has telephoned to say that he had business in the office tonight and would not come home to dinner. I'm sorry, but I'll give a message if you'd like to have me do so."

Again Catherine returned to her window and her work and again she was called to the telephone.

This time her answer was almost the same. "No," she said to her mother's friend at the other end of the line, "mother isn't at home and has telephoned that she would have dinner down town with father. Mother's awfully tired these days. She's just rushed to death since she took over that Christimas Cheer work at the Municipal Market house. .... Yes, that's the truth. We do take Christmas hard and, while I can't take the stand you do and say that I'm sorry to see it come, I can certainly say that I don't feel like we are getting the right spirit into it somewhere and it makes me sad."

A clever and rather cynical remark from the older woman on the wire brought an involuntary laugh from Catherine, though it was more of a tribute to the clever speech than the natural expression of joyous mirth. Dimly but painfully she felt the futility of Christmas activity without the real Christmas spirit.

Still smiling in a half-puzzled way, as if she were trying to work out for herself some intricate pattern in the fabric of life, Catherine resumed her work. She hadn't long to stay at her work though, for soon the ringing of the doorbell sounded faintly through the house and listening she heard the maid go to the door and open it.

From aboye there seemed to be a sharp discussion between the busy maid and two childish voices.

That the children finally conquered was evidenced by the fact that eager feet were soon running up the stair and, before Catherine had time to wonder, a bright boy of ten and a lovely little girl of eight were standing before her.

"O Cathie, please let us stay with you awhile," begged the little girl, anxiously. "Mama and daddy are going to have dinner out tonight. Sister's going to a party, so she's trying to get some sleep, and we haven't any one with any sense to talk to, and we hoped Robert and Ann were going to be at home so we could come over and play after dinner."

"I s'pose I must feel flattered that you think I have some sense," laughed Catherine, "and so I'll do my best to take the place of Robert and Ann for tonight, because they are not going to be at home until too late to play. They are practicing at the opera house for the Christmas festival that is being given for the orphanage; so mother took them Christmas shopping this afternoon, and is going to give them their dinner down town."

"My, but they must be tired," breathed the boy in an involuntary outburst of sympathy.

"They wanted us in it," piped up the little girl, "but we just wouldn't because it's such a nuisance having to go every day for so long."

"Besides," said the boy, gravely, "I don't think it's going to do the orphans any good except the money and I'm just going to give my money and get out of it all."

The shrewdness of the remark was not lost to Catherine, and did not serve to ease her mind of its worry about the fading spirit of Christmas in her own little circle of life.

"I'll tell you what I'll do, children," she said, putting away her gay piece of work. "I'll telephone over to your house and say that you are going to eat dinner with me, and then we'll have a good time together."

"Oh, goody-goody!" gurgled the little girl, who adored Catherine. "Are you going to be by yourself?"

"Almost," answered Catherine, "for all of the family will be away except Harold and me."

In that Catherine was disappointed though, for before they sat down to din-

ner a telephone call told her that Harold, gay, fun-loving Harold, was taking dinner with one of his chums.

"Well, little chicks," Catherine said, smiling down at them through a sort of mist in her eyes, "it's a very good thing you invited yourselves to dinner with me, for if you hadn't I would have been all by myself, and that isn't a happy thing this close to Christmas."

"No, it isn't," said Clay, the brown-eyed boy, "though grandmother told me when I was on the farm last summer and had to go away and leave her alone that it was happy being alone if your own heart was happy on the inside."

Catherine smiled in answer to his words, but she knew she was not quite happy "on the inside" She hadn't much time to think about it though, for before her own small guests had gone, after what had been to them a very happy dinner, Catherine's own small brother and sister came in. They didn't come in sweet and happy, as they should have come from a rehearsal to a Christmas festival. They had been rushing about in a crowd for so long that there wasn't a quiet nerve in their small bodies, and so they were quarreling over the possession of a new toy.

For a moment Catherine felt like shaking them or spanking them, but she did neither and very sensibly put them to bed.

Then upstairs to her own room she went with swift, determined feet. From her closet she drew out a warm scarf to throw around her coated figure and, picking up a cap to match the scarf, she pulled it down comfortably over her riotous red-gold curls.

"Where are you going, sis?" called up a cheery voice as she came out on the stairway landing, and looking below she saw her jolly young brother with a crowd of other boys and girls.

Catherine blushed as if caught in the act of a crime, but because she was ashamed of the blush her cheeks grew a deeper and deeper red until she knew that she must tell the truth at once or else seem to be hiding something. It wasn't that she minded telling Harold or any one of the crowd of gay boys and girls, but shouting it out as she knew she would have to do it seemed like speaking of some sacred part of herself and she shrank from doing it.

"I'm going to prayer meeting," she said, simply, and the color faded from her bright cheeks as she spoke, because the feeling that was driving her to go to prayer meeting was a deep and holy one and she knew it.

"To prayer meeting, you?" questioned Harold bewildered.

"Yes, I," Catherine answered, simply. "I used to always go at college, but I've lost the habit and I think I need it again."

"And I need it, too," said impulsive Sadie Gaines stepping forward toward the older girl, as if to announce herself on Catherine's side.

"Let's all go with her," said Bob Gaines, following his sister's lead. "I used to go at college, too," he added, quietly, "and I think I was feeling the need of it myself without knowing it."

That was how it happened that the saintly old minister of Elm Street church had to wipe his glasses and look twice to be sure that it was not a vision of his fancy when the group of fine boys and sweet, dignified young girls walked into the door of the prayer meeting room.

It may have been something in their eager, earnest young faces that stirred him to thought, or it may have been merely the wise philosophy of life that had always seasoned his spiritual advice so happily as to make it easily understood. Whatever it was it stirred him that night to give one of the best Christmas messages that Catherine had ever heard so that she knew now without further question what had been making her unhappy. It wasn't that the Chrismas spirit was being lost out of the world, but that she was losing the true Christ Spirit out of her own heart.

After the minister's talk there were a few quiet, earnest prayers, and then the little group of people sang together that sweet little song, "Let Jesus come into your heart!" and the service was over.

It had covered but a little space of time, but it had meant such weighty shifting of purposes in more than one young heart that it seemed to them as well as to Catherine as if it had been long ago since they trooped into the church at the beginning of the service.

They did not talk much about these things on the way home because the thoughts that awoke and stirred in them were thoughts too close to the heart of life for easy speech.

All during the week that followed Catherine went about with a soft step, a quiet smile and a helpful hand, and before the days had passed the whole family had begun to turn toward the young girl for that touch of something sweet and holy that seemed to radiate from her very presence.

The next prayer meeting night was Christmas Eve, and while Catherine meant to go she had not said anything openly about her plans. She had supposed that it would as usual be easy for her to slip away and go alone if she wanted to, but it was not so easy. The whole family seemed to be clinging to her as if it was she and she alone who was going to hold the wheel straight and steer the family into a quiet and happy Christmas.

"What are you going to do tonight, father?" Mrs. Charlton asked at the dinner table.

"I don't know," he replied with a new look of genial ease lighting up his face. "Whatever the rest of you want to do. I thought maybe Catherine had something planned."

"Yes, I thought maybe so too," agreed the mother, flashing a bright smile in Catherine's direction.

"That's what I'm going to do," nodded Harold, gravely. "What pleases Catherine pleases me!"

"Me too! Me too!" echoed Robert and Ann in chorus. Contrasting this evening with her lonely one of a week ago Catherine wondered, while a mist that was but the rainbow overflow of happiness surged up from her heart and dimmed her eyes.

"Why, folks," she said softly, "you dear folks. I was only planning to go to prayer meeting. That's where Harold and I went last week and where we had planned to go tonight." A strange look of deep understanding passed swiftly between Judge Charlton and his wife, while Ann brought a smile around the table by saying, "I knew something had happened to you to make you mighty sweet, but I didn't know you could get it at prayer meeting or I'd have gone long ago and sent my whole family."

"No, it isn't anything you get at prayer meeting," Catherine replied, when the laugh had melted into something as gentle as tears. "It was only that sister had forgotten to use her magic gift until she went to prayer meeting and was reminded of how to use it."

* * * * *

As the door of the church was reached there was no time for further talk and the surprise on the minister's face made a wonderful light as he watched the whole Charlton family file into the church and sit down together quietly in their places.

Then came the whole Gaines family, for Robert Gaines had, with unconscious earnestness, drawn his family after him, just as Catherine had charmed hers.

Then slipping in by twos and threes and groups of more, came others of the young people among the membership, and more often than not there were older members of their families with them

The quiet service of prayer and song was like a benediction to them all and more than one world-weary heart felt the strangely thrilling echoes of that music from the Bethlehem hills of long ago when the angels sang their song of "Peace on earth, good will to men!"

One sentence of the minister's remained with every listener and became a part of their Christmas joy.

"It is just as important," he said, "for the Christ to be born into your home now, tonight, as it was for him to come to the lowly manger of long ago."

After the service there were friendly hand shakings and a general renewal of youth among the older members of the church, some of them who had not, like the Charlton family, been to prayer meeting for many years.

At home again, after a quiet walk under the clear light of the Christmas stars, the Charlton family sat down in the cozy library for a quiet talk, a thing that they

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HELPING THEM THROUGH

Helena Williams

A row of age weary red brick houses with sagging steps, broken railings, dingy windows bulging with multi-colored bedding; roaring "L" trains overhead, clanging street cars and clattering trucks below—such was the street which an ironical fate had decreed should be named Greenwood. But one house in the street could lay claim to any distinction, and this claim lay in the fact that its steps were more worn, its railings more broken and its interior more neglected than the others. Also, as a consequence, its rents were a trifle cheaper. Edith Allen, the visiting nurse of the tuberculosis society, entered the dark and odoriferous hallway of the house thus favored, mounted three linoleum-covered flights of stairs and knocked gently on the door of the three room "flat" which the Martin family called home.

"Johnnie, go to the door," called a woman's voice inside the flat and a second later a diminutive boy poked his head through the reluctantly opened doorway. Then he brightened and flung the door wide. "It's Miss Allen, mom" he screamed, running across the room to his mother who was at the moment engaged in energetically scrubbing a wad of something blue at a steaming washtub.

At the news the woman turned with an exclamation of glad greeting. "Ah, good day Miss Allen, it's a sight for sore eyes to see you," she said, extending a moist red hand that had been hastily wiped on her kitchen apron.

Mary Martin had a history, commonplace enough, but none the less tragic, and a few knew or understood the heartaches, the sacrifices, the heroic courage of this mother, who was not yet 30, as did Edith Allen. Four months previous, Tom Martin, a hard working thrifty mechanic had died of tuberculosis after two years' illness The family's hard-earned savings had all been absorbed, and after the funeral Mrs. Martin moved her little brood into the cheapest rooms she could find, set her two eldest boys to work selling newspapers and doing odd neighborhood jobs. She took in washing as a means of keeping the household together. She had youth and strength and love, but many clothes must be rubbed, and hung out, and ironed in order to pay for the feeding of five hungry mouths, and this knowledge and the strain of heavy labor had placed their ineradicable mark upon Mrs. Martin's otherwise bright, attractive face.

Edith Allen's call was merely one of the routine "follow-up" visits which she paid periodically to the families of former patients. While Mrs. Martin was wiping off the seat of a kitchen chair with her apron, inviting her guest to be seated, the nurse closely scrutinized her fatigued face, noted the mound of soaking clothes in the tub, the mound of rinsed ones in the basket nearby, and the roll of starched and blued garments already fluttering on the line.

"I seem to have come in on your busy day" she remarked, apparently irrelevantly.

Mrs. Martin sighed, then smiled bravely, "I'm just as busy every day, Miss Allen" she replied, "and it's lucky that I am too, for what with the high prices of everything, I couldn't keep the children if I didn't work steady every day. But it's because I want to talk to you about Nellie that I'm particular glad to see you. You see, she's had a cold for a couple of weeks and every time I think of her father I get worried."

At this point, Johnnie came over to his mother's side and rubbed his head against his mother's shoulder. "Mom," he coaxed, "I'm sleeply." Without discontinuing her conversation, Mrs. Martin lifted the child to her lap where he remained immobile, staring thoughtfully at the nurse's face.

"Mrs. Martin," interrupted Miss Allen suddenly, "since when has Johnnie been breathing through his mouth?"

"I don't remember," answered Johnnie's mother, "I guess for about three or four weeks now." She looked at Miss Allen somewhat apprehensively.

"Oh, it's nothing serious," said the latter reassuringly, "but I think it would be a good plan for you to take Nellie and Johnnie, in fact Mary and Bill too, to the clinic tomorrow morning. And while you are there, you had better have a complete examination of yourself."

The look of apprehension in the blue eyes now gave way to one of actual fear. "I guess maybe you're right, Miss Allen," she said slowly, "but when I think of my husband I'm almost scared to take the children to the doctor for fear he'll find that they have the same thing."

Edith Allen's calm, reassuring eyes looked deeply into Mrs. Martin's. "Prevention," she said, "is cheaper and oh, so much wiser than cure—now, isn't it? If your husband had known that three years ago—"

"Sure, you're right," said Mrs. Martin with decision. "Tomorrow we'll go to the clinic, the whole bunch of us!" And the sunshine made a brave attempt to break through the saddened blue eyes.

The following morning therefore found the Martins—Mary, Nellie, Bill, Johnnie, and their mother, patiently seated on a bench in the tuberculosis clinic. After what seemed like an eternity of waiting there came first Johnnie's turn, then the others, and finally Mrs. Martin's who, fearing the worst, had accompanied each child into the examining room. A little later they were bound for home, the children chattering excitedly about their recent adventure, Mrs. Martin answering in monosyllables. As she pondered over the doctor's pronouncements, one thought recurred to her harrassed, frantic mind again and again, "Miss Allen will help me through it—Miss Allen will help me with this—thanks be to God."

Toward evening of the same day, seated at the little desk in the clinic, a card file before her, Miss Allen was making the following note:

"Tom, Nellie, T. B. suspects; close supervision with extra nourishment and special rest periods for some time. Re-examination in three months. Bill, Johnnie, Mrs. Martin, no activity; general run down condition; same treatment as active

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Industrial physicians of a southern mining camp give periodic medical examinations to the dusky offspring of the company's employees.

EDITORIALS

The Christmas Spirit

This is the time of the year when we speak about that somewhat elusive thing called the Christmas spirit.

It is elusive because it seems difficult to define. In fact different people define it so differently that it soon becomes apparent that not all have the same thing in mind. It seems then, that there are Christmas *spirits,*— some good, some bad, and some indifferent.

For some people the Christmas spirit means a time of gaiety, feasting and pleasure. To others it is a time of gifts and giving,—sometimes more from a sense of obligation than from real desire. For others it is a time of renewed friendships, new acquaintances, and new social activities. For some it is the spirit of commercialism and increased gains. And to others no doubt, it means scarcely a break in a dull and monotonous routine of life.

But to the Christian the Christmas spirit is the spirit of Christ. It is a time of rejoicing because it is celebrated in commemoration of the birth of the Savior whose coming into the world means joy and gladness because it made it possible for us to become His children. The Christian's joy at this time is an abiding joy, a deep-seated rejoicing that does not become surfeited or tiresome. It is the kind of joy that wants to be shared with others, and it is therefore our pleasure to make it known to those with whom we come in contact and to endeavor to secure for them something of the same joy which we experience.

Let us examine ourselves to see that we have the *real* Christmas spirit,—the spirit of Christ. Then truly we can say with the poet,

"Joy to the world, the Lord is come!
Let Earth receive her king;
Let every heart prepare Him room,
And Heaven and nature sing."

Gifts and Giving

Remembering friends with Christmas gifts has long been a custom with civilized people.

Like many other customs, it has its good and its bad points. It may be a blessing or a curse; a burden or a privilege.

The important thing at this season of the year is that we allow nothing to distort in our minds the real meaning of Christmas; that we allow the real Christmas spirit to dominate and guide all of our motives and actions. In that case, the gift question will take care of itself to a very large extent.

But it is to be feared that many so-called Christians fail utterly to keep in mind the Christian idea of Christmas. For them Christmas means a time when they receive gifts and when people expect gifts in return. They approach it with something of a feeling of dread; they breathe a sigh of relief when it is all over and when things again become "normal."

Perhaps some even comfort themselves with the thought that "It is more blessed to give than to receive," and take some consolation in giving gifts for that reason. But the blessing will hardly apply unless the spirit and the motive are right. On the other hand, if we give unselfishly and from right motives we will be sure to experience the truth of this.

It is so easy to give useless gifts. It is sometimes a temptation to give for show. And it is quite possible that instead of giving because we love to give we give because we love to receive, and because we expect others to give to us. Such giving can nver be blessed.

It would be well if every Christian would consider very carefully his real motives for giving gifts. If unworthy, they should be discarded.

Unselfish giving, prompted by the real Christmas Spirit, is the only kind worth while. And in that case, the spirit in which the gift is given means a great deal more than the gift itself. As the poet has expressed it,

"Not what we give but what we share;
The gift without the giver is bare."

A Suggestion

Each year a number of our readers solve the gift question for some of their friends by presenting them with a year's subscription to the Christian Monitor, at the special rate of fifty cents each.

The same rate is again in effect, and we commend the matter to you for your consideration. It would seem difficult, even from the standpoint of finances to find grater value for less money, but viewed from other angles as well it may be difficult to think of anything that would mean more for the individual thus remembered. And at the same time the giver may have the consciousness of having bestowed a worthy gift. The recipient will be reminded of you at least twelve times during the coming year.

CHRISTIAN LIFE

THE CHRISTMAS SPIRIT

John Horst

At this time of the year we are all more or less conscious of a certain feeling pervading the atmosphere which seems to be distinctive of the season. There is a subtle something that animates people, whether conscious of the fact or not, that we do not find in the same degree at other seasons of the year. We usually refer to it as the Christmas spirit.

Perhaps it would be helpful for us to analyze this influence and see of what it consists or should consist. Not all of the influences extant at the Christmas season are of the highest type. Some are to be cherished as the very essence of altruism and benevolence. Some spring from the highest Christian motives. We shall enumerate some of the things which enter into the true Christmas spirit.

The Christmas spirit is the spirit of good will. Christmas has its origin in an act of "good will toward men" on the part of God. And if our lives are what they should be there will emanate from us that same spirit of "malice toward none and charity for all." At this season of the year that spirit seems to be prevalent enough that even the world seems to catch some of it. What better time for settling old scores in a forgiving way, or forever burying grudges and unkind feelings which we in our pride may have treasured up! If this general good will toward our fellow men does not exist we have not the spirit of Christmas.

The Christmas spirit is a spirit of unselfishness. At few times is the spirit of generosity so prevalent. We remember our friends with mementos expressive of our appreciation and affection. The poor are remembered and substantial gifts given. We delve into the side streets and slums and the lonely countrysides and try to bring a spark of good cheer into the places that would otherwise be desolate of the glad influence of the season. But we are not selfish in our giving—if we have the real Christmas spirit. We will not lavish useless and extravagant gifts upon those who have no need of them simply to raise ourselves in their estimation. Rather, we will remember those who are in dire need, and they are legion, whether they dwell across the seas or at the other end of our street. The suffering, the sick, and the shut-ins will be remembered.

The Christmas spirit is a spirit of joy and gladness. The joyousness of the season is almost universal. It shows itself in many ways. How could it be otherwise if good will and a concern for the welfare and happiness of others reign supreme in our hearts? The cheerful greeting of the season, the gift which we know comes from the heart of the giver, the spirit of worship and thankfulness toward the One who gave His only Son as a love gift on that first Christmas morning, can not but result in a feeling of joy and gladness. Songs expressive of the sentiments of the season fill the air. It is fitting that it should be so, for did not even the angels sing o'er the hills of Judea on the night that Christ was born?

The spirit of Christmas is the spirit of peace. The heavenly host declared that peace should come to earth because of the advent of the Bethlehem Babe. Internationally this has not yet come. But those who have the heavenly spirit within them enjoy a deep peace which is not affected by circumstances or surroundings. This is "sweet peace, the gift of God's love."

The Christmas spirit is the spirit of childhood.

> "Silently o'er Bethlehem,
> From heaven undefiled,
> Meekly now doth enter in
> The Spirit of a Child."

Having its very origin inseparably associated with childhood, it is peculiarly fitting that children should receive a large measure of recognition at this season. How they enjoy the sweet story of the Child in the manger! How unaffectedly real is their enjoyment of the season! "Except ye become as little children," you do not have the Christmas spirit. This may be taking a text out of its setting, but who will dare to say that it does not express the truth?

The Christmas spirit is a spirit of simplicity. How complex some of our modern observances of Christmas are! The hustle and strenuousity of shopping and preparation are nerve-racking and destructive to the real joy and spirit of the season. The show, the gilt and tinsel, the artificiality, the hollowness, the foolishness of popular Christmas fads and fancies are not in keeping with the true spirit of Christmas. The simple, quiet, pure, peaceable spirit is opposed to many things that are injected into modern Christmas observance.

The Christmas spirit is a spirit of meditativeness. "But Mary kept all these things and pondered them in her heart." This is spoken of the mother of Jesus in connection with the first Christmas. No better time could be found for meditation and reflection on the great Gift which God gave to a sinful world. At this season, "come ye apart" from the fretful feverish, oftentimes foolish things of the world and think on the things of God, in quiet worship and communion with Him.

The Christmas spirit is also the spirit of action. It is a spirit that prompts people to go to the four corners of the earth on errands of relief and mercy for the suffering, bearing withal the message which has brought joy to their own hearts. It does not waste time by dreaming idle dreams, but goes forth like the shepherds and "makes known abroad" "the good tidings of great joy which shall be to all people."

Lastly, the Spirit of Christmas is the Spirit of Christ. There is much that goes with the worldly Christmas celebration that is not the Spirit of Christ. The true spirit of Christmas is simply the Spirit of Christ working in and thru us. He who went about doing good will actuate the hearts of those who have yielded their lives to Him and theirs will be a Christmas season of good will, joy, peace, and all that goes to make up the Christmas spirits as He would have it. And at this esason of the year when our hearts are drawn especially close to Him because of the hallowed associations which cluster around the birth of the Christ child, may the true Christmas spirit be fanned to a brighter glow that will impel us to carry its fervor thruout the whole year.

Scottdale, Pa.

A Florida farmer is said to have been raising watermelons for twelve years on one thousand acres of ground, and in all this time has not shipped a melon, allowing them all to rot on the ground with the exception of what he and his neighbors eat. The melons are grown exclusively for their seed, which is sold to the planters of the southern states.

The speed record for airplanes is held by Bert Acosta, who drove his plane at Omaha last fall at the rate of 176.7 miles per hour. The previous record was 173 miles per hour and was held by a Frenchman.

Are you looking for suitable Christmas gifts? Why not present a number of your friends with a year's subscription to the Christian Monitor? It will come to them every month during 1923.

THE NEED OF PERSONAL DAILY DEVOTION

Dorcas Yoder

Devotion is communion with God—realizing His presence, receiving His power, learning to know His will.

Personal devotion occupies a large part in the life of every true Christian.

The importance of secret prayer in a Christian's life cannot be emphasized too much. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father who seeth in secret shall reward thee openly." In these words our Master sets His own seal on secret prayer. He stamps it as a distinguishing feature between the mere formalist and His true disciple. He lays it as an imperative duty upon all His children.

Behind a locked door, secure against any sudden intrusion, prayer has a chance to be the sincere, conscious unfolding of the soul to God. Surely it is not too much to say that all real growth in the divine life—all real success in work for God—all confidence in the presence of difficulties and dangers—all habitual communion with God—depend upon the practice of secret prayer.

I have heard a certain minister speak several times about "keeping prayed up to date." He says that "things happen so quickly and unexpectedly these days that the only way to be ready for whatever may come is to make certain that we do not have an accumulation of this world's cares, dust, dirt, and sin to pray through before we can get to God," and the only way we may hope to do this is to pray daily.

Rubenstein, the great musical composer, once said, "If I do not practice for a day I know it; if I miss two days my friends know it; and if I miss three days, the public knows it." May not the same be said of the practice of the presence of God?

We have shown the need of personal, daily devotion. But there is still one more thing to be considered. When should we hold our devotions?

McCheyne says, "I ought to spend the best hours of every day in communion with God. It is my noblest and most fruitful employment and is not, therefore, to be thrust into any corner."

In the early morning the mind has been refreshed by the rest of the night and is much less occupied than it will be at any other hour of the day. We are at our best for this purpose at this time.

The outer conditions are also must favorable in the early morning. The first hour is always the quiet hour. It is easier to say, "My soul, be thou silent unto God" at this time than at any other in the day.

By having secret prayer and Bible study the very first thing in the morning, we make certain of them. If it is not done before undertaking our daily tasks, it may not be done at all until night with its weariness and perhaps its sense of failure has come. By assigning these important duties to a later hour of the day, we multiply the chances of their being interrupted or crowded out entirely.

John R. Mott says, "The morning watch prepares us for the day's conflict with the forces of evil within and around us. We do not wait until the enemy is upon us before we gird on the armor and grasp the sword. We fortify our selves before any avenue is opened through which Satan might assail us, for example before reading the morning paper, before entering into conversation with others, before turning our own thought currents upon the plans and work of the day.

When Miss Havergal was asked to explain why the church does not accomplish more, she attributed it to the fact that Christians are not spending the first hour of the day alone. Faber says, "The supernatural value of our actions depends upon the degree of our union with God at the time we do them." Therefore, if our lives and words and acts throughout the day are to posses supernatural value, we must take the earliest opportunity to establish a union with God. Why be satisfied with having man alone work a part of the day if the energy of God may be manifested all the hours of the day?

"They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

The Hebrew for several of these words as they are used here gives the text a new and more precious meaning. The word "wait" used in this sense means to bind or tie with a rope. The word "walk" in the last phrase means to plod with a heavy load or burden.

If we will bind ourselves to the Lord we may daily renew our strength that we may be able to mount up with wings as eagles; that we may run and not be weary; that we may plod with our heavy burdens and not faint.

West Liberty, Ohio.

SOME WAYS TO HAVE A HAPPY CHRISTMAS

H elping others.—III John 8.
A ccepting His Will.—Col. 4:12.
P raising God.—Isa. 12:4, 5.
P raying Constantly.—I Thess. 5:17.
Y ielding all to God.—Rom. 6:13.

C asting our care upon Him.—I Pet. 5:7.
H earing His voice.—John 10:3.
R ejoicing in all things.—Phil. 4:4.
I nstant in obedience.—Eph. 5:19.
S inging from the heart.—Eph. 5:19.
T rusting absolutely.—II Tim. 1:12.
M editating upon His Word.—II Tim. 2:15.
A bounding in Hope.—Rom. 15:13.
S erving acceptably.—Heb. 12:28.

"JUST AS I AM"

Almost a century ago, in 1836, a young girl, Charlotte Elliott, was preparing for a great ball, to be given in her native town. Full of gay anticipation, she started out to her dressmaker to have a dress fitted for the occasion.

On her way, she met her pastor, and in the greetings which passed between them he learned her errand. He pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business!" and went her way.

The ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with returning day, she was far from happy.

In all this pleasure there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her breast More than all the truth of his words came to her heart and would give her no rest.

After three days of misery, during which life became almost insupportable, she went to the minister with her troubles, saying: "For three days I have been the most wretched girl in the world, and now I want to be a Christian! What must I do?"

"Just give yourself, my child, to the Lamb of God, just as you are."

This was a new Gospel to her; she had never comprehended it before.

"What! Just as I am?" She asked. "Do you know that I am one of the worst sinners in the 'world?' How can God accept me just as I am?"

"That is exactly what you must do. You must come to Him just as you are."

The young girl felt overpowered as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, to be cleansed, and made fit for His dwelling.

As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn beginning:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come."

Little did Charlotte Elliott think of the fame or the immortality of the words she had written; it was simply putting her heart on paper; and therefore the hymn, born of her experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.—Sel.

Has your subscription expired? A prompt renewal will be much appreciated. Thank you.

MISSIONS

THE NEED OF A BIBLE AND MISSIONARY TRAINING SCHOOL AT PEHUAJO

T. K. Hershey

1. What is meant by a Training School?

When we speak of a training school, we mean an institution in which individuals are, under competent teachers, trained in the line of work they wish to pursue. A Bible and Missionary Training School would imply then, the training of individuals who desire to make religious work their life work.

2. Is there a need for such an institution at Pehuajo?

Yes there is a very great need in the Mennonite Church in the Argentine for a Bible training school. At present there are six or seven young men, and perhaps as many young women among our members who would be preparing themselves for the work of spreading the Gospel were there a Bible and Missionary training school now in operation.

There is a need for such an institution if we wish to hold these people for the Mennonite Church. The Methodist, Baptist, and Christian Missionary Alliance, all have such schools, and offer thru their church periodicals and special circulars all kinds of inducements to the studious individual who wishes to take up evangelical work. These appeals awaken interest in these young active members, and have resulted in correspondence being opened between said training schools and our members, who have gotten ideas that have not been for the highest development of the church.

3. Would such a school be expensive?

Doubtless money would be needed, but by rightly managing, a teacher of said training school could largely support himself teaching English. We do a little teaching, but not what one could do, and in the month of July the proceeds were almost 100 pesos. We are constantly asked to teach English, but our time is so taken up with the regular mission work that this is impossible. However this is a great avenue through which to reach a class that will not attend Gospel services.

4. What are the advantages of training the natives?

The advantages are many. In the first place he has the language. The foreigner will always be handicapped by not being able to use his mother tongue. Second, he understands the customs of the people. This is a great draw back to the foreigner. His ignorance of customs, habits and manner of approach, places between him and the one he desires to reach a wall hard to throw down.

The Latin race has a very polite way of approach. They are a very polite people, and a long string of adjectives will go a great way in beautifying the expression, and give an entrance to the heart of the one it is desired to reach. An illustration will suffice.

A native convert and the writer went to a certain school in an adjoining town for the purpose of asking the principal to announce to the children a public street meeting that we had planned to hold in the public square. I would have been short and to the point, and said what I wanted, and stopped at that, but this native at my request, asked the principal to make the announcement, and he did it after this fashion, "Will you be so kind as to do us the very pleasant favor of announcing to your distinguished children, that these good Evangelical Missionaries of Pehuajo are going to hold a gospel service at the public square, and that all of them including yourself, receive a most hearty welcome?" His very polite Spanish way brought the desired answer which was, "With the greatest of pleasure sir," and she was a Catholic. Did the children come? They came in a big hurry to hear and see. What was the secret? The manner of approach. He knew how. Not being able to enter into the customs and habits of the people, brands the foreigners as "greenies," while the trained Argentine convert, will enter these homes, sit down with their fellow countrymen, drink tea, and understand each other.

5. A Training School would result in a great saving to the Board.

We know this to be true. The natives can and do live cheaper than the foreigner. Someone has said "A hunk of meat and a couple of galletas (hard bread) will satisfy an Argentine." There furniture is simple, and not very plentiful. Again the Board with native trained Missionaries on the field, are not asked to pay out large sums of money for equipment, car and steamship fares, as well as the costly furloughs, and the educating of their children in North America Schools. They can be educated in the Argentine schools, because they are Argentines.

Some of our good meaning brethren have feared that while such a trained school would be good, the Board might through time have a lot of native missionaries to support and perhaps would not be financially able to do so. It is not to be supposed that all who would take such training would become Missionaries who would draw all their support from the Board. Many would take such training for the purpose of better fitting themselves for the work among the children in the Sunday School. Others, so as to better be able to read the Bible in the homes, and assist in the general activities of the Church. Perhaps comparatively few would give all their time to direct Mission work. Even though many would do so, as already shown, the Board financially would be far ahead of what they would be were they to send the same number of workers to the Argentine from the home land.

6. Save or lose them is the issue.

As already said, the need is apparent, and it is urgent. The zeal for service must be directed. Some are determined to get more training, and if we do not give it to them other denominations will, and we will be the losers. The present missionary force is doing and will continue to do all they can to teach, and train, but "there are other sheep that are not in the fold, them also we must bring," so that the very many urgent things that crowd in on the already busy missionary, hinders him as a trainer of these who are looking and asking for more training. The issue that is before us as the writer sees it is, Establish a Bible and Missionary Training School and save these active energetic, spiritual ones for the Church, or let this plea pass by unheeded, and lose them for the Church.

We hope this urgent need will not be overlooked, and that some one already trained may be sent to open and direct a Bible and Missionary Training School at Pehuajo.

Pehuajo, Argentina, S. A.

Bible as Newspaper Serial:—The Daily Telegraph, of Bluefield, West Virginia, began on May 4th to print the New Testament in serial form, and will, says Colonel H. I. Shott, the editor and owner, continue the practice until the final chapter of Revelation has appeared in its columns. Every morning, under a double column heading "Read the Bible With Us," will appear a portion of the New Testament. The newspaper report from which this information is taken, does not state what version is to be followed.—New York Times.

PROBLEMS OF A CHRISTIAN CONVERT FROM HINDUISM

Fannie H. Lapp

It is difficult for people in Christian lands to realize just what it means for a Hindu to become a Christian. In those lands where Christianity predominates, when people are considering becoming Christians their greatest difficulty and battle is with themselves, to get the consent of their minds and hearts to make the great change. It is the exception instead of the rule for their families to object to their becoming Christians.

With the Hindu the condition is the reverse for he has to go contrary to the wishes of his relatives. He is liable to much persecution, especially if he is of a high caste. Sometimes his life is in danger and occasionally he disappears mysteriously. He has been spirited away by his relatives. Sometimes they are given something in their food which destroys their reason. Several years ago a man above the average in intelligence applied for baptism at Sankra. He was baptized but something had been given to him by his people and since that he has the mind of a little child. He works if there is someone by him to tell him what to do but he can not be made responsible for any work. To look at him one would take him to be a very intelligent and capable man but that part of his faculties which makes up his intelligence and capability is destroyed.

If there is any property in the family it is taken from him and oftentimes his means of a livelihood. In India each caste has its special work which only that caste and no other will do. So when a man leaves his caste and becomes a Christian he often loses his means of making a living and looks to the mission for his support.

Sometimes a caste man even if he does not expect to become a Christian is forbidden to carry on his trade for the Christians. For example, the barber belongs to a caste of his own and his work is to shave and dress the hair of all castes except one or two of the lowest. Within the last few years the barbers living near one of our mission stations have been forbidden to shave the Christians. The cause of this however is not a matter of religion but of a movement against Government. The Hindus consider the Christians as favoring the Government. However one of the barbers in a neighboring village is considering becoming a Christian and in spite of the threats of the caste people, comes and shaves the Christians.

Here in Ghatula the people are beginning to fear Christianity, that is, they are afraid they will all finally have to become Christians. Do not know whether it is the Spirit of God working or whether they are beginning to feel that some of their friends are favorable to the new religion. We have been trying to get the landlord of the village to allow us to deepen a reservoir which is used very little now and which our Christians would use for bathing and for washing their clothes. He has not yet consented and we hear that he says if he gives us the reservoir now then finally we will take the whole village.

After a Hindu becomes a Christian, especially if he is of a lower caste, his friends and relatives usually become friendly again. This is especially true if he gets some employment in which he is able to earn more than he could as a Hindu. In that case his people are glad to come and take all advantage of his prosperity. One of our Bible School students was baptized a little over a year ago. He is a village boy and his mother opposed his baptism very much. After he became a Christian an uncle who owed him money wrote and told him that now that he had accepted Christianity he was dead to the family. Several months later the uncle came and wanted to borrow money from his nephew. So he was not so dead after all.

It is no easy task to at once break away from all caste superstitions which he has believed in and observed from childhood. If his conversion is not as complete as it should be he may be tempted to take part in some heathen holiday or observe some superstitious custom. He has believed in the native doctor and his charms so thoroughly that sometimes he goes to him in preference to the mission doctor, and when the native doctor's medicines give no relief or do more harm than good, he comes to the mission doctor and expects him to undo the harm which the native concoctions caused.

A great problem for the poor Indian is how to get free from the clutches of the avaricious money lender. Some of them charge as high as seventy-five per cent interest so that it is next to impossible for the poor man to ever pay his full interest and so his property finally all goes into the hands of the money lender. We try to help such by paying off their debts and have them pay us a very small interest on the money we have given them until they are able to pay it all back again. Some missions have opened co-operative banks for the purpose of lending to the Christians at low interest so that they need not bor row from the money lenders. We have felt the need of such a bank in our mission to help the poor Christians but have not had the finances yet to be able to open one

These are some of the problems of the Hindus who become Christians. Pray for these people that they may be willing to leave all and follow the Lord.

Mahodi, P. O. Kurud, C. P.
(B. N. Ry) India.

"Beloved you cannot travel to the end of the love of Christ, That love has found you and me."

ONE LITTLE WIDOW

Seven years a widow, yet only eleven years old! The shadow—nay, the curse—of widowhood had hung over little Sita ever since she remembered anything. The little brown girl often wondered why other little girls living near her had such happy, merry times, while she knew only drudgery and ill treatment from morning until night. One day when six of the weary years had passed, and she was ten years old, Sita found out what widow meant. Then, to the cruelties she had already endured, were added the terrors of the woe to come. She had gone, as usual, in her tattered garments, with three large brass water pots on her head, to the great open well from which she drew the daily supply of water for a family of nine. She was so tired and her frail little back ached so pitifully that she sat down on a huge stone to rest a minute. Resting her weary head on one thin little hand, she was a picture of childish woe. Many deep sorrows had fallen on her young heart, but she was still a child in mind and years, yearning for companionship and love.

Many Brahmin servants were drawing water near her, and looked bright and happy in their gay-colored cotton saris. A woman so poor that she must draw her own drinking water, but still a Brahman, came near, and to her Sita appealed for help.

"Will you not draw a little water for me? I am ill and tired, and the well is very deep."

The woman turned angrily and uttered in a scathing tone the one word, "Widow!" then she burst out, "Curse you! How dare you come between me and the glorious sun! Your shadow has fallen upon me, and I'll have to take the bath of purification before I can eat food! Curse you! Stand aside!"

Poor Sita stood bewildered. She made no answer, but the tears coursed down her cheeks. Something akin to pity made the woman pause. Halting at a safe distance from the shadow of the child, she talked to her in a milder tone. She was thinking, perhaps, of her two soft-eyed daughters, very dear to her proud heart, though she mourned bitterly when they were born because the gods had denied her sons.

"Why should I help you," she said, "when the gods have cursed you? See, you are a widow!"

Then, in answer to the child's vacant stare, she continued, "Don't you understand? Didn't you have a husband once?"

"Yes, I think so," Sita answered, "an old, bad man who used to shake me, and tell me to grow up quickly to work for him; perhaps he was my husband. When he died, they said I killed him, but I did not."

"So you call him bad?" the woman cried. "Ah, no wonder the gods hate you! No doubt you were very wicked ages and ages ago, and so now you are made a widow.

By and by you will be born a snake or a toad." And gathering up her water pots, she hurried on her way.

The slender, ill-fed child hurriedly filled the brass vessels, knowing that abuse awaited her late return. Raising the huge jars to her head, she hastened to her house —a home she never knew. The sister-in-law met the little thing with violent abuse, and bade her prepare the morning meal. The child was ill and nearly fell with fatigue.

"I'll show you how to wake up!" the woman cried, and, seizing a hot poker, she laid it on the arms and hands of the child.

Screaming with pain, the poor little creature worked on, trembling if the sister-in-law even looked her way.

This was one day. Each of the seven long years contained three hundred and sixty-five such days, and now they were growing worse. The last year, in token of the deep disgrace of widowhood, the child's soft dark tresses had been shaved off, and her head left bare. When that has been done, but one meal a day is permitted a widow, no matter how she works.

Most of the little girls who saw Sita ran from her, fearing pollution. But there was one who shone on her like a gleam of sunshine whenever she saw her. One day after the women had abused her at the well, Sita found a chance to tell Tungi about it.

"There is a better God than that," Tungi said. "Our people do not know Him, and that is why I am not allowed to talk with you. I am married, and my husband lives in a distant city. If I speak to you, they believe that he will die. But in the school I attend, many do not believe these things."

"How can you go to school?" Sita asked. "My sister-in-law says that only bad people learn to read."

"So my mother used to think," said Tungi; "but my husband is in school, and he has sent word that I must go until he calls for me to come to his home. Then he can have a wife who can understand when he talks about his books. He says the English have happy families, and it is this that makes them so. The wives know books, and how to sing, and how to make home pleasant. My mother says it is all very bad, but he is my husband, and I must do as he says. I am very glad, for it is very pleasant there."

Thus the bright-eyed little Brahman wife chatted away as gay as a bird. The fount of knowledge was opened to her — the beaming eye, the elastic figure, and the individuality of her Western sisters were becoming hers. But none of these things seemed for Sita.

For nine weary months after Tungi went to school, the shaven-headed child, living on one meal a day, went about sad and lonely. When she again saw her bright-faced little friend, her condition had grown worse. Her neck and arms were full of scars where bits of flesh had been pinched out in vindictive rage by her husband's relatives, who believed her guilty of his death. Brutality, growing stronger with use, made them callous to the sufferings of the little being in their power. No one who cared knew of the pangs of hunger, the violent words and the threats of future punishment. Once or twice she had looked down into the cool depths of the well, and wondered how quickly she could die. Only the terror of punishment after death kept this baby widow from suicide.

One day as she was weeping by the gateway of Tungi's house, the little child wife told the little child widow of a safe refuge for such as she, where neither poverty nor ignorance could exclude her—a home under the loving care of one who knew the widow's curse. After many difficulties Sita found this shelter. Here she forgot her widowhood and found her childhood. Here, in the beautiful garden, or at her lessons, helping with cooking, or leaning lovingly on the arms of Ramabai's chair, she passed many sweet and useful years. By and by she found the greatest joy in love, higher and better than human love can ever be. Later, when a beautiful young womanhood had crowned her, she was sought by an earnest young Christian as his wife.

Many of the millions of child widows in India never find release from the bonds of cruel custom and false religion. In Hinduism there is no hope for such accursed ones.—Mosaics from India.

BENEFITS OF MISSION STUDY CLASSES

Margaret Plank

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Christ's mission while here on earth was to heal the sick, lead the blind, do good to all men. He suffered and died that we might be saved. At one time He sent out twelve; at another time seventy; also the ten to witness for Him. Before He ascended into Heaven His parting message to His disciples was—

"But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and Judea and in Samaria and unto the uttermost part of the earth." Acts 1:8.

We find the disciples returning from Mount Olivet to Jerusalem, working and continuing in prayer, and three thousand souls are added to the Church at one time. The disciples suffer trials and persecutions, they are scattered; thru this a larger field is opened for them, they need more workers,—"As they ministered to the Lord and fasted the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Acts 13:3, 4.

After carrying the Gospel message to many, and suffering much for Christ's sake, they received a crown of glory for their faithfulness. Others have followed with the same reward; there is yet a great work to be done. We are left to help do it. How are we going to do it if we do not make a **study** of the work? Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. Christ says, "Lift up your eyes and look upon the fields for they are white already to harvest." John 4:35.

That we study missions is a command, a duty and a privilege. In our vocation of life (whatever it may be) we must have our interests in our work if we would succeed. Let us remember this is only our secular business—Our real business is to serve the Lord.

How little would an electrician think of furnishing a city with light, had he not first made a study of electricity. No more are we able to bear the Gospel light to those in darkness if we do not make a study of the present conditions and needs.

We all need a knowledge of the work Christ has left for us to do. Knowledge precedes conviction. In a mission study class we are able to obtain this knowledge. Here we may learn the needs of this world —physically, morally and spiritually. We know there is a hope for the lost condition of man, through the redeeming blood of Our Lord Jesus Christ, who is able to make Jew and Gentile one.

When we say "Benefits of Mission Study Classes" we do not mean that it will be a benefit only to those who expect to take up rural, city or foreign mission work. All who have the privilege should attend these classes. We all have a mission in life; no one else can fill our place. Here we may be able to find our place for mission work, it may be to go or stay, to give or pray. If only one soul be added to the kingdom through yours or my efforts, the value of one soul is worth more than the whole world. Is it worth while to get all the information we can that will help us grasp every opportunity for doing good to all men?

When meeting with our fellowmen our conversation is largely where our interests are. We sometimes feel timid to speak about the furtherance of the Gospel. Having met together in Mission Study as one family, where we have heart to heart discussions as to how we may best help to spread the Gospel, we become awakened to the fact that our interests should be first of all to speak for Christ; some of our timidness will be overcome, we will not hesitate to speak to others of the lost condition

of man, the great need we are learning of, our duty and opportunity to help meet the need. They too may become interested. It may mean a new worker. We will be ready to answer where duty calls.

The mission study class is of benefit to every child, parent, church, and community. It creates in us a love for God and man. It will create in us the spirit of helpfulness, we will more keenly realize how God has prospered us because we are His children. We will want to give God our best service. Here we can better see how we can repay Him part of the great debt we owe, by loving unreserved service; it brings us face to face to the many open doors awaiting us. It may be in the foreign field, in the homeland, or maybe in our own community.

It is a great help in implanting the missionary spirit into the hearts of young people who are starting out in life. It will help them choose a vocation in life that will keep them in harmony with God's Word.

Prayer is one of the first essentials in mission work. Our life is not normal without a daily communication with God. In a mission study class there is unity in prayer, and where there is unity in prayer there is power.

The Apostles **all** continued with one accord in prayer.

Let us give more attention to mission study, that we may be able to meet every opportunity to spread the Gospel and put first things **first.**

The boys and girls of today will grow up with a love for those who know not Christ, and with a desire to help them find the Christ. Parents will be more consecrated to give their children at the Master's call. There will be more consecrated Church members, which will mean more workers, more funds, larger fields of labor, and a praying congregation at home to spur them on their way. In this God will be glorified, the Gospel will be spread and there will be a life of joy in service for all in Christ Jesus.

West Liberty, O.

THE MATEPIAL OF WHICH MARTYRS ARE MADE

Near Mashan, a village seven miles away, there lives a lad who might easily have died a martyr a few months ago.

Young Chang heard the Gospel and believed, the first in his home to do so. When it was known, his mother and uncle were furious. They tried to force him to worship the ancestral tablet. On his persistent refusal they beat him, but he remained firm. Then they bound him to a ladder and took him to the riverside to drown him.

"Kill me if you like," he said, "I will still believe in Jesus."

After a while they released him and let him alone.

Then came the day of his baptism. He went home to a fresh outbreak. His relatives were determined that he should worship the idol. They dragged him to it and tried to force him to his knees, but he would not give in.

"Only say, 'I won't believe in Jesus' and we'll let you go," they said.

But No!

Then his mother herself beat him so that he was almost unconscious. Still he would not recant, and at last the others accepted the mother's word that he would leave the Lord, and he was let go.

The lad was here a few weeks ago and told us that his mother now believes in Jesus Christ too. He is not clever, he cannot read, and as he is a tailor working for a master, he cannot often get away to attend service. Will someone please take him up specially for prayer, and his mother also?—Mrs. James Lawson in "China's Millions."

LIKE CHRIST

When we went into Central China we learnt of an experience a colporteur had had years ago. He was the only white man who had been in that section for many a year.

When he began to read in the Chinese tongue from a book they pressed close to him. He read the story of Jesus healing a blind man, healing a lame man, healing lepers, the lepers that crowded their streets, disfigured and dreadful. And they said suddenly, their faces lighting up:

"Oh, we know him! He used to live here. Our mothers and fathers have told us about him. He lived in a house down the street. We know where he is buried. His grave is here, we will show it to you, teacher. When the great plague came, the rest left us, but he would not leave us. He gave us strange things out of a bottle. We took the things, and were better. We had babies; they were blind. He washed their eyes, he made them well; they could see. Oh, we know him very well! He has often walked down our streets and spoken to us when we were little."

The colporteur said: "No, that could not be! He lived in a land far, far from here. He belonged to a different nationality."

"No, sir," they said, "you are mistaken. He was right here. Come, and we will show you the grave!"

They went and saw the grave, and its inscription in English. They looked up the history of the town, and found the man they were speaking of was a British volunteer, a young medical man who had just completed his medical course, who had gone up the Yangtse six hundred miles, and broken into the central and northerly interior, and settled down in this little town. The plague at last had taken his life. And away out there, after the years, when they heard the words about Christ they called out:

"We know him! He lived here! We knew him well!"

Record of Christian Work.
Told by Miss Slattery.

THE POWER OF THE GOSPEL

About forty years ago a British vessel anchored off an Indian town on an island near the coast of British Columbia. A chief rowed his canoe alongside the man-of-war. The admiral's curiosity was aroused as to the contents of the canoe, and the chief proudly lifted a covering that concealed a heap of the heads of his enemies. A short time ago a bishop visited the home of the son of this chief and found a Christian family, who entertained him with every evidence of comfort and refinement. This change has been brought about by the work of the Church of England Missionary Society. Every native in the village is a Christian, and their chapel that holds 300 people is filled at every service. Several of their number can conduct the services and preach. One generation from head-hunters to Christians, to people who are enthusiastic in the service of the Lord and who rejoice to preach Jesus.

In the fact of such an object lesson who would deny the power of the Gospel to transform any kind of a life or any kind of people? With what assurance should we trust in such a religion. And if it can work such wondrous changes why ever doubt that it can cleanse the heart and life of the individual? With a God Who can thus work, why doubt that He can cleanse the heart from all sin, make it pure, white, and clean; and then keep it clean, enabling the child of God to live moment by moment above sin and free from its entanglements?—Peniel Herald.

HOW IS IT WITH YOU?

In his eightieth year John Quincy Adams was walking one day down the streets of Boston and he met a friend. "Good-morning," said the friend, "and how is John Quincy Adams today?" "Thank you," was the ex-president's reply. "John Quincy Adams is well, quite well, I thank you; but the house in which he lives is becoming dilapidated; the tenement is almost uninhabitable. I think John Quincy Adams will have to move out before long, but he himself is well, quite well."—Publisher Unknown.

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BIBLE STUDY

FAITH AND PRACTICE—ACTS XVIII

The declaration which John made concerning the coming of the Lord to His own was altogether true. "They received Him Not"—Jno. 1:11. The same may be said concerning the light that came into the world. "The light shineth in darkness; and the darkness comprehended it not."—Jno. 1:5. The history of the first mission of the Gospel to the Gentiles is sufficient proof of this declaration.—Acts 14.

There were always among both Jews and Gentiles those who believed, and it is the believers who are ordained unto eternal life. "As many as received Him, to them gave He power to become the Sons of God, even to them that believed on His name." Jno. 1:12. The persecution which began in Antioch in Pisidia was not without its blessing to those who had heard the Gospel, for they believed, spread abroad the Gospel in that region and were filled with joy and with the Holy Ghost.

The persecuted preachers passed on to other cities, and continued their usual custom of preaching first to the Jews. They gathered together the Jews of Iconium and preached Christ to them so that great numbers of both Jews and Greeks believed. The persecutions which were waged against the preaching of Christ could not keep the truth from taking hold of the hearts of those who heard it. It is evident that Paul and Barnabas used the Scriptures to prove to the Jews that Jesus was the Christ, and their reasoning was effective, and convinced both the Jews and the Gentiles that the Messiah, the hope of the world had come and was now exalted at the right hand of God to be a Mediator and a coming Saviour for all men. This is what men are needing. It is not so much the ethics of the Christian life that men need to be persuaded of as it is the power of salvation which saves men from the guilt of sin and saves their souls from eternal destruction after this life is past. All religions have their systems of living, but no other religion has a sure system of salvation from sin and its results. These men **so spake** that a great multitude believed. When men so speak the things that the multitude needs, multitudes will the more readily accept and believe. Modern preaching should not necessarily pandor to better methods of living, for most men are already living too well. The Gospel supplies what men do not already have. It reveals the way of living right and of living eternally. What class of men do not need such a Gospel?

The opposition to the work of the Apostles was stirred up by the Jews who were unbelieving. Their methods were the common ones of stirring up the Gentiles and their rulers against the apostles and their followers. Their methods were to do them bodily harm. It was the great power of God which wrought signs and wonders by the hands of the Apostles that for a long time stayed the influence of the opposition.—v 3. This was the method of the Lord in the days of the beginning of the Gospel. These proved that the Gospel was the Word of God and the power of the new life was by the Spirit of God. Men dared not oppose that which they believed was of Divine power. The fear of God is naturally in the heart of man. It takes time to over-ride that consciousness and withstand the convictions of the Holy Spirit. It is possible for men to harden their hearts and to do despite unto the Spirit of God. Rom. 1. In the course of time this is what resulted in Iconium. The city was divided for a long time,—v 4, but there came a time when the assault was made against the persons of the believers and the apostles fled from the city.—v 5.

In the province of Lyconia there was practically a repetition of the experiences of the believers in Pisidia. There they preached the Gospel.—vv 6, 7. In Lystra the man who was born a cripple was healed by Paul. The power of such a miracle was at once ascribed to their own gods, fo they knew no other divinity. The people at once went about to worship, for such is the conscience of men. It is strange, that in a world where people acknowledge the true God and do not deny the power of the Living God, that they will not worship Him nor obey the Word of His Gospel nor accept the salvation which He affords through His Son.

What a simple faith will do is shown by the actions of the people at Lystra. Paul preached to them a simple sermon concerning the true God.—vv 15-18. He declared to them the vanity of their worship from which they should turn away. He declared Him to be the true God who made heaven and earth.—v 15. He suffered men in time past to walk in their own way, but revealed his mercy to them by sending them rain and the fruitfulness of the earth.—vv 16, 17. Cf. Rom. 2. The effect of this sermon was to acknowledge the God of the Apostles, for they ceased to desire to offer sacrifices to them in the name of their own gods.—v 18.

One may wonder at the results of this occasion's preaching, for in the next verse Luke continues the record by stating that opposition was at once stirred up by Jews from both Antioch and Iconium, which became so furious that they stoned Paul and left him for dead. But, who were they who stood around the body of Paul, saw him rise up, and took him back into the city? Who were they whom he confirmed in their faith when he returned later on from Derbe? Undoubtedly there were those who believed in the message of the Gospel of Christ which Paul and Barnabas preached and by whose power the lame man was healed. Not every meeting that does not count converts is without its fruits in the Lord.

Derbe gave a somewhat different record than that of the other cities of Asia at this time. We have no record of persecution. They taught many in that city. Among those taught was one who later became one of the most faithful of the ministers of the Gospel, Timotheus. His name is not mentioned at this time. We may only gather that where teaching of the Word is done there will be found workers for the Master's service. The latter part of this record recounts the return of the Apostles, confirming the believers in every place where the Gospel had been preached.

The return to Antioch accomplished, there was of necessity a report to be made of the results of this first missionary journey among the Gentiles. Was it a success? If persecution and rejection of the Gospel is considered, it was not a success. The oppositions were too great. If the results were considered, it may have been a partial success. If it is considered in the light of the Lord's commission it was indeed a success, for that part of the world had received the message which the Lord intended for them as well as for any other part of the world.

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"Happiness is contagious. The joy of the Lord in one's life makes others want the same thing."

The Workers' Column

Strength Which Lasts.—Joshua 14, 15.
(Junior)
December 10.

I. A man like other men.
1. He was a man of the tribe of Judah. —14:6.
2. He was one of the twelve spies sent to view the land of Caanan.—14:7.
3. His age was forty years.—14:7.
4. He had the same privileges as other men.—14:7.

II. He had a faith in God.
1. It made him an honest man.
(a) He saw what others saw.—14:7.
(b) He brought word according to what he saw.—14:7.
2. He believed the promise of God.
(a) It made him confident in possessing the land.—14:8.
(b) He wholly followed the Lord.—14:8.
(c) He was strong to stand for the truth even against eleven other men who deceived the people.—14:8.

III. His strength continued for forty years.
1. He was promised the possession of the land which he saw.—14:9.
2. He wandered through the wilderness for forty years with the people of Israel.—14:10.
3. His strength was sustained by the Lord.—14:10.
4. He lived and fought in the land of Caanan for five more years.—14:10.
5. His strength remained the same.—
(a) The same as when he was forty years old.—14:11.
(b) The same for war
(c) The same for journeying.
6. He was fit to battle against the giants.—14:12.

IV. His strength tried and proven.
1. He was given the city of Hebron the home of the giants for a possession as promised by Moses.—14:13-15.
2. He conquered the city of Hebron and drove out the giants —15:15.
3. He conquered other strong holds of the Philistines.—15:15.

V. The blessing of Caleb.
1. Because he wholly followed the Lord.—14:14.

It is better to have a little strength which lasts than to have large strength which is lost.—The contrast between Caleb and Samson.

Looking at the Right Things.—Heb. 12.
December 17.

I. Looking for Salvation.
1. To the Son of man who was lifted up —Jno. 3:14.
2. All the ends of the earth shall look. Isa. 45:22.

II Looking for right examples.
1. Unto Jesus. the author and finisher of our faith —Heb. 12.
(a) He endured the cross of suffering.
(b) He endured the affliction of death.
(c) He endured the shame of being made a spectacle before men.
(d) He endured the shame of being numbered with transgressors.
(e) He endured the shame of being made a curse by dying on a cross.
2. Unto Jesus, who saw the best things for men.
(a) He looked beyond the sufferings and reproaches and saw the joy of enduring and overcoming.—12:2.
(b) He saw God.
(c) He saw the place of honor at the throne of God.
(d) He saw the place of rest after the conflict.—"He sat down."

III. Looking unto Jesus for encouragement.
1. In times of opposition.—12:3.
(a) For refreshing our efforts.
(b) For reviving our determinations.
2. In times of temptation.—12:4.
(a) For strengthening resolutions against sin.
(b) To withstand possible suffering as a result of steadfastness.
3. In times of persecution or trial.—12:4-13.
(a) For consolation.
(b) To assure us of the Father's love.
(c) To show us the blessing of endurance and of Divinely directed reproofs.

IV. Looking unto Jesus for coming glory. —12:2.
1. He saw the joy before Him.—v 2.
2. He will bring joy and glory with Him.—Col 3:1-4.
(a) Look to the right hand of God.
(b) Look to the things above.
(c) Look to the life hid with Christ in God.
(d) Look for the appearance of Christ.
(e) Look for the appearing glory of the believer.

God's Messenger Of Peace.—Luke 2.
December 24.

I. His peaceful parentage.
1. They were submissive to God.—
(a) Joseph submissive to the message of the angel of the Lord.—Matt. 1:18-25.
(b) Mary consecrated to the will and purposes of God.—Luke 1:26-38.
2. They were subject to the ordinances of the government.—Lk. 2:1-5.

II. His humble birthplace.
1. No privileges claimed for him,—there was no room for the mother in the inn.—v 7.
2. His place was in court among the cattle —His cradle was a manger. —v 7.

III. He came from the source of all Peace.
1. His Father is the God of all Peace.—Rom. 15:33; 16:20; II Cor. 13:11; Phil 4:9; I Thes. 5:23; Heb. 13:20.
2. His title is "The Prince of Peace."—Isa. 9:6.
3. His messengers proclaim peace.—Lk. 2:14.

IV. What His coming means to the world.
1. A condition of blessing.
(a) Great joy shall come.—Lk. 2:10.
(b) All people shall be blessed with the joy.—v 10.
2. A power of salvation.
(a) A Saviour appears for all men.—v 11.
(b) The Christ, the Lord who had been promised has come —v 11.
3. A source of peace and good will.
(a) The angels proclaimed peace through His coming.—v 14.
(b) Good will to men will result through His presence.—v 14.
(c) Peace and good will among men is a condition which will bring the greatest glory to God in the Highest.—v 14.

V. His Children are peaceful.—Luke 6: 27-36.
1. They love their enemies.
2. They do good without expecting favor or reward.
3. They do not avenge wrong.
4. They do not judge others.
5. They give more than is due.
6. They show mercy.
7. They are like God, they are the children of the Highest.—Lk. 6: 35.

Every One's Work Well Done.—I Cor. 3.
December 31.

I. The character of the laborer.
1. Wise.—v 10.
2. According to the grace of God.—v 10.
3. Laborers together with God.—v 9.
4. Ministers of God.—v 5.
5. Discreet, (According to circumstances.)—v 1.
6. Holy.—v 17.
7. Faithful.—v 13.

II. The nature of his work.
1. To feed the babes in Christ with milk.—v 1.
2. To feed those with meat who are able to bear it.—v 2.
3. To plant the Word of God.—v 6.
4. To water the Word that has been planted.—v 6.
5. To build the temple of the Lord.—v 10.

III. The character of the work done.
1. Judicious,—knowing the nature of the work to be done.—vv 1-5.
2. Humble,—with no honor to self.—v 5.
3. According to ability.—v 6.
4. Enduring.—v 10.
5. Complete,—v 10.
6. Prudent,—that it may be tried.—v 12-15.
7. Honorable,—a temple for the Holy Ghost.—vv 16, 17.

A New Beginning.—Rev. 21, 22.
January 6, 1923.

I. Things that are not in the new beginning.—21:1-4.
1. Tears.
2. Sorrow.
3. Crying.
4. Pain.
5. Sea.
6. Earth.
7. This heaven.
8. Sinners.—v 8.

A new beginning in life must leave behind all earthly things.

II. Elements of the new beginning.
1. A new environment,—a new heaven and a new earth.
2. New associations, the New Jerusalem, the Church.—v 2.
3. New relationship with God, — He dwells with them —v 3.
4. New sovereignty,—God rules,—v 5.
5. Enduring life,—having foundations.—v 14.
6. Purity of life.—Gems and gold.—vv 10-21.
7. Accessible life.—twelve gates.—v 12.
8. Abundant life.—large dimensions.—v 16.
9. Glorious life —v 23.
10. Worshipful life.—v 22.
11. Uninterrupted life.—vv 25, 26.
12. Holy life.—v 27.

III. Blessings of a new beginning.
1. Life refreshing.—v 22:1.
2 Life satisfying.—v 22:2.
3. Life saved.—v 2.
4. Life blameless.—v 3.
5. Life active.—v 3.
6. Life approved.—v 4.
7. Life glorious.—v 5.

EDUCATIONAL

OLD SETTLER STORIES

The Zug (Zook) Family

C. Z. Mast

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The Zooks are of an old honored German family that have lived in America since 1742. Zug is an antient name. An archaeological discovery made a number of years ago in Egypt has revealed some knowledge of a tribe that existed in a remote period known as "Zugites." The name Zug is ancient in Switzerland, where there is a canton, a river, a lake, and a town of that name. In 1884 the town contained three thousand inhabitants. On the 4th of March 1435, in that part of the town of Zug nearest to the lake a frightful noise was heard succeeded by total disappearance of two streets with part of the town wall which sunk into the lake.

In 1594 a similar calamity occurred, and in 1795 a great part of the town was destroyed by fire. Zug is so ancient that its origin is past record. It is supposed to have been one of the towns destroyed by the Helvetian inhabitants mentioned in Caesar's Commentaries. (See page 260 of Coghlan's hand-book of Central Europe).

The colonial archives of Pennsylvania give the names of ten Zugs who arrived in Philadlephia from 1727 to 1776. Among them were Christian, Moritz, and Johannes Zug, the progenitors of all of the Mennonite families descending from the Zugs. They arrived in Philadelphia Sept. 21, 1742, on the ship "Francis and Elizabeth," from Rotterdam, Holland, last from Deal, England. They selected their homes in Bern Township, Berks Co., where they are listed among the first taxables, in 1752. The name is spelled "Zoog." They also had three first cousins, Peter, George, and Ulric Zug. George had written his name "Zeug." A descendant of Ulric Zug, known as Michael Zug, deceased, of Lebanon, Pa., had devoted many years to compiling a history of the Ulric Zug descendants. Many were Dunkards, or later known as Brethren, in their religious affiliation. However, according to a report in recent years, the work of Michael Zug was never published.

Christian, Moritz and Johannes, according to tradition, were the sons of John Zug, who was the lineal descendant of Hans Zaug, (See I. D. Rupp's Martyrs' Mirror, page 1021, for Hans Zaug, and on page 1023 for the action of the council at Berne), of Switzerland. He was a Mennonite preacher. He was incarcerated in A. D. 1659, in the Department of Berne, Switzerland, with six teachers and elders of the same faith, under jurisdiction of the Zwinglian Reformed Church. They determined to lay hands on them and especially on the pastors and elders of the church in order thereby to excite greater terror among the innocent of the scattered fold of Christ. Seven of the teachers and leading elders of the church were arrested and assigned to distinct prisons, namely, Uly Baumgarten, Anthony Hinnelberg, Jegley Schlebach, Hans Zaug, Uly Baumgartner, Christen Christians, and Rhode Peters. They were kept for some time at very hard labor, and supplied with bad food,—spelt and rye,—to save cost. Besides this they were greatly reviled, scorned, and caluminated on account of their religious faith.

It was at first asserted that they should be kept in this manner for life, to which fate they had surrendered themselves in patience and resigned themselves to the grace of God, but when it was ascertained that such measures had not the desired effect of shaking these people in their faith and religion, they fixed upon another plan in Council in Berne, namely that they should choose one of the following conditions: First, to go with them to church; or second, to be perpetually consigned to the galleys as slaves; (the galleys were flat vessels with one deck and navigated with sails and oars. They were formerly used in the Mediterranean Sea in shallow water or in harbors to unload vessels of deep draught); or third, to die by the hands of the executioner. A hard choice indeed, for the first concerns the soul and the last two the body.

They remained incarcerated until December A. D. 1671, when the States General and a certain regent of the cities of Netherland and Holland petitioned the lords and council at Berne, Switzerland, for the liberation of the prisoners. They were liberated on the condition that they should leave the country and not return without special permission. They were all released upon the request of Lord Beatus and conveyed to Basle and there deliverd to their brethren and friends, with whom they departed to the Department of Doermstein, in Germany. Mosheim says that the Mennonites after having been in a long uncertain and precarious situation, obtained a fixed and unmolested settlement in the United Province of Holland, under the shadow of a legal toleration, procured for them by William, Prince of Orange, the glorious founder of the Belgic liberty. (See Evert's and Peck's history of Lancaster Co., Pa., on page 326, or C. D. Xavies' history of Holland, Europe.)

This illustrious chief who acted from principle in allowing liberty of conscience and worship of Christians of different denominations, was moreover engaged by gratitude to favor the Mennonites, who had assisted him in the year A. D. 1672 with a comfortable sum of money when his coffers were almost exhausted. It was resolved in full council at Berne on October 11, 1671, that such male persons that were young and strong should also be sent to the galleys, as six who were sent some time before. When Lord Beatus, of Berne, observed the resolution of the council at Berne he was moved to compassion and went to the authorities and requested them to delay transportation of the prisoners until he would go to the members of their society in Alsace, France, and ascertain whether they would bail the prisoners for the performance of the condition, namely that they would leave the country and not return without special permission. Their friends in Alsace immediately accepted the condition and made the engagement with Lord Beatus in writing, whereupon he promised on his part to exert the utmost of his influence with the authorities in Berne, in the expectation that he could prevail on them to deliver the prisoners to Basle to other friends, and that they would obtain a residence for them in other countries.

It behooves all of us descendants of this ancient and noble Zug family to consider the motives that led the Zugs to leave their beloved homes in the far-off Fatherland, to brave the storms and perils of the wilderness home on these shores. It was not simply to better their conditions in temporal affairs of this life, but, as followers of Jesus, the salvation of their souls and freedom from religious oppression for themselves and their offspring were the paramount motives. They had fought well the battle of life and lived in peace with all mankind, and thus many of the good patriarchs of this family have passed on to their reward. May their self-denying godly lives and examples rest with benedictory power upon us, while we bide our time and

follow in their footsteps, preserving unsullied the family name.

Christian Zug, the emigrant ancestor of a prolific family, who had arrived in Philadelphia on September 21, 1742, in company with his brothers Moritz, and Johannes, (of whom we shall speak a little later) was born of Swiss parents in the vicinity of Darmstady, Germany. After residing in Berks Co., Pa., for thirty-eight years, near the present site of Hamburg, he moved to Whiteland Township in Chester Co., Pa., about 1770. He was married to Anna Kanabell, and eight children were born to this union. After the death of his first wife he visited Germany and there married as his second wife, Anna Missler, widow, whose maiden name was Dodereas. He brought his second wife to America and returned to his former locality Chester County.

In the early records of the Amish Mennonite Church in America, stands the name Christian Zug, the youngest son of the family of the above named Christian Zug, progenitor. The son was a man of great mental and moral force. He was an aggressive minister of the Gospel. His methods in advancing the interests of the Church were not unanimously adopted by Amish Mennonite congregations until from twenty to fifty years after his death. He and his wife visited the congregations in the adjoining counties of Berks and Lancaster by means of a cart. The top was covered with white muslin, and the vehicle being clumsy and heavy resembled a cart drawn by oxen. His congregation had erected in about 1795 the first Amish Mennonite Church edifice in America. The walls of the old meeting house and the burial ground still remain and mark the place where once flourished a large congregation. The site of this church is three miles north of Malvern, Pa. The writer and his father visited the place in June, 1907, and also the old Christian Zug homestead formerly the residence of the writer's ancestors of five generations ago.

In 1895 the old church was still in good condition. The doors being unlocked gave the passersby an ample opportunity to take a glimpse of the inside, where could be seen the Bible on the pulpit and the old German hymn books in the pew that remained in lonely silence without a worshipper for over sixty years. The Bible was removed by a Zug descendant a few years prior to the destruction of the old meeting house by fire.

At one time a brother in the Chester Valley congregation was held before an ecclesiastical trial in the old "Flat Meeting House" for being contentious with his neighbor about a land mark. He made the bold declaration "If I am wrong about the land mark, then let my God put a mark on me." It is said that the one half of the space on his scalp was changed gray, and also his beard, in the course of a single night.

The last family that moved away from the Chester Valley congregation (although not the last to remain, as a few families by name of Lapp and Kauffman had never moved) was the Henry Zook family in 1834, who settled near Binkley's Bridge, Lancaster Co., Pa. Henry Zook had a few cousins who moved a few miles from the old settlement and a large offspring is holding now to the Quaker religion.

The Christian Zug homestead was located about ten miles from Valley Forge where the American soldiers were encamped during the winter of 1777 and 1778 in the dark days of the Revolution. The soldiers lived miserably in comfortless huts or on frozen ground with little food or clothing. It is related by tradition that the American soldiers tore away all fences on the farm to build a fortress. Once when old mother Zug was taking her fresh loaves from the oven a group of hungry soldiers came up and snatched away all but one loaf of bread, with which the frightened woman, hiding it under her apron, ran into the house saying, "This one is for me." The soldiers were merciful enough to let her have it. She was a pious old mother having reared a family of ten children.

She, with others, was in the habit of attending the Sunday services at the Old Flat Meeting House on horseback with an infant on her one arm. In 1906 two huge marble stones were still standing in the oid church yard opposite from the graveyard which were called horse-posts in olden times and were used for mounting and dismounting by the women who came to church on horseback.

The graves of Christian and Magdalene Zug are marked with white marble tombstones, bearing the inscriptions respectively: "Died 8th of October 1826. Hier ruhen die gebeanen von Chrestean Zug, seni gestorbanem 75stu yahr seines alters," and "Died 14 of August 1833, hier ruhen die gebeanen von Magdalana Zug, eheweib von Chrestean Zug sine gestorbanem 82 yahr seines alters."

Moritz Zug, progenitor, was born in Germany. He lived in Berks Co., Pa., about thirty-eight years after his arrival in Philadelphia on September 21, 1742, where he was one of the first taxables in Bern Township, his name being spelled "Zoog." He reared a family of five sons and one daughter. One daughter died in infancy. Tradition says that Moritz Zug was named after Mourice Nassau as a token of gratitude for the kindness he manifested to the Zug ancestors and other Mennonites when imprisoned in Switzerland in 1659 to December 1771, for their religious faith.

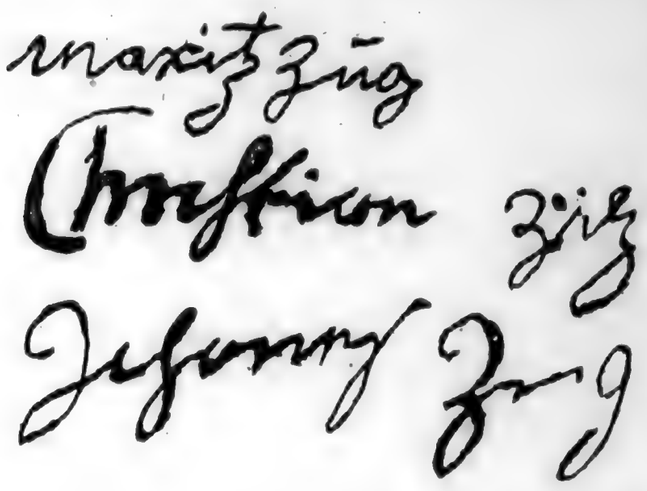
Miss Mary Zook of Exton, Chester County, Pa., who is a great granddaughter of Moritz Zug is in possession of the old (Moritz Zug) family Bible, which was printed in 1589, in Zurich Switzerland, and contains no records previous to Moritz Zug's family. This property has been in the possession of Moritz Zug and his lineal descendants for over one hundred and fifty years.

Motorists speeding along the Lincoln Highway are frequently noticed slowing their cars in order that they may have a special look at the ancient Moritz Zook mansion at Exton. Some have reminiscences to recall, while others merely glance at the buildings and grounds and remark how well they harmonize with the landscape. Jacob M. Zook, a great grandson of Moritz Zug has full and bachelor possession of the property in winter, while his two sisters, Mrs. Philip Chase and Miss Marty T. Zook are in Philadelphia. But in summer there is more activity, and numerous guests are entertained. In early days many prominent members of the society of Friends were wont to assemble, as the greater number of Moritz Zug descendants who reside in Chester County

The old Zug Homestead, located at Whiteland, Chester Co., Pa. Built in 1750, purchased by Morritz Zug in 1770, and occupied by the Zugs and Zooks ever since.

are adherents of the Friend's religion.

The old mansion is over one hundred feet long, with hip roof and the gable walls covered with ivy. The original or central portion was built in 1750 by William Owen whose name is found in the list of taxpayers of the township between the years 1735 and 1750. Broad halls, with sandstone walls two feet thick, and hewn walnut girders eight inches square are found in the cellar. The central part of the house was built first, and the east and west ends were added at later dates.



True Tracings of the autographs of Moritz, Christian, and Johannes Zug.

There are sixteen rooms, with a south porch looking over a beautiful stretch of valley, a fine stream in the foreground, and beyond these twenty acres of meadow, the Lincoln Highway, and a range of hills. In the old library is a collection of rare books, including several of the classics and the original family Bible, previously mentioned, as translated by Martin Luther and printed in 1589.

General Samuel K. Zook, a great grandson of Moritz Zug, was a lawyer residing in New York City, highly educated and possessed great ingenuity which attracted the attention of distinguished scientists. He participated in the battle of Gettysburg, and while leading his brigade into action he received his fatal wound. He was buried July 13, 1863, in Greenwood Cemetery, New York, and subsequently his remains were removed to Montgomery Cemetery, Montgomery, Pa. He was a Brigadier and Brevet Major General, U. S. Volunteers, wounded at the battle of Fredericksburg and Chancellorsville, killed at Gettysburg July 2, 1863, aged 41 years 3 months and 5 days.

The Moritz Zug descendants have ever been noted for intelligence and general excellence of character, which is proved by the literary achievements of the memorable Shem Zook of Mifflin Co., Pa., who was a noted writer and church historian, being affiliated with the Amish Mennonites.

Johannes Zug, a brother of Christian and Moritz Zug, emigrant ancestors, married and was the father of five children. The eldest son Hans, born May 15, 1756, married to Magdalena Fisher. There is a part of this offspring known as the Jacob and Daniel Esh families, prolific in numbers, and Old Order Amish by religion. Hans married his second wife, Anna Sharp, and as his third wife, the widow Barbra Hostetler, a daughter of Bishop Jacob Mast, 1738-1808. He died in 1820 and was known as "der dick Hans Zug." The other sons of Johannes Zug are Christian, married to Magdalena Mast, Daniel, a former minister in the Amish Mennonite Church, Barbara, married to Jacob King, and Elizabeth. The Johannes Zug family Bible was bought in Cherrick, Switzerland, and is in possession of the Hertzlers in Mifflin County, Pa.

Johannes Zug died in May 1790 at Honey Brook Township, Chester Co., Pa., and is buried in an old Amish Mennonite graveyard which is in a very delapidated condition, with no tombstones and without even a stone to serve as a memorial to Johannes Zug. It is situated one mile north of the present site of Honey Brook, Pa., a distance of three miles from the writer's home.

The three brothers who emigrated in 1742 from Switzerland, viz., Christian, Moritz and Johannes Zug, have produced many spirit filled men in the pulpit for over five generations and a score or more of active missionaries in the field at present under the auspices of the Mennonite Board of Missions and Charities. The former president of this Board, C. Z. Yoder, is a lineal descendant of Moritz Zug. Some of the Zug descendants have no special regard for religion and religious principles, and there are some of whom it may be said that they have lived "without God in the world," yet the large majority of them are men who have been identified with the peaceful doctrines of the Gospel of Christ, men of decided religious views, and who were devoted and fully consecrated to the teachings of the Word of God, who suffered much for conscience' sake, and yet remained faithful; men who followed their Lord through evil report and good report and who made it a principle of their lives never to do anything to the injury of their fellowmen.

We number the total number of living descendants of Christian, Moritz, and Johannes Zug at twenty-five thousand.

SKETCHES BY THE WAY

XIX. In the Vicinity of Ur of the Chaldees

Jesse N. Smucker

After leaving the ruins of Babylon my Armenian friend and I rode back to Hillah, the nearest city, and that same night I boarded the little train which was to take me to Busra. For two nights and a day we traveled down across the Mesopotamia plains with scarcely any signs of life along the entire line. There were occasionally little stopping places but in general I saw just a vast stretch of level sand. One place however, interested me a great deal and that was a sign at one of these little wayside stations upon which was written "Ur Junction." This was in the vicinity from whence Abraham was called forth to make his great venture of Faith and "went out not knowing whither he went."

Early the second morning we came to a little wayside station which proved to be the extent of the railway and which was but a short distance from Busra. At once I was impressed with the large and beautiful palm groves. Following along what seemed to be a leading street I soon came to a city's irregular narrow and unpaved streets, with poorly built houses of sundried and burned brick. After wandering along in this strange foreign city for a while I finally stopped a man and inquired for the "American School." He happened to know just where it was located and directed me to the place. This is the Arabian Mission of the Dutch Reformed Church of America. Here I found one of the Americans in charge of the school for boys and received a very cordial welcome. He at once ordered his Arab cook to bring a breakfast for me which tasted unusually good as I had nothing to eat the day before except a little dark break which an Arab woman had shared with me.

In the week that followed I had a fairly good opportunity to become acquainted with this city and with the American Mission and the fine American Missionaries who have charge of the work. The most beautiful parts of the city are the large and beautiful palm groves of date palms, for this is the great date port of the world and the dates of Busra are regarded as the finest in the market. These palm groves are intersected by numbers of little canals cleansed daily with the ebb and flow of the tide which rises here about nine feet. The town is located on the Shatt el-Arab about fifty miles from the Persian Gulf. The Shatt el-Arab is the name given to the stream formed by the union of the Tigris and Euphrates just a little ways above Busra. At first I could not understand the nature of the canals. I noticed that during parts of the day the water was flowing one way and at another period of the same day the water flowed in the opposite direction. Also at times the canals were almost filled with water while at other times the mud banks were exposed making them seem dirty and repulsive. I found that this is caused by the tide in the main stream. During high tide the water of the canals flows away from the main river and during low tide returns again. The canals are navigated by small boats called "bellem." These are light and graceful. Two men navigate them with bamboo poles, the one in the rear puts his pole to the bottom of the canal and does the steering. The one in front also thrusts his long

A River Scene at Busra

pole to the bottom of the stream then, pushing against it, runs along the edge of the boat pushing it on. Thus the tide and the network of canals automatically irrigate the palm groves.

On Sunday I went to the beautiful Mission church located in a small palm grove and when inside I almost had the impression of being in a country church. In the morning the services were all in Arabic but in the evening it was English. How good it was to be worshiping at a place where one could understand the services. The walk back to where I stayed was delightful. It was cool. Lights twinkled along the queer stream. "Bellems" were silently being pushed back and forth. The Palm trees cast dark reflections into the water at the same time standing in clear outline against the sky. Lazy Arabs were sitting or lying around on the banks.

While waiting at this place for a ship to take me on to India I met an American University professor, regarded as the world's great cuneiform reader. He had been to Babylon and was searching various ancient inscriptions. He read the queer wedge-shaped writing of the early Assyrians with ease.

Every day I made my trip to the embarkation office to see if there were any possibility of getting a ship for Bombay. Again and again I was told there was nothing. Ships would be leaving but they were filled. I spent the time in reading, writing, walking about the town, through the market-places, in the palm groves or visiting with the missionaries and native helpers who could speak English. Finally I told the clerk I would be willing to take deck passage, just so I could go on. I did not know just what this would mean but it was finally secured and I was on the ship going slowly down the Shatt el-Arab. I was certainly glad to be going on toward Bombay at last. On both sides of the river there was an almost unbroken stretch of palm groves. The river was wide and quite winding. The first evening we came to the mouth of the river and anchored for several hours waiting for the tide to rise, then with the twinkling of the lights from barges and lighthouses we "crossed the bar" and "put out to sea"—the Persian Gulf. Though not knowing anyone else on the ship I enjoyed the week's trip to Bombay. A little extract from my journal runs as follows—"This is Easter Sunday. There were no services of any kind and nothing to remind one of Easter except that I happened to know that was the day. Read the various Resurrection accounts, jotted down a few Easter thoughts, did some more reading and thinking and thus passed my Easter on the water. This is a beautful evening. The moon shines brightly over the water making a long path of light from the ship as far as eye can see. The ship rides very smoothly—not rolling or pitching. In fact it would be difficult to know we are moving did one not watch the sea. Land has been in sight part of the day to the East of us—Persia I suppose. We also saw several small sailing crafts far out on the deep. They looked very small and helpless on so big a water. Also watched the dolphins "roll" right up by the boat. This evening I sat on an Indian friend's steamer chair and watched the sun as it lowered slowly to the water's edge, then slipped quietly into the water and disappeared, leaving only a faint glow to mark its disappearance."

Smithville, Ohio.

An Arab Market Place

EDUCATIONAL NEEDS AS SEEN BY OUR YOUNG PEOPLE

Gladys Miller

If all the young people here and elsewhere in the church were asked to give their view of the educational needs there would be as many different answers as there are people, because of the fact that ideas of what an education is are very different, and also because of the diversity of opinions as to the need of it.

As fairly as possible I want to state the needs as they are seen by the young people of our church. We all believe in education, and we all believe that it is not an end in itself but only a means to an end. It is something from which we can not escape Regardless of whether we are in school or out of school we learn and become educated to some things. We learn from the people about us, from experience, from all with which we come in contact. The law compels us to attend school at least ten years during which time we get only the rudiments of an education, that is, only the tools with which to work and we all feel that we need that much regardless of what line of work we want to take up.

This subject, however, refers more to formal education as we think of it in high schools and colleges and also to schools of religious education. There are those of our young people who want no more formal

training than the state demands. Some because school work is unpleasant and difficult for them and they want to follow a special line of work outside of school which they enjoy better and which they can do better. Others we must admit see no need of school because there are not enough returns in dollars and cents, at least for a long period of time. Others see beyond this period the possibility of greater financial gains by making use of the added efficiency which the training gives them and therefore they want it.

At the beginning of the high school period the choice of the child depends largely on the parents and the children have to a great extent the same views held by the parents. Many times the parents see no need of more education than they themselves had, and later the children come to realize the fact that they live under different conditions and need more training than they have. Sometimes it is possible for them to get it later but many times it is not and they feel handicapped thruout life or else take training when they should already be in active work.

Some of our young people are not fitted for farming because of their natural inclinations. They never like the work and never can make a success of it. Many of these would be and are splendid teachers when they can obtain the training under Christian influences. It is becoming more and more difficult for church schools to meet the requirements of the state, but is it fair to those young people not to provide it for them? If it is not provided they will be forced to get it under unfavorable circumstances or in schools where their training can not help but be lop-sided because only some phases of life are emphasized.

There are also a large number who want more education than they get in the elementary schools for the value it has for every day living and for the greater service which they will be able to give to God and the church. Life holds so much for all of us and there is so much to be done that we need to learn as early in life as possible to live to the best of our ability and to the fulness of our capacities. School life will help to do this only as we get it in the right kind of environment. Intellectual development alone does not build character, but there must be with it social and religious development. If the intellectual side is over-emphasized the individual often becomes indifferent and cold religiously. If the social life is placed above the others we are apt to become light and frivolous and lacking in seriousness toward the vital things of life. To think and work only on the religious element of life apart from the others is impossible because religion is linked too closely with every activity of life; it can not be separated. Our physical development is as a foundation for the best success in all the other phases of life. It too must be supplied.

Higher education must take into account all of these elements with the proper balance between them. This problem is easy to talk about and it is so difficult to criticize what is being done, but it is very difficult to solve. Many young people see this, and especially after they have been in educational work for some time, but are helpless when it comes to solving the problem

Other needs which we see concern themselves more directly with religious education. Outside of the Sunday school and the young people's meeting our church has done very little toward giving religious training to those who find it impossible to attend our church schools. The state does nothing along this line and the church is responsible for the religious welfare of her young people regardless of whether she meets the responsibility or not. In our conference district a few vacation Bible schools have been organized for this purpose. These give Bible knowledge in an organized way which is quite impossible in the Sunday school and they have been found very practical and beneficial.

The whole problem and need of education can be summed up in this statement: We need education and we need the kind of education that will make us better men and women, better able to do real work, and in all of this to better serve Christ, and live the life He lived. Any aim below this is unworthy, and any education that aims to do any less is not a true and all-around, well-balanced training. For these reasons we as young people feel that the need of religious education and the need of a standard grade of secular education (if we can call any education secular) within the church is very necessary and important. It is a part of the work of the church to educate to the very best the young people of the church at home, for on this depends her mission work, both home and foreign.

We appreciate very much the provisions that our church has made in the past, but there is yet much to be done because only a small per cent of our young people attend our church schools. What we sincerely want as young people is the training that will help us to live the full and abundant Christian life, and not only live it for ourselves but to be able to give it to others. This does not necessarily mean a college education for every one, but it means a knowledge of the Bible that is gotten in a way that brings it into our experience, into our life, and leads us into a definite relationship with Christ. Too many people hang as weights on the church not because they have no ability but because all their lives the wrong things have been emphasized, and they were interested in the things that did not make for the best in the Christian life. We feel these needs especially much now, and will continue to feel them more keenly later, because we feel that the period of our training is very largely the making or marring of our lives. We may not have seen enough of life to know, but this is the way we see it in our most serious thinking.

Shipshewana, Ind.

IN THE LAND OF SACRED STORY

VI. Christmas Time in Bethlehem

A. M. Eash

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was Governor of Syria.)

And all went to be taxed, everyone unto his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of Davdi:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord has made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning the child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God, for all the things which they had heard and seen, as it was told unto them.—Luke 2:1-20.

I am asking you today to accompany me to Bethlehem and the Shepherd's Field. This is the season of the year when in every land to which the story of Jesus has gone, the account of the angels, the shepherds, the manger in the inn and the child Jesus will be retold. How fitting it will be for us to walk out to the Shepherd Field and there reread the Luke account of the shepherds and the angels; then, with the simple shepherds, make the anxious and

A Sheep-fold in the Shepherd Field

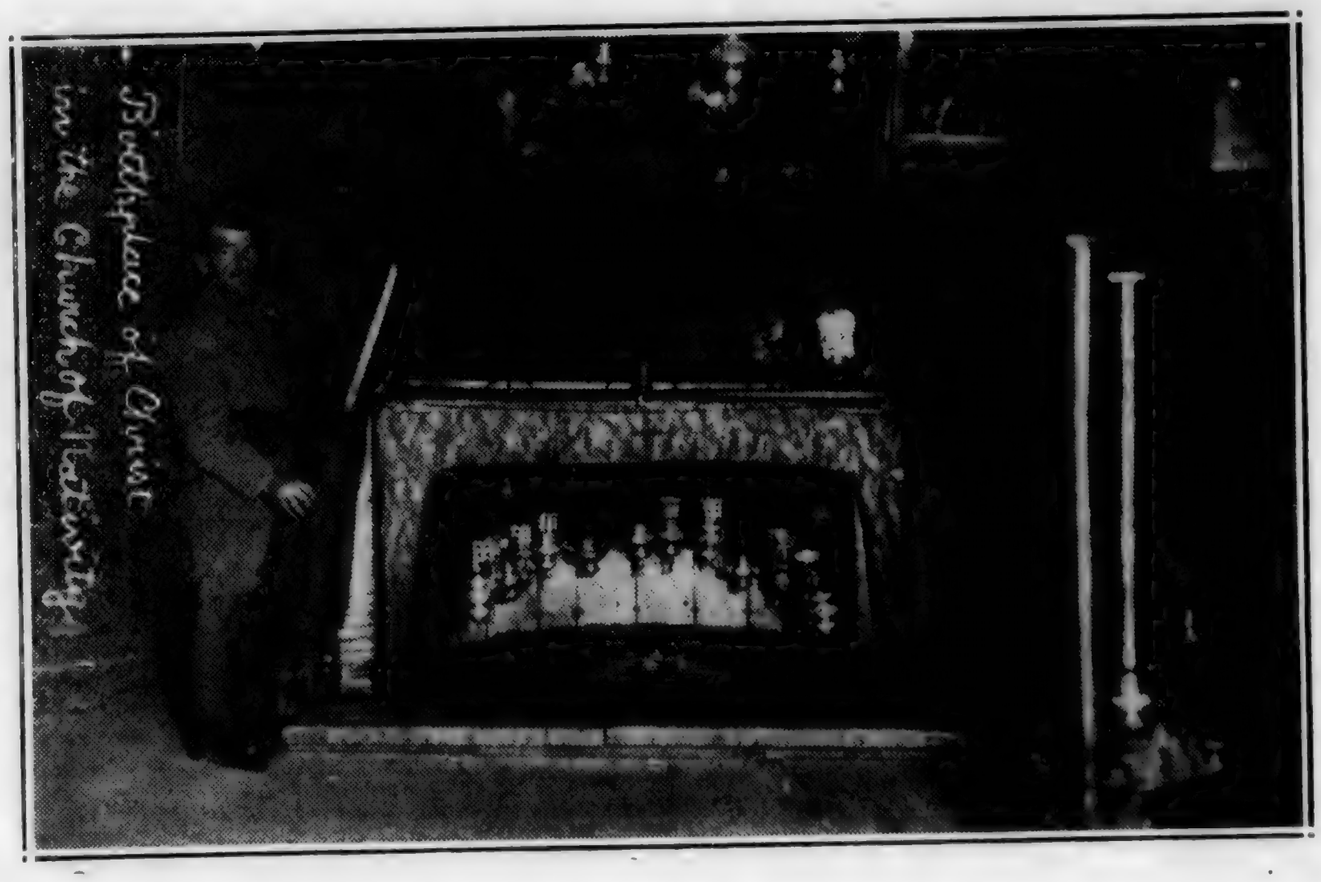
expectant trip "up to Bethlehem" and "see this thing which is come to pass." If there is one place in all of the Holy Land to which I would rather guide you than to any of the many other sacred places, it is to the Shepherd field on Christmas eve. Before I tell you of the Christmas eve experience, however, I want to recount a few interesting historical facts about the places.

Bethlehem today is a city of about ten thousand inhabitants. It is located about six miles south of Jerusalem on practically the same site as the Bethlehem of Boaz and Ruth, of David and of the days of Jesus. It is just east of the road from Jerusalem up to Hebron and on top of a prominent hill commanding a view of the country for miles in every direction. In several respects modern Bethlehem is different from the surrounding villages and towns. The inhabitants are believed to be descendants of the crusaders and are much more enterprising and progressing than their more pure blooded Arab neighbors. Their homes are better kept, their fields and vineyards more industriously and carefully tilled and even their persons are kept more cleanly and attractive. With the exception of about 300 Mohammedans they are all Christian, either Greek Orthodox, Roman Catholic or Protestant. Jews do not find it an attractive home even though it was the home of their father, David, and their grandmother, Ruth.

The center of interest, naturally, is the Church of the Nativity on the traditional site of the inn in which Jesus was born. The present church building is very old. Although no one is able to tell just when it was first erected, there are a number of reasons for believing that it has been standing there since earlier than 1000 A. D. It is also known that Constantine erected a church on the site as early as 324 A. D. and tradition says a still earlier church was erected as early as the second century. There is a fairly large cave under the center of the church which is the traditional inn. We may readily believe this tradition to be dependable and the location to be authentic. If it was the inn site of Bethlehem in the second—or even the fourth—century, it is reasonable to believe that it also was several hundred years previous. Changes are seldom made in the East and there would need to be an exceptional reason for changing the inn location. Then also, Palestinian villages and towns have only one central place of entertainment. Very little entertaining is done in private homes. The central guesthouse or Khan provides the place of entertainment. Joseph and Mary naturally went to this khan for accommodations on their arrival in the town and when they found the part of the establishment reserved for guests filled, were satisfied to occupy quarters in the less comfortable part occupied by the animals. When later on the shepherds sought the new born babe they went directly to the Bethlehem inn, the logical place to which to go to find out about such an unusual occurrence or else to find the unusual child which, reasonably, they would not expect from a Bethlehem family. This traditional site is generally accepted as the actual location of the inn in which Jesus was born and when later I tell you of the midnight service in the cave I believe I am telling you of a really sacred place—if any location in Palestine can justly be called "sacred."

To the East of Bethlehem lies a large circular valley surrounded by rough Judean hills. In this valley is located the field of Boaz in which Ruth gleaned. On the surrounding hillsides the shepherds still watch their flocks, leading them forth in the early morning in search of pastute and carefully watching them in the sheepfold during the night. The tradition is that in those early days the fold in which the shepherds of Beit Sahour, a village on the south edge of this valley, kept their flocks was located on a slight elevation in the center of this valley. Since as early as the second century this mound has been marked in some manner or other as the site of the sheepfold. Here again tradition has considerable support of students, and can reasonably be believed to be the site of the angel appearance. The present Shepherd Field comprises about six acres. It is planted in olive trees and is enclosed by a stone wall. It is possibly a little more than a mile distant from the Church of the Nativity in Bethlehem.

It is Christmas eve and nearing midnight. The air is crisp and cool, there is not a cloud in the sky and the full moon and myriads of bright stars are flooding the Field with a bright light. Grotesque shadows from the gnarled old olive trees play havoc with your fancy. There is still-



Traditional Birth-place of Christ in the Church of the Nativity. The man with the musket seems strangely out of place.

ness everywhere except as it is broken by the occasional bark of watchdogs in the nearby village. It was on such a Christmas Eve in December, 1919, that I had my first and most vivid experience in the Shepherd Field. How well I remember sitting on that low stone wall and with the light of a pocket flashlight reading the shepherd story. The night was holy. The place was holy. The entire experience was a holy one and as I sat pondering upon that wonderful experience of the simple shepherds I wondered if perhaps there were not a host of angels about us on that very night with another message of love and good cheer. And even as I sat thinking, someone said, "Let us go even unto Bethlehem and see this thing which is come to pass."

Very slowly and thoughtfully our party took up that midnight procession. I lingered behind. How pleasant it would have been to erect a little tabernacle on that sacred spot and always abide there! Reason, however, said it would not be the part of wisdom for any stranger to remain there alone, because of both man and wild animals—and I followed after.

The path to Bethlehem is a very stony one and the individual going that way by night must watch his steps carefully. But I was following in the steps of the shepherds, going up to see the child that was born and could not help but wonder what their emotions must have been. To me the story of Jesus in Bethlehem was not a new one. They were the first ones to seek after him. As I went a strange emotion impelled me onward. When I would linger behind the rest my feet rebelled and I discovered myself with quickening heartbeat and increasing speed hurrying up the hillside. There was a rather steep climb of several hundred feet and we were at the entrance of the church.

Now the service on this particular evening was conducted by the Greek Orthodox Church. Fortunately for the several Christian factions in Bethlehem, their Christmas days fall on different dates thus lessening the possibility of religious factional quarrels and fights. The main part of the Church is in the hands of the Greek Orthodox and the larger part of their Christmas service is held in the chapel immediately above the cave. There was a large crowd in attendance and all the available standing room was occupied. (Greek Orthodox churches do not provide seats for the attendants in their regular services.)

There was chanting. There was reading. There were prayers. There was incense. There was burning of candles. There was formality. There was commotion and crowding. Americans, Englishmen, French, Italians, Greeks, and Arabs were crowded together. No class distinction was known except in the case of a very few. The hours passed slowly. Twelve o'clock came, then one and then two, but the service continued. Finally the Greek Orthodox Patriarch because of his extreme age gave indications of becoming physically exhausted and the program was slightly shortened. Candles were passed through the crowd,—large ones to the priests and vistors and small ones to the native laity. Slowly a procession was formed out of the crowding, jostling crowd and started down into the cavern below. I do not know how many people crowded into that little cave—possibly 20 by 30 feet in dimension—but I do know that the combined effect of the crowding in the unventilated space and the incessant burning of incense was almost more than I could endure. The first stop was made at the spot marked as the place of birth. After short readings and prayers they moved on to the manger and there closed the service. To be frank, there was nothing about the disorderly service that made a very spiritual impression though again we were on ground that had been sanctified by the presence of Jesus.

The celebration at Bethlehem usually begins on the afternoon preceding Christmas Day, with the arrival of the Greek Patriarch from Jerusalem. There is a large motley crowd gathered in the court in front of the church to see His Beatitude (the title of the Patriarch) arrive, and to watch the slow moving procession enter the church. Christmas Day is a day of feasting and joy-making.

As I sit at my desk today, nearly three years after that Christmas experience in the Shepherd Field and Bethlehem, and reflect upon the deep emotions that moved my soul that day and then recall the listless and irreligious manner in which the native church proceeded in its services, I am reminded how readily familiarity with a place or an experience leads to carelessness, thoughtlessness, and even contempt. There are many places associated with our own experiences or service that are holy—made sacred by the presence of Jesus Christ—yet how indifferently we treat them! Oh, that we might always live and work with the consciousness of His abiding presence!

CATHERINE CHARLTON'S VERY BEST CHRISTMAS

(Concluded from page 741)

had not enjoyed together for a long time. The sweetness of it was joy and youth and strength to them all, and Judge Charlton's fine face beamed upon the group as he said, "Dears, I want you to forgive me, all of you. From now on I mean to count God first in my business life, and above all in my family life."

"I too," his wife added, quietly. "I don't know just how nor where I lost the treasure out of my heart, but I had lost it, and I was wearing out my strength and losing my family in struggles that did not accomplish anything real."

"Let's have family prayers," she said with the sweet dignity that made her always grace the presiding chair at any public meeting. "This moment is too precious for us to lose its flower."

So the Bible was brought and Judge Charlton read over with his fine modulation of voice, the sweet old Christmas story and then knelt with his family to pray.

"I feel just like the little Christ was smiling down on us right now," said talkative Ann, "and telling us that now since we had seen him and knew about him we ought to help him make peace and good will in the rest of the world."

"It's the first Christmas Eve that I've rested in ten years,' said Mrs. Charlton, leaning back happily in her comfortable chair, "and thanks to Catherine, who took things in hand and left us a Christmas Eve for worship."

"It's the very best Christmas of my life," said Catherine, softly, "for it's Christmas with the Christ Spirit in it."—Adapted from Our Young People.

THE SEVENTH BISCUIT

I knew a boy who was a sophomore in college. He had been away from home just long enough to realize that the little house he came from was not very pretentious, and he began to be ashamed of the home where his mother sat, in a neat print frock, darning stockings; and where his father, dressed in blue overalls, fussed over the kitchen garden.

This boy made friends with a rich student who belonged to the same fraternity. And then, suddenly, at the beginning of the Easter holidays, the rich student walked into the boy's room, and said: "Say, Dick, the mater's giving a big party this week—and I'm tired of big parties. Can't I go home with you?"

And the boy, groaning inwardly, said as cheerfully as he could: "Why, certainly, old man, I'd be glad to have you."

So Dick came home with his rich friend. And the father, in overalls, met them at the station with a buggy. And the rich friend drove home sitting on a soap-box, for the buggy was small. And he laughed and said it was fun, but the boy was strangely silent. And the mother, in her freshest print dress, met them at the gate and kissed them both. "For," she said, "I know I'll love any of my son's friends!"

And the rich man's son thought of his coldly formal home, and he kissed her while he winked, just a bit, because there was something in his eyes that bothered him. But Dick dragged him away worriedly, and led him to the guest chamber.

And then they had supper in the cool dining-room, and there was home-made strawberry jam to eat, and hot biscuits. And as the rich student was eating his seventh biscuit he turned suddenly to the boy. "You're lucky, Dick," he said gruffly. "You don't know how lucky you are!" And then Dick understood, and he wasn't ashamed of his home any more.—Margaret E. Sangster, Jr., in the Christian Herald.

THE YOUNG PEOPLE'S MEETING

LIFE LESSONS FOR ME FROM SAMSON.—Judges 13.

Topic for December 10

MOTTO

"Be ye not unequally yoked together with unbelievers."

MEDITATIONS ON THE TOPIC

I. **Successes and Failures of a Strong Man.**—From Chapter thirteen of Judges we learn the story of Samson's birth. There we see that God had left Israel fall into the hands of Philistines because of their sin. But He wanted to teach the people that He had power to save them and He wanted to teach the Philistines that He was God. So he told the mother of Samson that her son should be a deliverer of Israel from the Philistines. But He gave special charge that he should be a Nazarite. That meant that he should drink no wine or strong drink and that no razor should come upon his head. These were signs of his being God's servant for a special work. And God worked wonders by the power of His Spirit so that Samson became strong beyond measure.

Then the time came that he sought a wife and loved strange women. He sought them among the Philistines. This was contrary to the law of Israel from God, but when Samson did it and got into trouble, God allowed him to punish the Philistines because He wanted to punish them for their wickedness to Israel. But while He was punishing the Philistines He also had to show Samson the folly of playing with sin and trifling with the wonderful gift of strength which God had given to him.

His first wife was a vexation to him till he lost her altogether. Delilah was also a vexation to him till he told her the secret of his strength and lost all his power from God because his vow was broken. He lost his eyes and was bound and put in prison. Sad were his days as a weak and helpless prisoner among enemies. Thus God showed him and us how foolish it is to yoke up with sinful people and have them steal away our power with God. Yet God was pitiful toward Samson and still was using him to bring punishment on the wicked Philistines. They were making a great feast to rejoice over Samson and to praise their own gods, when Samson began to pray to God to help him once more. God heard his prayer and gave him power to pull down the pillars of the house and destroy thousands of the Philistines. He died with them but his death was with God's power and forgiveness toward him once more, so that he is recorded in Hebrews as one of the men of faith (Heb. 11:32, 33).

OUTLINE STUDY

I. The Strength of Samson
1. Strong by the Spirit of God.—Judges 13:25.
2. Stronger than a lion.—Judges 14:5, 6.
3. Stronger than thirty men.—Judges 14:19.
4. Stronger than his enemies.—Judges 15:9-17.
5. Stronger than gates and bars.—Jdgs. 16:3.

II. How Samson was Overcome
1. He loved strange ungodly women.
   (a) A woman at Timnath.—Judges 14:1-3.
   (b) A harlot of Gaza.—Judges 16:1.
   (c) Delilah at Sorek.—Judges 16:4.
2. He told Delilah the secret of his strength.—Judges 16:5-19.
3. Because his vow of God was broken God forsook him.—Jdgs. 16:20, 21.

III. Samson Made Strong at Last.
1. His hair grew again.—Judges 16:22.
2. He prayed.—Judges 16:23-31.

IV. Lessons
1. All strength comes from God.
2. It is sinful to use God's strength for selfish lust.
3. When God forsakes us We fall into bondage.
4. If we repent and turn to God He will help and save and strengthen.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Strong."**
2. How Samson's Parents Taught Him.
3. Strength by God's Help.
4. When Will God Forsake Us?
5. Prison Houses of the Devil.

For Others

Samson as a Type.

PERSONAL THOUGHT

We should beware of having fellowship with the ungodly. If we are true to God He will give us strength.

Y. P. M. TOPICS FOR 1923

A complete series of Young People's Meeting Topics has been arranged for 1923 by the Young People's Topic Committee.

These topics are published in booklet form, vest pocket size. Besides the topics themselves, the booklet contains outline studies and suggestive assignments for each week, suggestions to leaders and speakers, some general suggestions, and a classified list of all the topics for the year. It contains sixty-eight pages.

The same material, together with additional helps, will appear in the Christian Monitor each month as heretofore.

The booklet can be secured from the Mennonite Publishing House, Scottdale, Pa., at the following prices: single copies 5 cents each; one dozen for 50 cents; or, $3.00 per hundred, postpaid.

SEED THOUGHTS

"Finally, my brethren, be strong in the Lord."—Eph. 6:10.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

"The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."—II Chron 15:2.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:7.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Beliel? or what part hath he that believeth with an infidel?" IICor. 6:14-15.

LOST THROUGH LOOKING.—Gen. 19: 15-26; Prov. 23:29-35.

Topic for December 17

MOTTO

"Let thine eyes look right on, and thine eyelids straight before thee."

MEDITATIONS ON THE TOPIC

I. **"The Lust of the Eye."**—God has made the eye for the welfare of man. He has skillfully set it in our heads that it might be a watchman to look before us in the pathway of life and give us a foreknowledge of what is coming of good or bad and enable us to choose our path aright.

But with all the good purposes of the eye's Creator, with the fall of man has come perversion of everything which God has made for service and blessing. Thus the beautiful eye has become an avenue through which the inner corruptions of the human heart may discover its objects of indulgence and lead the whole body into paths of wickedness and evil. Mother Eve in the garden "saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise." As her eyes looked and her heart lusted she was persuaded to venture to disobey God, so that she "took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

What mother Eve has done is a pattern of what all mankind has been doing after her in other things forbidden of God. The lust which is satisfied through the discoveries which the eye leads it to is known as "the lust of the eye" The wise man who wrote Proverbs saw it when God directed him to write our **Motto** at the head of this topic (See Prov. 4:25). But the way to get rid of this lust is not to put out our eyes, but rather to direct our eyes to looking for the right kind of things and away from things that would lead us into

sin. Our hearts should be turned toward God by His grace that we may seek right things.

The Text.—Gen. 19:15-26.—This gives an account of how Lot was saved from the destruction of Sodom by fully obeying the command of the Lord. But it shows how Lot's wife for the disobedience of looking back lost her life.

Prov. 23:29-35.—This scripture gives a bad use of the eyes which leads the person into great woes and sorrows by strong drink Strong drink turns loose the imagination until the eyes seem to see things that are not real. Intoxicating drink should not be looked upon by those whose hearts are subject to its allurements, neither by those who are liable to be led into its clutches.

OUTLINE STUDY

I. Looking in Disobedience
1. Like Lot's wife.—Gen. 19:26.
2. Like the destruction at Christ's revelation.—Lk. 17:30-32.
3. Like Achan.—Josh. 7:16-26.
4. Like the men of Beth-shemesh.—I Sam. 6:19.
5. Like the drunkard.—Prov. 23:31.
6. Like the backslider.—Lk. 9:62.

II. Sights that Destroy the Soul Today
1. Alluring pictures of lust.—I Jno. 2:16; Ezek. 23:14-16.
2. Deceitful amusements and shows.—Eph. 5:3-14.
3. Evils that tempt the flesh and spirit.—I Pet. 2:11; II Cor. 7:1.
4. Vain fashions.—Ezek. 23:40-42; Isa. 3:16-23.
5. The glitter of money and grandeur for earthly pleasure.—Eccl. 2:1-11.
6. The face of charming persons of unclean character.—Prov. 6:25.
7. Sensational literature.—II Pet. 1:16; I Tim. 4:7.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Look."**
2. When Not to Look.

For Young People
1. The Blessing of Eyesight.
2. Controlling the Eyesight.
3. Vision that Has Ruined Lives.

For Older People
1. Looking that Saves.
2. Personal Incidents Where Looking Brought Loss.

SEED THOUGHTS

That fine part of our constitution, the eye, seems as much the receptacle and seat of our passions, appetites, and inclinations, as the mind itself; at least it is the outward portal to introduce them to the house within, or rather the common thoroughfare to let our affections pass in and out. Love, anger pride, and avarice, all visibly move in these little orbs.—Addison

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A wanton eye is the messenger of an unchaste heart.—Augustine

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Eyes will not see when the heart wishes them to be blind.—Desire conceals truth, as darkness does the earth.—Senecca.

Eyes raised toward heaven are always beautiful, whatever they may be.—Joubert.

Our eyes, when gazing on sinful objects, are out of their calling, and out of God's keeping.—Fuller.

CHRIST THE PRINCE OF PEACE.—Isa. 9:6, 7; Eph. 2:11-22.

Topic for December 24

MOTTO

"He is our peace."

MEDITATIONS ON THE TOPIC

I. **The Great Peacemaker.** — When things are out of harmony peace is disturbed Man in his fallen condition is out of harmony with God and his fellowman. The only way to have peace is to restore the harmony that is lost. God has taken the initiative in bringing about peace between Himself and men Man by heeding the voice of Satan has justly cut himself off from favor of God. But the love of God is great enough to reach after men to bring them back again to favor and friendship with Himself. Jesus was sent to make the needed sacrifice to satisfy the demands of righteousness which the Holy God must maintain for His own sake as well as for the happiness and peace of the universe. "God so loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life."

There is a kind of peace in the world among men but not of the kind that brings about perfect harmony. Wars may for a time cease because of advantage. For the same reason other acts of peace may be done. But as long as the soul is out of harmony with God there rests in it selfishness and pride and lovelessness of such a nature that there is no real peace within, though outwardly there may be a put on semblance. But Jesus "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." When we have the peace of God in us we have that quality that fills our souls with the same love which he has for us and which makes us at peace with all men whether they are peaceable toward us or not. Thus Jesus is the prince of our life which causes strife to cease between us and fellowmen.

II. **The Text.**—(1). Isa. 9:6—The Prophet looked with the spirit of revelation and saw the great plan of God in sending a redeemer into the world Born of humanity and divinity he was completely qualified to become the mediator and prince of peace reconciling men to God and bringing conditions about in men's lives that would enable them to love one-another.

(2) **Eph. 2:11-22.**—This shows how the blood of Christ made such a peace that enabled both Jew and Gentile to come together in Christ to the Father by one Spirit. All in one family are joined together in a perfect harmony.

OUTLINE STUDY

I. Born to be a Prince.—Lk. 2:10, 11; Isa. 9:6; Matt. 2:6.

II. A Prince of Peace.
1. Bringing reconciliation.—Eph. 2:12-18; II Cor. 5:18-21; Rom. 5:1.
2. Regenerating.—II Pet. 1:2-4; Gal. 5:22, 23; Tit. 3:4-7.
3. Bringing all enemies to subjection.—I Cor. 15:20-28; Rev. 1:4-7.

III. How His Peace is Manifest in Us
1. In our conscience.—Phil. 4:7; Rom. 15:13; 8:6.
2. Among believers.—Eph. 4:1-4; Rom. 14:17-19.
3. Toward all men.—Rom. 12:18; Heb. 12:14; I Thes. 5:15.
4. Toward persecutors or enemies. — I Pet. 2:19-23; Matt. 5:44-48.
5. Peacemakers.—Matt. 5:9.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Peace"**
2. The Peace which Jesus Brought

For Young People
1. Our Prince, His Standing in Heaven and in Earth.
2. The Great Peace Wrought by His Blood.
3. Peace Within Us.
4. Peace Toward Others.

For Older People
1. What is Peace?
2. Everlasting Peace.

PERSONAL THOUGHT

Have I learned to know the Prince of Peace? Does the sweet harmony of His kingdom of peace pervade my heart and life so that I am included in it?

SEED THOUGHTS

In His life, Christ is an example, showing us how to live; in death he is a sacrifice, satisfying for our sins; in His resurrection, a conqueror; in His ascension, a king; in His intercession, a high priest.—Luther.

God's almighty arms are round me,
Peace, peace is mine;
Judgment scenes need not confound me.
Peace, peace is mine.
Jesus came Himself and sought me!
Sold to death, He found and bought me!
Then my blessed freedom taught me,
Peace, peace is mine.—J. Denham Smith.

"Blessed are the peacemakers, for they shall be called the children of God."

TASKS AWAITING US.—Phil. 2:12-18; I Cor. 15:58

Topic for December 31

MOTTO

"Watch ye, stand fast in the faith, quit you like men, be strong."

MEDITATIONS ON THE TOPIC

I. **The Work to be Done.**—The fact that there are tasks ahead of us should fill us with the sense of responsibility to use every opportunity to fit ourselves to discharge every duty faithfully and well. The tasks before us are not playthings that may be laid aside at will, and dealt with without concern whether the game is played one way or the other. But our tasks are the realities of life that has its issues connected with eternity.

Much of our work will necessarily be in dealing with material things, like farming, house keeping, manufacturing, buying and selling Some will have to do with instruction to the mind. Some will be in reading and writing and teaching. Some will be in worship and prayer purely. But whatever the outward aspect of the task may be, it is needful to remember to so connect the real issues of life with it that whether we eat or drink or whatsoever we do, we may do all to the glory of God. And "whatso ever ye do in word or deed, do all in the name of the Lord Jesus."

If we keep the right harmony of life in all our activity, it will not be so hard to labor to the right end and to discern what tasks are to receive our consideration in preference to others. The personal relation which we sustain toward God must be properly met continually so that our conscience and character may be really acceptable to God and of greatest service to fellowmen. Then no Christian should be without a connection with other

Christian workers in a properly ordered Church which keeps all commandments of God and is alive to the needs of the world from the viewpoint of the Lord.

II. **The Text.—Phil. 2:11-18; I Cor. 15: 58.**—This Scripture brings to our mind the task of the believer. A responsibility rests upon each one personally to work out their own salvation as God works in each to will and do of his good pleasure. A responsibility toward the world is also to be met in a way worthy of the high calling of the believer.

In view of the great issues of life and death and the resurrection and eternal rewards, it behooves us to always abound in the work of the Lord because our labor is not in vain.

OUTLINE STUDY

I. Tasks Concerning Our Personal Salvation
1. Earnest heed to things heard.—Heb. 2:1-4.
2. Diligence to make calling and election sure.—II Pet. 1:5-11.
3. Keeping ourselves unspotted.—Jas. 1: 27; II Pet. 3:14.

II. Tasks Concerning the Church
1. Fulfilling our calling.—Rom. 12:4-8.
2. Working together.—Phil. 1:27; Eph. 4:1-6; I Cor. 1:10.
3. Building up the saints.—Eph. 4:11-16; I Thes. 5:11-14.
4. Keeping the ordinances.—I Cor. 11:2; II Thes. 2:15; I Pet. 2:5.

III. Tasks Concerning the Lost
1. To evangelize them.—Mk. 16:15, 16; Matt. 28:19, 20.
2. To shine as lights to them.—Phil. 2:14-16; Matt. 5:14-16.
3. To pray for them.—I Tim. 2:1-4; Eph. 6:18-20.
4. To serve in any way we can.—I Pet. 4:10, 11; Tit. 3:1, 2.

SUGGESTIVE ASSIGNMENTS

For Children
1. Textword, **"Work"**
2. Work for Me in 1923.

For Young People
1. Tasks Before Us in Our Church.
2. Tasks Before Us in Living the Overcoming Life.
3. Tasks for Us to Share in the Mission Field.
4. Worshiping God in All Tasks and Services.

For Older People
1. The Service of Prayer.
2. The Responsibility that Comes with Time.

PERSONAL THOUGHT

To fulfil the demands of our Motto will require such a devotion to duty and to the Giver of duty that requires my whole being to be consecrated to and empowered of God. May the year 1923, as much, at least, as God may grant me to use, be thus used in the great tasks assigned of God.

SEED THOUGHTS

Hark! the voice of Jesus crying,—
Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me!"

If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven
Offering life and peace to all;—
With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands.

Let none hear you idly saying,
"There is nothing I can do"
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I; send me, send me!"
—By Daniel March in Gospel Hymns.

RULES FOR EVERY DAY LIFE. (Jr.). —Rom. 12:9-21; Deut. 13:4

Topic for January 7

MOTTO

"Seek ye first the kingdom of God and his righteousness."

MEDITATIONS ON THE TOPIC

I. **Rules that Never Wear Out.**—Sometimes boys and girls get tired of having things the old way and want to try something new. Mother allows the girls to arrange their own room. They change the bed into another corner and set the dresser at a new place and hang the mottoes in different places on the wall. Boys want to have a new horse or a new plow and change things to a more up to date way about the farm. Sometimes Father can grant these things and sometimes he knows that it does not pay to change so much with every wind. But while we may change some things and gain by the change, there are some rules for everyday living that never need to be changed because to change would make things worse instead of better.

Righteousness of character cannot be bettered by any inventions or imitations from the devil Every word or act that cannot stand the test of righteousness of God is a bad word to use. Every habit that is not a right habit is a wrong one and cannot be exchanged for the right one without cheating the one who gets it so badly that you cannot tell how much he has lost. Nothing can take the place of true love to God above all things else. No rule of serving the devil a little can be tolerated because it is impossible to serve God and the devil too. No rule of selfishness and unkindness or dishonesty, or untruthfulness, or impurity, or ungodliness will make one single day any happier or better. We should find rules for everyday life that will sweeten every action and make it beautiful before God and man because it is true and right and pure and good.

It is such rules for everyday life that we want to find in our study today. Jesus spoke of one when He said, "As ye would that men should do to you do ye also to them likewise." He knew that this rule would fit everywhere in everything we do. Will you search with me and find still other rules that fit for our everyday life?

II. **The Text.—Rom. 12:9-21.**—This gives a number of rules of living in our daily action toward God and men that will bring the very best results **Deut. 13:4.**—Tells us how we are to live toward God. No day would be spent rightly unless we obey the teaching of this verse.

OUTLINE STUDY

I. Things to do every day
1. Deny self, take our cross and follow Jesus. Lk. 9:23.
2. Worship God.—Ps. 145:3; Ps. 34: 1-3.
3. Pray.—I Thes. 5:17; Lk. 18:1.
4. Love—Lk. 10:27; Jno. 15:17.
5. Obey.—Rev. 22:14.
6. Do good.—Matt. 5:16; Tit. 2:7.
   (a) Tenderhearted.—Eph. 4:32.
   (b) Helping.—Lk. 9:41.
   (c) Piety at home—I Tim. 5:4-8.
   (d) Friendliness—Prov. 18:24.
   (e) Bearing burdens.—Gal. 6:1, 2.
   (f) To enemies.—Rom. 12:20, 21.
   (g) To poor.—I Jno. 3:17, 18.
   (h) All men.—Gal. 6:10.
7. Be an example.—I Tim. 4:12.

PERSONAL THOUGHT

I will let Jesus write His rules in my heart so that I may do His good will with pleasure.

SUGGESTIVE ASSIGNMENTS

For Children
1. Text-word, **"Daily."**
2. Things Good to Do Every Day.
3. Kindness I can Show.
4. Lessons I Can Learn
5. Evils I May Shun

For Older People
1. Good Rules that Have Brought Blessings
2. Why Good Rules Never Wear Out.

SEED THOUGHTS

There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by;
If a smile we can renew,
As our journey we pursue,
Oh the good we all may do,
While the days are going by.

There's no time for idle scorning,
While the days are going by;
Let your face be like the morning.
While the days are going by;
Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
While the days are going by.

All the loving links that bind us,
While the days are going by;
One by one we leave behind us,
While the days are going by;
But the seeds of good we sow,
Both in shade and shine will grow,
And will keep our hearts aglow,
While the days are going by.
—George Cooper.

There's never a rose in all the world
But makes some green spray sweeter,
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart
His daylight gladness voicing.
God gives us all some small sweet way
To set the world rejoicing.—Annoymous.

"Thus in life's glad morning,
In its bright noon day,
In its shadowy evening,
Ever will I pray—A Cummings.

Purer in heart O God,
Help me to be;
Teach me to do Thy will
Most lovingly.
Be Thou my friend and guide,
Let me with Thee abide;
Purer in heart,
Help me to be.
—Mrs. A. L. Davidson.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL

Noah E. Byers

XXVIII. Extension Work

The Sunday school should aim to get everyone in the district, that can possibly do so, to attend. But there are some who for various reasons cannot be present and these also need the influence of the school. Invalids, mothers, the aged, those at a distance with no conveyance and those whose occupation prevents regular attendance should all be given some of the advantages of the school.

1. **Home Department.**—In 1893, at the Seventh International Sunday School Convention, the following action was taken: "Your committee desires to recognize the Home Department of the Sunday school as presented by Dr. W. A. Duncan of New York, and to commend the same to Sunday school workers throughout the world. We believe this plan will increase the membership of the Sunday school and extend its benefits to many who cannot regularly attend its sessions. Resolved, that it is the sense of this convention that the Home Department of the Sunday school is the most practical and efficient method of Sunday school work and we do most heartily commend its adoption by all schools and urge that all state and provincial associations make definite and systematic efforts to secure its general adoption." The movement spread rapidly and in ten years' time over a half million members were enrolled in the English speaking nations.

2. **Organization and Methods.** — This work is made a department of the regular school and is supervised by a superintendent, usually a woman, who works under the direction of the general superintendent of the school. This department superintendent should have the authority to appoint visitors to do the class work. The success of the work depends largely upon the inspiration and good management that the superintendent puts into it. Since the visitors and members all work independently it will take considerable effort to keep every one interested and active. Much personal work and occasional conference with the visitors will be essential.

Each visitor should be given a certain district and work up her class. About twelve pupils are enough for one person to look after. By giving a half day each week to the work each one can be visited at least once each quarter. It is, perhaps, usually not practical to teach the lesson but they can be given the lesson quarterlies, shown how to study and inspired with interest in the lessons. At the next visit these same lessons may well be the subject of informal discussion and thus be a "point of contact" for such personal work as can be tactfully and profitably done.

The members of this department should be given the advantage of all the benefits of the school that can be taken to them. Papers, cards, and library books can be furnished. Likewise they should have the opportunity of contributing to the expenses and charities of the school. Everything possible should be done to make them feel that they are members of the school. Reports of progress and new lines of work, and all school news should be given. Whenever possible they should visit the school on special occasions, and groups of Home Department members may be able to meet at other times. These special meetings will in part provide the social interest and inspiration that others get from the regular school.

The aim in this department should be similar to that of the school as a whole and should lead to conversion and strong Christian characters. Personal work, invitations to church and evangelistic services, and the co-operation of the pastor may be means of getting right decisions for the Master. As soon as possible difficulties should be overcome and these pupils transferred to the regular school. The test of the work is not the size of the department, but the number that can be brought into the regular school and into the Church.

3. **Cradle Roll.**—In some schools the Cradle Roll is made a part of the Home Department and in others it is taken care of in connection with the beginners. There is an advantage in the former plan since at times mother and child can both be looked after by the same visitor or interest in the child may be the means of interesting the mother or other members of the family in the Home Department.

The work consists of keeping a roll of all the infants connected with the school in some conspicuous place. When enrolled the child is also given a beautifully decorated certificate of membership. On birthdays and other special days, such as Christmas and Easter, each one is given some special token as a reminder of the interest of the school in his welfare. These visits keep the parents interested and as the child grows older it will realize that it has been from infancy, connected with the school and at the proper age will expect to enter the beginners class of the school. This hold on the infants should aid in getting in touch with the family for school and Church, and really make it possible for the child to grow up under the care of the Church and enter the school without loss of time and with the best chance of feeling at home at once.

BENEFITS RECEIVED FROM TEACHER TRAINING

(By Members of the Class at Elida, Ohio)

By studying the Teacher Training Lessons I have learned of the great responsibility that is resting upon the Sunday school I have received a greater vision of the Book of all books. It helps me to better understand the Bible. It has proven a great help in preparing my Sunday school lessons. In fact its value cannot be expressed in words. It not only teaches the responsibility that is upon the Sunday school, but also the importance of being loyal and faithful members of the Church and that the Church and Sunday school must be united. May we be found faithful workers in the Church and Sunday school.

S. R. Blosser.

Lima, O.

Dear Brother:

The benefits derived from Teacher training are so numerous that the space allotted will not permit of a specific detailed enumeration of the same. "Where there is no vision the people perish" Prov. 29:18. To me, a converted Catholic, the teacher training class just completed, unfolded before my astonished eyes a marvelous vision. The systematic study of the Bible, Bible geography, the history of the Sunday school, the study of the pupils of the Sunday school, and last but not least, the study of the teacher, his requirements and his aims to first supply his own spiritual needs, so as to be able to supply the spiritual needs of others. That alone

will spur us on to greater efforts, to give more of our time and our means to the study of God's Word.

Henry Mueller,
Lima, O.

"The Sunday school is a department of the Church of Christ, in which the Word of Christ is taught, for the purpose of bringing souls to Christ, and building up souls in Christ."

It is the only institution that includes the smallest child as well as the oldest person as its members. It is the best equipped for teaching the Word of God to all or any of the departments of the church. Any one who is responsible for a Sunday school class should study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

The time spent in the Teacher Training class was very profitable to me. It helped me to better understand the great responsibility of a Sunday school teacher, as well as the aim, the salvation of souls. I have received from this study treasures of things both new and old, in and out of the Bible, beyond my ability to express.

Mrs. B. B. Stoltzfus,
825 N. Jefferson St.,
Lima, O.

With our desire to be of more benefit to the Sunday school we were very glad for the opportunity to attend a teacher training class at the Lima Mission, which required sacrifice and determination. But since we have completed the course, we feel well repaid and received much more than we expected. We became familiar with the order of the Books of the Bible, and received a general knowledge of the history of the Old and New Testaments, Bible geography, the institutions of the Bible, the organization of the Sunday school the arrangement of pupils and their traits, the preparation of the lessons, and how to teach the same. I should like to hear of many more availing themselves of the opportunity of taking work of this kind.

Perry Smith.
Lima, O.

The Sunday School Opportunity in the World Field

W. C. Pearce, Associate General Secretary of the World's Sunday School Association who was absent from the United States for eight months on a world tour, returned to New York on October 26th just in time to attend the Executive Committee meeting of that Association. At the World's Sunday School Convention in Tokyo, provision was made for the organization of national sections of the World's Association. Mr. Pearce's tour was made especially in the interest of organizing or perfecting the organization of these national sections, thus completing what he calls "the spiritual league of nations."

During the past fourteen months, Mr. Pearce has visited twenty-nine nations which comprise approximately thirteen hundred millions of the world's population. In his report to the World's Committee, he emphasized the following impressions which he had received:

1—The present era is marked by racial and national bitterness and strife. Everywhere there is suspicion and fear. In Turkey, Greece, Palestine, Egypt, India, China, Siberia and Russia, there is unrest, revolution, massacre, bloodshed and all kinds of suffering. This world plight, Mr. Pearce says, is not a failure intellectual or commercial but is fundamentally a breakdown in morals. The world needs moral disarmament which can be produced alone by spiritual armament. Either the man and money power of the Christian world must be mobilized effectually to teach the Gospel of the Prince of Peace or we will head steadily towards a war far more disastrous and bloody than the one just passed.

2—Everywhere the door is wide open for the Christian message. Not a nation was visited in which the Sunday school is not welcome. The street Sunday schools in Egypt and India, Barrio Sunday schools in the Philippine Islands and the home Sunday schools of China, Korea and Japan are witnesses of what could be done in all parts of the world with adequate support as to equipment, literature and leadership.

3—The Christian leaders of all nations strongly supported by the missionaries in all mission fields are forming national Sunday School Associations to develop, extend and improve the church's teaching agency—the Sunday school. In a few years the whole world should be organized so that the Sunday school experience of all nations of the world would be easily available to each nation.

"S. O. S"—Bible Picture Rolls Needed on Every Mission Field

Now that the International Uniform Lessons are again being taken from the gospels the urgent appeals of multitudes of foreign missionaries can be honored with just a little thought and a very small expenditure of money. These picture rolls are wanted on every mission field and while any picture roll is useful those which depict the Life of Christ are especially valued. Beginning with October the lessons are taken from Luke for six months and an "S. O. S," "Save Our Scrolls," is broadcasted that every Sunday school which uses these scrolls may know how to place them in the outstretched hand of a missionary. The go-between is the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City. Samuel D. Price, D. D., the Superintendent of that Department, knows of many things which the missionaries are appealing for in addition to the picture rolls. Write for a card of introduction to a missionary and you will receive all needed information. Indicate your denomination in writing and you will receive the name of a worker in your own church. Mail your package when you are through with the roll at the end of each quarter. Picture cards, however old, are also desired. This Department has placed more than 40,000 introductions since 1909 when it began this specialized work.

A letter just received from a missionary in Korea tells a story of helpfulness in a graphic manner and is quoted :"I have been sent quite a lot of exceedingly useful material for which I am very grateful indeed. The Sunday School in this land and this Province seems to be able to swallow up any amount and I am sure that it all does good. Last year I put some rolls to very good use. I had a number of duplicates and so instead of sending out my usual printed card of greetings to the churches under my charge (about sixty), I cut these duplicate rolls. Removing the English texts, I had my secretary write as well as he could the Korean text with a Christmas greeting to the church These I sent all around and wherever I go I find hanging in the poor little dingy country churches these bright and beautiful pictures. As I come to each church, I am asked to tell the story of the picture. As some of them are from little-known and read parts of the Bible, it is often a means of opening up quite a new part of God's Word. Some time ago I arrived at one little church where I had told the story. It was before the usual time for the service, but I found a bright little child surrounded by a score of grubby little village children to whom she was telling the story of the picture. With it all before them, they seemed to understand so well.

"Often as I have sat in these churches, some unbeliever has come out of the darkness outside into the bright little inside and as his eye has caught the picture, there has been quite a catch in his breath. This is not to say that many of these ignorant people are artistic in any sense or for that matter in any sort of way understand what the picture means, but the bright colors catch the eye and often they then for the first time understand that the message that perhaps they have often heard and not believed in is about a real Person who lived and died and Who, as their friends around seem so freely to speak to, must be alive still."

Give your friends gifts that will last for at least a year by presenting them with subscriptions to the Christian Monitor. The cost to you is only fifty cents for each friend remembered in this way and the paper will come to them twelve times during the next year.

CURRENT EVENTS

The Election:—Special significance is attached by many to the results of the election this year in view of the fact that it serves as the first indication to the reaction of the country to the two year period of Republican rule. It was hardly to be expected that the Republican landslide of two years ago would still be in evidence, but the extent to which majorities were reduced on November 7 this year came as a distinct surprise to many. According to returns which were compiled a few days after election and which may vary slightly in their final form, Democratic governors were elected in eighteen states, Republican in ten, and a non-partisan candidate in one. In the senatorial race, the Democrats captured twenty-three seats, Republicans twelve, and the Farmer-Labor vote one. The Republicans lost sixty-six seats in the House, reducing their majority to about fifteen members. The senate majority was reduced from twenty-four to sixteen, with a possibility of still further reduction when final counts were in. In some states Republicans made a few gains, and in others the former majorities were upheld for some of the candidates, but on the whole they lost a great deal. The results can not be strictly interpreted on party lines, however, as in many states various elements entered in which tended to obliterate party lines. Chief of these was, in many places, the wet and dry issue. In Ohio a proposed amendment to legalize beer and wines was decisively defeated after a strenuous campaign on both sides. Wets claim to have gained votes in congress, but it is not thought that there is any possibiliy of a majority which would enable them to repeal the Volstead act. Miss Alice Robertson, "the only woman in congress," lost her seat, but another woman was elected from Chicago, Mrs. Winnifred Mason Huck, and the title now passes to her. Democratic leaders are jubilant over the results, while Republicans are seeking eagerly for the causes and are trying to determine whether the reaction is a natural one or whether it is due to dissatisfaction to any great extent with the party. Both explanations no doubt are partially true.

Special Session of Congress Called:—President Harding has by proclamation called an extra session of congress to begin work on November 20. The announced purpose of the extra session is to get action on several important measures and appropriation bills. The newly elected congress with its greatly reduced Republican majorities does not convene until later. This special session of the old congress will offer a much better opportunity for securing favorable action on some of the administration measures than if they were allowed to go over into the next congress.

The special session will also give an opportunity for the Republican party to liberalize its policies somewhat in accordance with the election mandate. The President himself plans to take the lead in this session and no doubt will bring to bear his full personal influence in favor of the programs which he desires to see enacted. One of these measures is the ship subsidy bill, which is opposed by many Republican leaders but which is very much favored by the administration. It would unquestionably have a poor chance of passing the next congress, and will have a very hard fight in the present one, if it succeeds at all.

Lloyd George Resigns:—David Lloyd George, for seven years Prime Minister of Great Britain, has been forced to resign and Bonar Law has been chosen to head the new cabinet. It will be remembered that during the war a coalition cabinet was formed in England, being a combination of men from both of the leading political parties. This coalition government, of which Lloyd George was the head, has continued up until this time, and it was because of the dissatisfaction of a number of British politicians with the same and a desire to see the old party lines restored that a vote was taken by the conservatives and a decision reached favorable to dropping the coalition. Lloyd George at once resigned, but immediately entered the fight for a vindication of his principles from the hands of the people in a general election. The King has now dissolved Parliament and a new election has been called. It is possible that the new administration will be very short-lived.

Revolution in Italy:—The United States and Great Britain are not the only nations which to a large extent have changed political complexions during the past month. In Italy the Fascisti, or extreme nationalists, assembled to the number of 90,000 in national convention at Naples, demanded the resignation of the ministry and the formation of a new government by the Fascisti themselves. The leader, Benito Mussolini, was offered a place in the Italian cabinet, but refused and threatened to mobilize the force of the Fascisti throughout the whole of Italy unless their demands were compiled with. Mussolini was then invited to form a new cabinet which he promptly did, and after the first ripple of excitement had passed the country apparently settled down to its routine affairs fully content to be governed by the new rulers. The Fascisti, consisting mostly of former soldiers, were organized to combat socialism and bolshevism, and have an organized force of workers numbering 800,000. They have declared their allegiance to the King and their opposition to war, declaring it their purpose to give Italy a peaceful and a prosperous reign.

Irish Constitution Adopted: — After a long fight the dail eireann finally adopted the Constitution for the Irish Free State as provided for by the Anglo-Irish treaty drawn up some time ago. Only the final action of the British Parliament is necessary to make the document effective, and it is believed that this will be soon obtained in spite of the recent political changes in that country. Opposition by the Irsh irregulars or republicans has subsided and the people generally seem glad to have the matter settled and peace again restored. The new constitution provides for political and religious freedom and provides that no law shall be passed favoring any sect or cult. All citizens of both sexes have the right to vote, and the initiative and referendum are incorporated in the charter.

The Lausanne Conference:—On November 19 the representatives of the allied nations assembled at Lausanne, Switzerland, for the purpose of settling the Turkish problem and drawing up a treaty of peace resulting from the state of belligerency between the allied powers, Turkey, and Greece. Soviet Russia was invited to take part in that part of the conference which deals with the internationalization of the Dardenelles, and the United States was given an invitation to participate in the whole conference. As usual our Government declined, on the ground that we were neither at war with Turkey nor were a party to the armistice of 1918, and that we do "not desire to participate in the final peace negotiations or to assume responsibility for the political and territorial adjustments which may be effected." We are however represented there by several official observers who are to keep watch over the disposition of "certain subjects of particular American concern."

The Situation in the Near East:—Conditions in the Near East are again critical, due to the new advances made by the Turkish Nationalists and their defiance of the allies at Constantinople. Flushed with their success against the Greeks, the Turks entered Constantinople, violated the terms of the Mudania armistice whereby certain neutral territory was established, and ordered the allies to evacuate the city. They have declared the Sultan of Turkey deposed, although he has not yet formally abdicated, and have declared Mustapha Kemal Pasha president. The situation is full of dangerous possibilities and it is difficult to foretell what will be the final outcome. England is doing all she possibly can to avoid war, but the enthusiastic young Turks show very little of a conciliatory attitude. Jews and Armenians in Constantinople are fearful of their lives, and many of them are fleeing from the city rather than come under Turkish rule.

Kansas Outlaws Ku Klux Klan:—Governor Allen of Kansas has recently declared that the mystic secret order of the Ku Klux Klan is decidedly harmful to the best interests of the state and has directed the Attorney-General to take action against officials of the order with a view to expelling them from the State. He declares that it has brought into Kansas "the greatest curse that can come to any civilized people—the curse that arises out of the unrestrained passions of men governed by religious intolerance and racial hatred." He denounces the idea "that we can improve the conditions in the State by turning the rights of government to a masked organization which arrogates to itself the right to regulate the individual," and denies that the people of Kansas desire religious instruction from masked men whose characters and capacities are concealed by disguise.

Mine Disaster in Pennsylvania:—One of the most serious mine disasters of recent years occurred at Spangler, thirty miles north of Johnstown, Pa., when an explosion of mine gas caused the death of approximately ninety men. Some twenty men were rescued through prompt work of those outside, but by far the greater number in the mine died shortly after the explosion as a result of the deadly fire damp which is so frequently present after an accident of this kind. Rescuers penetrated the mine equiped with gas masks as soon as the debris had been sufficiently cleared away. The scene at the mouth of the mine is said to have been one of indescribable horror as the relatives and friends of the entombed men waited and clamored for news from their loved ones. An investigation as to the cause of the disaster was at once begun.

Solve the Christmas gift problem. Present your friends with a year's subscription to the Christian Monitor at fifty cents each.

HELPING THEM THROUGH

(Concluded from page 742)

cases until re-examination in three months. Johnnie, adenoids, Nellie tonsils, Tom, dental care."

Let us pass briefly over those first three months when every member of the Martin household was so earnestly engaged in the pursuit of health. Miss Allen "helped them through" as only she knew how. Mrs. Martin's weekly quota of laundry work has been reduced to a minimum and a philanthropic organization temporarily supplemented the family income and placed them in simple but more healthful rooms than those of the pathetically distinguished Greenwood Street house. The breadwinner now took her rest periods on the roof for which purpose a reclining chair had been miraculously procured by Miss Allen. Bill and Johnnie were attending an open air school where milk, rest and fresh air were rapidly straightening up and rounding out the little bodies, and painting color on the pale cheeks. Johnnie's adenoids, Nellie's tonsils, as well as Tom's teeth had been attended to, and Tom and Nellie were "taking the cure" at home, their cots placed close to the always open bedroom windows. Thus, the three months of strict regimen went by.

Today was a crisp sunny Tuesday in late November. Bill, Johnnie, and Mrs. Martin, arrayed in their very best, had just returned from the tuberculosis clinic where they had been re-examined. Their faces beamed, in fact Mrs Martin's bore an expression closely resembling ecstatic joy.

"What did the doctor say, mom?" So shouted young Tom from his bed by the window. And, "What'd they say, mom?" echoed Nellie from her cot as the three entered the bedroom.

"They're all right—and I'm all right, too," answered mother Martin, the remainder of her announcement being interrupted by the necessity to reprimand vigorously the two boys who had begun a heated boxing match in the center of the floor. In fact, the announcement was destined never to be entirely completed, for a gentle knock was now heard at the door. ,Bill and Johnnie tumbled over each other in an attempt to reach it first, a struggle from which Johnnie, flushed and laughing came out the victor.

"It's Miss Allen, mom," he screamed delightedly as he pulled the door wide open.

With the nurse's entrance, a closer harmony of feeling seemed to unite the little group, a harmony of love and admiration for this woman who had "helped them through."

"Bill and Johnnie are all right, Miss Allen," said Mrs. Martin a little breathlessly, "and the doctor says that Tom can go to the open air school next week. He has not activity. He thinks that Nellie will be able to get up in a couple of more weeks. I'm all right too, now." She laughed happily. "I feel that fine I could dance a jig!"

But now tears filled the Irish blue eyes. "Miss Allen I don't know how to thank you enough for all you've done for us. Isn't there something that I—we could do to return your kindness?"

In Edith Allen's face there shone that tenderness which only comes to those who know the joy of selfless service. "Yes," she answered slowly struggling with a sensation in her throat which threatened to stop her words. She opened up her voluminous handbag and drew forth a perforated sheet.

"Will you remember this for me," she said to the little group that crowded closely about her, "that what I do is possible only because of these little stickers? It is almost Christmas time and soon Christmas Seals will be on sale throughout the country. My salary and that of thousands of others engaged in tuberculosis work is paid with the proceeds. And every penny spent for a seal is a drop in some suffering human being's cup of happiness. Will you remember that—always?"

The little room was very still for a moment. Then four children voices and one low, tearful one answered, "I'll remember."

WHAT DOES CHRISTMAS MEAN TO YOU?

(Concluded from page 738)

who has freed us from the bondage of sin. Christmas is a time of love. It brings to us anew the spirit of giving—the giving of gold and frankincense and myrrh of loving appreciation to a kind heavenly Father from the worshipful and adoring heart. How glad we are that God has blessed us so."

"At last," we said, "we have found the answer we so long sought."

And as we left that lowly place our spirit was renewed within us, for we had the assurance that at least some people there were who still had the right conception of the keeping of His birthday. How glad we were! Yet we could not help but think how superficial the keeping of Christmas is to many people after all, and how they miss the true joy that the day brings with it.

What does Christmas mean to *you*, friend?

Scottdale, Pa.

"Prayer and praise would accomplish wonders in overcoming the greatest and the smallest worries of life."

Are you interested in Old Settler Stories? How about some of your friends? Present them with a year's subscription to the Christian Monitor and allow them to enjoy these stories with you. Only fifty cents for each one remembered in this way.

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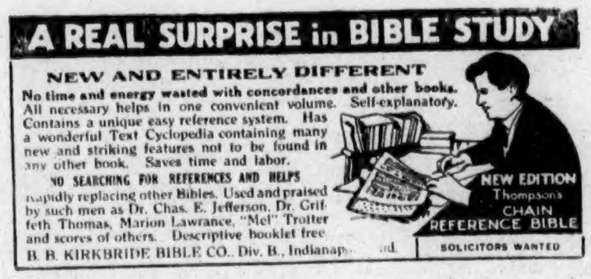
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